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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IN MENNONITE CIRCLES

Information has reached the Canadian Mennonite Board of Colonization that the first party of our Russian brethren are ready for their trip and that it is only a matter of days when they will be on their way. In the meanwhile the Board is exceedingly anxious to further the sales of shares in its project as quickly as possible.

Numerous reports of Christmas celebrations in our Sabbath schools indicate that the Christ-spirit of peace and good will has been shared by our people everywhere. In a number of instances the schools have carried Christmas cheer in the shape of provisions and clothing to poor and needy ones.

The First Church, Philadelphia, has presented its pastor, Rev. A. Neuenschwander with an Underwood Typewriter as Christmas gift. Special offerings were taken in the congregation for the relief of our Home Mission Treasury.

In the absence of the pastor, Rev. N. B. Grubb preached in the Second Church, Philadelphia, last Sunday at both the morning and evening services.

The church of the brethren in Goltry, Okla., was recently severely damaged by lightning, but the hurt has been repaired and regular services are again held in the building.

Prof. Quiring of Witmarsum is at present in the midst of a series of meetings in the Grace Church, Pandora, Ohio.

The latest shipment of clothing for the relief of our Russian brethren amounted to about eighteen tons and was valued at $25,000.00.

Hesston College, an (Old) Mennonite institution in Kansas is offering its usual Bible term of six weeks to be held from January 18 to February 28.

Brother John Horsch, of Scottdale, Pa., has been spending some days in London, making investigations in the British Museum relative to the historical matter having to do with Mennonite history. From London he expects to continue his work in Holland.

EMERGENCY RELIEF COMMISSION

(This article arrived too late to appear before Christmas but the matter it contains is of such great importance that no one should fail reading it carefully. Editor.)

With great speed, we are approaching the time we celebrate in memory of the unfathomable Love of God our heavenly Father, when He gave His most precious Gift, His only begotten Son, Jesus Christ.

Indeed Christmas is the time for giving, and therefore a time of great joy and happiness.

If we reveal our generosity during the coming yuletide by offering presents to our relatives and friends, then we should by all means also remember our starving brethren and sisters and especially the poor children over in Europe.

A food draft or a clothing draft or both would certainly be a most welcome gift to find many a thankful heart.

We are glad, that reports have come from Russia, stating that a large acreage of fall grain was sown owing to the efficient service the Fordson Tractors have rendered. God in His love has given plenty of rain, so that the grain is very promising at this time. Let us not forget that we still have to feed and clothe these people until the next harvest is gathered. May God grant a bountiful crop.

Our untiring workers in Russia have urgently requested that the budget be increased to $25,000 from November to March to give one meal a day only to the most needy. Only $20,000.00 could be sent for November and December. Will we let those die for lack of food whom we have fed up to this time?

Another shipment of 25 tractors is on the way to Odessa for spring work. Funds for same will be greatly appreciated. Will you do your part? May God lead us by His holy spirit that we may glorify Him evermore.

With best wishes for a Merry Christmas and a Happy New Year to the Editor and all the readers, we remain your Emergency Relief Committee,

by **John C. Mueller**, Sec.

GENERAL CONFERENCE MATTERS

Dear Members of the Conference:—

As the child, through the free and healthy exercise of its body and the systematic use of its mind develops into a well rounded man or woman, so does the true Christian grow up to his full stature in Christ Jesus through deeds of kindness and of love in unselfish service.

We Mennonites, especially we of the General Conference, have had the privilege, during these eventful years, of giving, of praying, of thinking and of thanking much. And who is not ready to confess that we as individuals, as well as congregations and as a conference, have not been blessed through these experiences. We have more than ordinarily been privileged to be coworkers with God in the upbuilding of His kingdom on earth. We have had a very definite share in the work of giving food and clothing, binding up wounds and handing out the bread of life to our dear Master in giving aid to some of "the least among His brethren." And who among us has not been more closely bound to Him through these ministrations? For not only have we learned to give unselfishly and willingly, but we have also been led to think more seriously and to pray more fervently. And are not giving, and serious meditation concerning needful things, and prayer the very means of strengthening our trust in God and of furthering our Christian life? We have also learned to thank as may never have been the case before. For he who gives honestly and unstintingly, and accompanies his gifts with his prayers will be led to thank God from whom all blessings come.

Yes, dear brethren and sisters, if all the sums large and small that in the year 1922 have been given for beneficent purposes by the members of our conference could be added together it would make a sum that would probably astonish some of us. We would hardly have dared to place our expectations so high, nor would we have been able to do what we did, if our dear Heavenly Father had not been so kind to us. "He has done all things well"—to Him alone be praise and honor.

But, dear friends, our giving must continue, and with even more zeal. Our Lord and Savior has many, very many brethren who are so much in need, who are lacking in the things needful for the body or for the soul, or for both, and who will have to suffer terribly or even die if we do not open our hands widely and give liberally. This is evidenced by the BUDGETS which our Boards with the sanction of the Executive Committee should now like to place before you for the year 1923. Here they are:

Budgets for the General Conference Activities for the Year 1923.

A. Foreign Missions

1.	Salaries		
	In America	$11,025.00	
	In India	10,525.00	
	In China	9,150.00	
	Total		$ 30,700.00
2.	Current Expenses		
	America	$ 3,000.00	
	India, including boarding schools and native helpers	18,060.00	
	China	5,428.00	
	Total		$ 26,488.00
3.	Children's Allowances	$ 3,560.00	
4.	Auto Allowances	2,900.00	

5.	Gas and Oil	2,000.00
6.	Two new Dwelling Houses in China	12,000.00
7.	Debt on the Taningfu Station, China	6,500.00
8.	Debt on P. A. Kliewer's House	2,000.00
9.	New Station in India	10,000.00
10.	For Mission Quarterly	500.00
11.	Traveling Expenses for P. A. Penner's and five new workers	3,200.00
12.	Traveling Expenses for Board Meetings	200.00
13.	Equipment for New Workers	750.00
14.	Loss on Exchange and Unforeseen Expenses	5,000.00
	Total for the year 1923	$105,798.00
	Deficit from the year 1922, as reported Dec. 1.	17,200.00
	Grand Total	$122,998.00

B. Home Missions

1.	Salaries of Workers, thirteen in all	$ 12,000.00
2.	Running Expenses at Mission Stations, including taxes and insurance on Mission property	1,850.00
3.	Board Meetings and other Overhead Expenses, such as moving and traveling expenses of workers	1,000.00
4.	Still due on Menhanics Grove, Pa., Church Building	2,000.00
5.	Repairs and Improvements on different Stations	2,000.00
	Total for the year 1923	$ 18,850.00
	Deficit from the year 1922,	4,500.00
	Grand Total	$ 23,350.00

Remarks:—As first presented this budget also called for $2,500.00 for the work of the Jewish Mission in Chicago, but because of the resignation of the worker there this item need not be considered for the present.

C. Relief Work

Work mostly among our Russian brethren, $10,000.00 per month $120,000.00

Remark:—If the brethren in Russia should be blessed with a harvest next summer, not all of this sum will be needed for this purpose; but if portions of them come to this country even greater demands than the above may be made upon us.

Recapitulation

Budget for Foreign Missions	$122,998.00
Budget for Home Missions	23,350.00
Budget for Relief Work	120,000.00
Total for these three conference activities	$266,348.00

Also the Executive Committee should get about $1,500.00—$2,000.00. The work of the Field Secretary was paid out of the so-called "Haushaltekasse". But since that is overdrawn and further expenses are in evidence the Executive Committee will likely have to make an appeal for some funds during the year. For the present the matter may rest as it is.

The dear brethren will note from the above that the two mission boards together have debts amounting to $21,700.00. This makes their work more difficult and in some instances less efficient. We have already learned that the Home Mission Board is confronted with the question how they are to hold their workers if gifts are not forthcoming which will be sufficient to pay the salaries badly in arrears and provide for their payment in the future. In the Foreign Mission Board a couple of the members of that board have bravely shouldered the heavy debt. Is it right that they should do this? The Conference officers have offered to sign notes, in the name of the Conference, for monies borrowed; but bankers much prefer the signatures of well-to-do individuals to the backing that may be offered by church bodies as such. And so these two brethren are making the sacrifice for us all, a state of affairs that we cannot afford to continue.

Therefore, the Executive Committee, with the approval of the officers of the two mission boards, comes before the congregations with the prayerful request that **the first Sunday in February be observed as Missionary Sunday, that all our members everywhere prepare for this day with prayer and meditation, that the services on that Sunday center on the subject of Missions,** and **that each member place as rich a gift as possible upon God's altar, so that these debts may be wiped out.**

If our hearts and wills unite with God in this effort there is no reason why we should not succeed. If every member of the Conference would make an effort to give at least a dollar that would practically serve the purpose. But God has blessed us so richly that many will want to give more. Let each one give according to his means and the grace that God gives him. He Who is the Giver of all that we call our own will give us the joy of giving and of sacrifice, if we meet the task in the proper spirit.

For the Executive Committee,

J. R. Thierstein, Sec.

REPORT OF THE QUARTERLY CONF. HELD AT SMITH CORNER, NOV. 25TH-26TH

The Conference opened Saturday night with song and prayer, after which Rev. G. M. Baergen, the President of the Conference and Pastor of the Mennonite Memorial church of Altoona, took charge of the service and based his thoughts on Exodus 33: 17. That we too might seek "God's Ways," as Moses did, and that the purpose of the conference might be the cooperation in the spreading of Salvation among the people whom God had set us, and the two agencies in doing this are the Sunday school and the Christian Endeavor Society.

Then followed a lecture by Rev. S. P. Yoder on, "How can We Maintain the Attendance and Interest of the Sunday School"? Rev. Yoder emphasized especially that a Sunday school should not be built up by a "Drive" but instead by honest earnest, effort and prayer, by seeking to have devout, trained teachers and by organization. He further explained that by organization he meant that all departments of the Sunday school should be represented, and every department to bt true and whoeheartedly in the work and to have some one to see **why** and **what** about the **absentees.** Therefore first, true effort, second, good judgment, that is opening Sunday school on time and having good lessons, and third descretion; that is not to expect too much, were very important points to be remembered.

Another point he mentioned to maintain attendance in Sunday school was to make the Sunday school room attractive, and to lay special stress on good music. And then the last thought he mentioned was to advertise to invite and to make known the work you were seeking to do for the Lord.

The second feature on the program was a paper—"Why Do We Have a Christian Endeavor?" read by Miss Ethel Shiffler. The paper to be published. Following the reading of that paper there was a time of discussion Rev. Yoder spoke words of encouragement to the society, and brought out the fact that in the Sunday school class you could not tell people what you could in the Christian Endeavor and so the same with the Christian Endeavor you could not tell people what you could in the Sunday school class. Therefore both were very helpful and necessary.

The third subject for consideration and meditation was the following: "The Sunday School Teacher as a Soul Winner," by Bro. Benj. F. Forley. He based his thoughts on I Cor. 2:14: But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him, etc. Therefore he said: The Sunday school teacher must be born again. Secondly, Christ must be the center. He or she must teach God's word. He closed with the thought of Jesus now being our Saviour, but the time would come when He would become our Judge.

Sunday afternoon we celebrated or commemorated the "Suffering and Death of Our Lord," wth Rev. Jacob Snyder officiating.

Sunday evening, the Christian Endeavor was opened by song and prayer conducted by Miss Wrena Butler. Following the C. E. service Rev. Baergen, the President of the Conference, took charge of the meeting.

The first subject for consideration was, "Is Churchmembership Sufficient?" by Bro. McCracken based his thoughts on the third and fifth chapter in Ephesians. Christ left Glory and the Father to lift the church through the washing of Blood, and in the "Word". He emphasized the fact that we were washed in the blood but that wrinkles were still there. Illustrated by washing of clothes. Needed ironing and Jesus to be able to present us without spot or wrinkles had to let trials and troubles come to iron out the wrinkles after we were washed. Also impressed upon us the fact that the "Mission of the Church" is to witness for Christ.

The last feature on the program was Brother Samuel Miller's talk on "The Work of the Holy Spirit" His power to cleanse and His power to keep us from sinning, and His power to make us a power for our King.

Anna Braun Gerig, Sec.

WHAT'S GOING ON IN INDIA?

This is a question that no doubt many of the readers of the Mennonite and others will ask from time to time. With this writing I would wish to give only a partial answer to the above question. Only partial because there is so much going on in a mission field that it would be weariness to the readers if we should enumerate all activities.

After we missionaries were all back on the stations again from the mountains and language schools, and our Indian people were revived again from the fever which attacks them every fall of the year, we thought it the opportune time to have the Bible course again in Champa, together with all the other stations. This Bible course is an institution which was established ten years ago with definite purpose of deepening the spiritual life and understanding of our Indian Christians. This was the fifth year that a fifth year's course was given and we believe that all the courses have been and are highly worth while. The length of the course is only two weeks (probably should be much longer); and the people who come are the Christians from our own stations and outstations. All those of our Christians who are in any way connected with preaching or teaching the Gosple are requested to come. All others are heartily invited to attend. The teachers in this course are the missionaries. The subject material taught is well divided into five years (next years six) so that the same people can attend all these years and never duplicate their work if they do not wish to do so.

Some of the subjects taught are the following. Three courses in the Life of Christ; and one course in the Life of Christ in poetic form. Orientals often like to sing their knowledge and we cater after such habit. The mother sits and sings religion into the heart and mind of her little ones with striking results. Then there are two courses in the Lives of the Patriarchs: two courses in Theology; two courses in Church History; one course in Mennonite History; one course in Biblical Geography; one course in Acts; one course in Rightly Dividing the Word of Truth; and one course in memory work in which the people are taught to say the Lord's prayer, the Benedictions, etc., absolutely correct. Then there was also a course in singing. It seems too hard for the Indian to get the swing of our western hymns without some special help. If they are left to themselves with hymn singing, all the tunes fall into the rhythm of funeral hymns.

After the course is an examination in every class, either in written or oral form. These examinations cause an occasional "gooseskin" on the student, as well as such days do to students in America. On the side of the instructors there is also sometimes some unpleasantness, because he finds occasionally that some of the knowledge which he has tried to impart so conscientiously has run off the mind of the student like water from a duck's back. On the other hand he finds many very gratifying results which encourage him to go on. I believe we can say this about all the people who are students that they all received an impression and inspiration, though some will not remember very many actual facts.

When the whole Bible course was finished we had another spiritual treat together with all our Christians who were gathered in Champa. We had a series of evangelistic meetings, conducted by an Indian preacher from the Methodist church in Raipur. We are certain that the man was guided by the spirit of Christ and he conducted himself and all the meetings in a calm, deliberate manner. He emphasized very forcefully that a Christian must grow in his spiritual life and that the non-Christian must and can find the Saviour. Our visiting evangelist preached nine sermons; and it is our hope and prayer that the seedling which God could drop into the hearts of our people through this His servant, may grow and bear fruit in this needy field of India.

On the last evening of these evangelistic meetings we had communion services. There were nearly two hundred Christians present. It really is a joy to be on such an occasion together before our Lord with nearly two-hundred of those who have been willing to step out of darkness into the light. May this company increase to thousands.

This will give you, our dear brothers and sisters in America, an idea as to what is going on in India and we are sure that you will join us in saying "praise God" for the work that He is carrying on in India together with His children. We feel that your prayers for this work mean cooperation with us and with our Lord.

Very cordially, your brother.

John Thiessen.

CORRESPONDENCE

Reedley, Cal., Dec. 13, 1922.—Today it is raining as it has been for the past few days. While this is filling the ground with moisture and storing snow in the mountains for next summer's irrigation it also gives me time to write a correspondence for our church papers.

The reason our church papers have had no report from Reedley for so long a time is because both of our correspondents have deserted us. Brother Wm. P. Neufeld, Corr. for the Bundesbote, with his wife went to Russia last spring, if possible to bring back with them to America fourteen children of his two brothers-in-law who have died or been killed. We expect them back this month as their daughter Talitha is to return to her post in our foreign mission in China.

The correspondent of the Mennonite, Miss Christina Harder, a student volunteer, went to Newton this fall to attend Bethel College. As neither appointed a substitute no one felt called upon to report anything. As I always enjoy the reports from the different churches I will take the liberty to report this one. I shall not go back over the whole period of time which has elapsed since they wrote, will only state that we took up a subscription for Russia Famine last spring and secured $2,334.50. Together with the Mennonite to brethren we had this last summer a public sale of things which had been donated by church members and realized $1723. During the year we made two shipments of clothing to Scottdale, Pa. We sent $343.50 to help clothe the Russian Refugees to be brought to Canada and are now taking up by subscription a thankoffering payable January 1, 1923 to help make up the $25,000 per month which our workers in Russia tell us they need for this winter if they are to save our people in Russia from starvation. Reading Matt. 25: 34-40 we consider this our first duty, but Jesus said to the Pharisees this ought ye to have done and not to have left the other undone. So besides this we are keeping up our monthly offerings to our mission work. I have been wondering if a majority of our people became tithers and we had the budget system both in our conference and in our churches, if we would not fare better financially? We had a good crop here this year, but because of the shortage of cars much of the fruit could not be marketed and in consequence we suffered a great loss.

I was prevented from attending the session of the Pacific District Conference at Paso Robles, Cal., because of two funerals, but our church was well represented by two auto loads who attended from here and both Brother Galle from Aberdeen, Idaho, and Brother Aeschliman from Colfax, Washington, had the kindness to stop at Reedley on their way home. We have many visitors. There is not a Sunday but we have from 6 to 20 visitors in our church. As I am expected to preach three times each Sunday. I am always glad when at great intervals there is a minister who can relieve me among the many visitors. One of the original Russian delegates, Bro. Esau, with wife and daughter have located in Reedley. He is a mechanical engineer. If he were a minister he might relieve me occasionally in the German service. They take the right attitude toward their new home as all three of them are attending the night session at the high school to learn the English language.

Tomorrow evening I am to speak in an Armenian church on how to become a good American citizen. I think I shall emphasize as one essential the learning of the language of this country.

At this Christmas time we will have again as in the past three years a community Christmas tree. Around a decorated Christmas tree 40 feet high erected in the center of the town illumumed by electric light bulbs of different color, we will have a program on the evening of the 23rd after which each child will receive a package of candy and apples. Of course, each church will also have a celebration. Two movements are now on foot in our town from which we expect much good. The first is an attempt on the part of the Christian organizations of the town to have the pool halls prohibited in town. The other is to hold a Union Bible Conference here in January. Sunday afternoon, November 26th we had the first church wedding in our church to which to whole congregation is invited.

It was conducted in German and seems to have made a favorable impression for on the evening of the 20th of this month there is to be another conducted in the English language. Another innovation which seems to take well is that at the end of each quarter instead of the review I give an address on some phase of Mennonite history. It might be well for some of the other churches to try this, as in that manner our young people and our older ones too would know better who the Mennonites are and the Biblical truths for which we stand.

H. J. Krehbiel.

Beatrice, Nebr., Dec. 20, 1922. Dear Editor and Readers of the Mennonite: Time has flown rap-

(Continued on page 5.)

THE MENNONITE

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EDITORIAL
ANOTHER YEAR

The first day in 1923 is not apt to differ greatly from any of the other 364 days of this year. Much will be the same old routine. Yet, having come into the new year with the memories and experiences of our accumulated days we can hardly help but pause for a backward look and then look forward. No one living but can say, or should say, "Hitherto hath the Lord led us." There are multitudes who, no doubt, go forward wiihouta proper sense of gratitude to the Lord for His marvelous care. But God is merciful, and very often though men deliberately choose a course of sin and forgetfulness, He patiently is giving them another opportunity to turn to Him. The nonsense to which some are given that God will give the sinner another chance in eternity is nullified generally by a life that does not take advantage of the other chance that God is giving day by day. So then, the beginning of the year is impressive because of the thought that God has not dealt rashly with men and struck them down in the midst of their iniquities. The occasion should suggest an opportunity for making a fresh start. Resolutions may either be good or silly. They are silly when thoughtlessly made and devoid of a determination necessary to carry them through. They are good when made in the realization of one's weakness and in a proper trust in God for assistance in living them out. The best resolution one who has not lived a godly life can make is to surrender himself to Him and follow His leading in the strength that comes through the Lord Jesus Christ. Surely the past years, and especially the past year, have brought with them the conviction as expressed in the old hymn, "The world is very evil, the time is waxing late." The best thing to be said of this hour is that there still remains mercy for the sinner if he will turn to God earnestly seeking it.

The beginning of a year for the Christian offers opportunity for thought and determination that may tend toward making the coming days more profitable in the service of the Lord. A new page is turned in the book of our life's record. It is a clear page. Upon it one does not need to write again the mistakes of the past. The blots that have marred the whiteness of other sheets may be avoided. A record purer, cleaner, sweeter and more profitable may be engrossed on this page if we ever keep in mind that as the light of the world and the salt of the earth the child of God has a mission to perform —in the name of the Christ he loves—the Christ who is soon to come.

THE PURPOSE OF THE INCARNATION

By P. H. Unruh

And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only Begotten of the Father,) full of grace and truth.—Jno. 1: 14.

This event is known as the Incarnation. It means that Jesus, as God, for a purpose, was clothed in flesh. We shall not attempt to explain this holy mystery. It is a fact beyond human comprehension and explanation. It is a fact not solved by the wise of this world. But it is a central fact of our Christian faith. The whole teaching of the Scriptures places the Incarnation as the great central act in God's dealing with a sinning race. We may justly call it the veiling of God in Christ for the redemption of man. The time of the Old Testament moves toward the Incarnation. At the birth of Christ age-old preparations and promises of Jehovah were materialized. It was the great mid-day, the fullness of time. From this incarnation all real movements since have proceeded, depending upon it for direction and force. Christian duties and doctrines are dependent on it. Scripture reveals a four-fold purpose of the Incarnation, none of which is complete without the other. Let us enumerate this briefly:

1. **To Reveal the Father.** Turn to the text and we read: "And we behold His glory, the glory as of the only Begotten of the Father." Remember the glory on the mount of transfiguration; the glory commanding wind and waves; the glory at the tomb of Lazarus; in the death chamber of the daughter of Jairus; the glory when halting the funeral procession of Nain. In remembrance of these events in the life of Jesus the words of our text become life.

The relation of the race and the individual is changed in the new order of things. All the way through the Old Testament God is revealed as the just and righteous God. All this remains, but through the incarnation of the Son He is revealed as the Father. This is especially noticeable in the offering of prayer. Daniel remembers the words spoken by the prophet Jeremiah and prays: "O Lord, the great and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments" (Dan. 9:4). While we find the words "Father" in the Old Testament it refers rather to future conditions or is used in a restricted sense, not carrying the clearness of the New Testament. How different since the incarnation!

Jesus teaches us to pray, "Our Father which art in heaven" (Matt. 6: 9). The word Father is used in this particular sense more than 130 times in the New Testament. Yet this relation, while within the reach of every one, is obtained only through the Son, the incarnated One. "No man cometh unto the Father, but by Me" (Jno. 14: 6). Thus the Son has revealed to us the Father. O what a wonderful purpose has the incarnation! To us it would seem worth all agony and distress experienced here below by Jesus, the Son of God; but the next purpose demanding our attention is just as vitally touching our every day life. It is

2. **To Put Away Sin.** Sin, the little word of only three letters, has written the history of broken hearts, of the doom of nations, and of the horrors of the battlefield. To the observant and thinking mind there is no question that sin has entered all that man is doing. Even good works and noble actions are not free from a taint of sin, for man is so apt to be proud of them. Yet we find some with educated minds denying that there is such a thing as sin. One of these defines sin as a search after God, and another says if there is a fall of man it is in the direction upward.

Here let us compare the Biblical opinion of sin: We read in Prov. 14: 34: "Sin is a reproach to any people." Sin is the destruction of nations, yet there is a more deplorable effect of sin when we read in Rom. 6: 23, "For the wages of sin is death." Death is common with mankind and it is therefore a weighty argument for the natural depravity of the human race. All efforts to remove this awful calamity have failed. The Bible tells us that it is impossible. Our condition would be hopeless indeed but for the wonderful plan of redemption brought into action through the incarnation. He, the Son of God, was clothed in flesh in order to take away our sins. "Ye know that He was manifested to take away our sins; and in Him is no sin" (I Jno. 3: 5).

This reminds us of another Scripture passage, namely, Jno. 1: 29: "Behold the Lamb of God, which taketh away the sins of the world." All the way of His life this Son of God is dealing with sin, never forgetting His mission to take away sin. The Hebrew equivalent of "take away" we find in the scapegoat, Lev. 16: 20-22. The sins were symbolically laid upon this goat and then driven into the wilderness, "into a solitary land." It means that the sins were taken from one, then laid upon another and carried away out of experience and consciousness. They were to be completely removed. That is substitutionary atonement in its completest sense.

But into what solitary land was the Lamb of God driven when bearing our sins and "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2: 14)? It is beyond our comprehension, how lonely the incarnated One felt when exclaiming in deep distress on the cross: "My God, my God, why hast thou forsaken Me?" (Matt. 27: 46) There is no one found among men able to save man from being eternally lost.

All this reveals the meaning of sin. It means that God steps in to save us. And, O Joy! I can believe that sin can be removed, that there is a possibility that we can be redeemed. From Bethlehem to the cross I see Him working out, visibly, eternal things—things that remain, things that will call for the heavenly choir to swell the heavens again and again with Hallelujahs. For the man who feels the burden of sin this is a comfort beyond comprehension.

Hav e courage, brother! Though we may feel at times that we are outnumbered by the forces of darkness, there is a time of wonderful revelation ahead in the fullness of time when it pleaseth the Father. May we all sometime, I know not when, be granted the privilege through grace to join in the new song of

the ransomed throng before the Throne of Jesus, singing, "Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing" (Rev. 5: 12).

The Son of God was not only incarnated to put away sin but to strike at the very root of all evil and we are thus led to our next point:

3. **To Destroy the Works of Satan.** We read in I Jno. 3: 8: "For this purpose the Son of God was manifested, that He might destroy the works of the devil." There is no question who is meant here. It is the serpent we read of in Genesis three. He was made flesh to bruise its head, according to Gen. 3: 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." This evil one is known by various titles and names, as: —murderer, liar, a betrayer, the fountainhead of sin, the lawless one, etc.

As murderer his aim is not at the natural life of man, but at the life eternal. As liar he is a falsifier of every point of truth, especially bringing men under false impressions as to the redemption plan of God. As betrayer he is striking at love, violating all laws of love. He is the betrayer of man and the fountain of sin. He is the cause that the laws of God representing the will of God at present are not observed on earth. The devil's work is to induce men to turn away from God. This once accomplished it is his plan to keep men away from God. He knows that the great plan of redemption, brought to termination in the incarnation of the Son of God, is to restore the human race into original glory. Every means are brought into battle line to conceal this simple and glorious way back to peace and life.

All this Christ came to destroy. Destroy? Are we realizing the full meaning of the word? It means to dissolve, to loosen, to break in pieces—in other words, His works shall be completely shattered and wrecked. A gigantic task, a task not possible for any man to accomplish. He who is thus manifested must be God.

As time goes on Satan is losing ground continually. Observation at present seems to contradict this statement but let us remember that we are only able to see what is going on in the visible world. When we notice that evil works are multiplying our hearts should not fail us, knowing that the first step in destroying the works of the evil one is the casting of the devil out of heaven. We should also remember that He hath but little time. Concerning the last step in the destruction of Satan we have these words: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20: 10).

O, what a glorious victory! Truly He was incarnated for no small thing and the end in view affects not merely the human race but the heavens and all the universe. But leading to all this is our last point:

4. **He was Incarnated to Prepare for the Second Advent.** In Heb. 9: 28, we read (R. V.): "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." In the last years particular stress has been laid on the great truth of the second advent. The victory does not seem to be won. On the territory of the early active churches, heathenism is, in many instances dominating. The so-called Christian nations of today are only Christian in name. In fact heathen nations have looked with horror at these so-called Christian nations during the past years of slaughter and murder. Even true Christians are in distress concerning these conditions. They feel that it will not come to pass that by and by this world will develop into a model Christian world. Following the history of the centuries since the incarnation, it becomes apparent that the incarnation was preparatory to and will be completed by the second advent. "Christ shall appear a second time." There is no escape from the meaning of these words. We have not time to study the wonderful pictures in prophecy as to this time of revelation. I hope that all of us will be present at the grand reception when He returns as Lord of Glory.

"Ye turned to God from idols to serve the living and true God; and to wait for His Son from heaven" (I Thess. 1: 9, 19). That is the waiting the New Testament enjoins upon those, for whom His second coming will mean salvation.

"Christ shall appear!" O Glorious Gospel!—Gospel Herold.

THE SPOILED CHILD

By Mrs. Chas. Robbins

Is there anyone more unwelcome in any group anywhere than the child who has been spoiled? Time after time have I heard a mother remark, "Well, you know how spoiled he is." She acts as though this would forgive his misdemeanors. The failure to do her duty is explained by adding that his grandmother or aunt will let him do such things.

Mothers, you may try to believe that is so, but deep down in your hearts, you acknowledge that the failure in training points only one way, and that is to you. If you persist in training systematically your child will show good results. My boy would have been hopelessly spoiled had I allowed either grandmother to do as she wished. In fact both objected if I permitted my baby to cry. Later on they complimented me on my well trained baby. Why? Because he was unspoiled, healthy and lovable.

That brings us to an important point in the training of children. The most beautiful child in the world can be so reared, through neglect of his parents to direct the small acts of childhood that he becomes unlikable. Now we know the child is not to blame. The moulding of every baby boy to manhood, and every baby girl to womanhood is absolutely in the hands of the parents at the start. If we come to this realization it is not difficult to understand how important a factor training in the right direction can become. I might add that this is one of the biggest aims of kindergartens, the directing and starting of the child's habits in life in the best way.

One often hears some mother relating to a friend a cute remark made by her child or telling of some act, while the child listens intently, even smiling with self-satisfaction at this repetition of his smartness.

The child you may well know is impressed. The exact result of having him hear of his bright acts is this: just as soon as a child begins to think those things are cute he gets an exalted feeling that they are the means by which he gets notice. Then he loses the sweet, innocent ways of a child and becomes self-conscious.

One little boy I know is giving the teachers in school a troublesome time and the mother declares she is unable to change him. When he was a baby he was bright and attractive, naturally imitating little things his parents did. If he heard his father swear occasionally or heard a slang expression he repeated it, much to the amusement of his audience. They led him on and entertained friends showing him off, but now the parents are suffering. The child is not wanted anywhere and proves a nuisance. To laugh at or ridicule a child when he asks some question innocently, even though it may be amusing, is a crime. Your laugh, if he has asked some queer thing, turns his grave thoughts aside as worthless. Such things may seem trivial to you, mothers, but to him they are all small lessons leading on to bigger ones in his steps of progress.

Try to think as your child thinks and try to see what has prompted his action. This will help greatly in solving many perplexing problems. Very, very often he has a motive which can be discovered if you watch carefully. Does it seem a big task, mothers? It is, but there is no greater happiness for us than the knowledge that we have done our best. If we have, the best results will in all probability follow, and our children will be as we want them to be, lovable and happy; and the spoiled child will never be among us.

CORRESPONDENCE

(Continued from page 3.)

idly and once more would like to report upon local conditions in and surrounding our congregation.

Since we are living in a state where agriculture is the main factor in production, about 95% of our congregation are following this pursuit. Our traders and businessmen are comparatively few.

Our harvest was good. The Lord has given an abundant return from the soil. Though not all have received alike, yet all have abundant cause for "Thanksgiving".

The Lord has called home a number of our members, some old and ripe in years, others young and in the prime of life.

Prospects for the future are very bright. Prices are favorable and on the whole on the incline. In turn this has reflected favorably in business and trade.

Christmas is drawing nigh and everybody is busy in preparation for the coming event.

Our hospital is a very busy place and often times filled with patients.

Our Bible school is enjoying a large number of scholars. The course of instruction, offered to those that have passed the 8th grade, is recognized by our high school authorities, and four credits are given, when taken during a certain specified time. Thus an opportunity exists for the high school student to take up Bible study as a part of the course of instruction, thus receiving the benefits of religious training, in

connection with high school work.

The annual business meeting of our congregation is to be held soon after the holidays.

In conclusion wishing the Editor and all readers of the Mennonite a Merry Christmas and a Happy New Year, I remain, very truly

John von Riesen.

Friedensberg Church, Avon S. Dak. Greetings in Jesus' name to all the readers and the Editor:—As no writing has ever appeared in the Mennonite from this community, I will write a few lines for the columns, if the Editor will please accept them.

Our hearts are filled with thanksgiving when we think of all the blessings the dear Lord has bestowed upon us. He has blessed our fields so abundantly, that we have our daily bread and clothes. Yes even more so that we have a little to spare for the needy ones, that do not enjoy all the blessings we have.

God also provided for us in a spiritual way, so that we could have our Sunday meetings at all times and also our mid-week prayer meetings, where we often have felt God's presence. The true word of God was preached to us every Sunday by the brethren D. A. Schultz and H. P. Unruh. We also had a well attended Sunday school, with the enrollment of 140. We had 10 classes with a double force of teachers. One real and one assistant for each class. They all took well in there parts and made the Sunday school worth while coming. On December 3rd it was organized again for the coming year.

Thanksgiving was observed with a nice program, well suited for the day. It was rendered by the Sunday school. Special songs were given by the different classes, Bible verses by the little ones and some declamations by the larger ones followed by an instructive address by Rev. Hortch from the neighboring church. It was encouraging for all that were present. It was shown with a good collection for the East Relief.

December 10th the South Dakota Sunday school convention was held here. Many good points were brought up which I think will be a great help to our Sunday school. Not all the Sunday schools were represented, on account of the cold weather.

Brother D. T. Ratzlaff is confined to his bed with sickness. He is very weak and helpless. May God be his comfort in his sick condition. His beloved wife went before hi nto her better reward September 17th. She suffered over a year, first on rheumatism and heart trouble then on dropsy which was the cause of her death. She died in the hope that Jesus was her Saviour. She left her family of seven children and her sick husband, three sisters, four brothers and her aged mother, who also is very weak already.

The weather has been real good this fall. It gave the farmers a chance to husk there corn. Last week we had a cold spell, and today the ground is covered with a nice sheet of snow about 4 inches deep.

Soon the days of this year will be counted. And where we have failed or prosper we know. But what the future will be for us we do not know. May God help us that we may be true to Him, and find us busy in His work for the Kingdom.

Merry Christmas and a Happy New Year to all.

A REMARKABLE RECOVERY

Some 30 years ago among the membership of the pastor's Sunday school class in the First Mennonite church of Philadelphia, a young lady, Miss Cinda Walters, by name, was a faithful member. She was devoted and faithful as a true Christian, but her heart burned with a longing desire that she might go out as a missionary into some heathen country. The time came when she entered the mission work in China under the auspices of the China Inland Mission. In a letter to the pastor under date of June 19, 1897 she speaks of her great joy, working among the heathens. Her motto was, "In His Hand for His Pleasure." A few years later she married Rev. Fred Rryer, also a missionary. Mr. and Mrs. Dryer were blessed with a lovely daughter, named Edith. From birth this child suffered from a hip affection and was unable to walk. She was being treated the last eighteen years by surgeons of virtually every country, but to no avail. Several months ago she was taken to a hospital at Rochester, Minn., where by the skill of an American surgeon she was successfully treated and then brought to the home of her grandparents, in Allentown, Pa. Here she languished on her bed until Christmas day, when she arose, and for the first time in eighteen years began to walk. Her mother speaking of this, said "It was a Christmas so happy that tears melt the words into a flood of thanksgiving." Mr Dryer, the father of Edith, is chief of the China Inland Mission in the Province of Shanshi.

THE S. S. LESSON

Jan. 14, 1923.

Jesus Teaching Humility

Luke 14: 7-14.

Golden Text:—"God resisteth the proud but giveth grace to the humble." I Pet. 5: 5. "The Lord had been invited to eat bread with one of the chief Pharisees. The meal must have been a costly and ceremonious one, though the host and his guests were secretly hostile. 'They watched Him'—the spirit at once of the host and his guests is revealed by these words. In front of Him (verse 1) was a man suffering with the dropsy (2). The dropsical man was not one of the guests; he stood as though by accident in the promiscuous throng which may always enter an Oriental house during a meal. But his presence was no accident. The dropsy is an unsightly, and was regarded as an incurable disease. The Pharisee plot had therefore been concocted with that complex astuteness which marks in other instances (20: 19, 38; Jno. 8: 5) also the deadliness of their purpose. They argued—1, that He could not ignore the presence of a man conspicuously placed in front of Him; 2, that perhaps He might fail in the cure of a disease exceptionally inveterate; 3, that if He did heal the man on the Sabbath there would be room for another charge before the synagogue or the Sanhedrin"—Farrar.

To all appearance the feast at the Pharisee's house was designed to honor Jesus but He saw through it all and immediately discovered their hypocrisy and their unfriendly spirit as well as their base motives. A pure, clean mind such as Jesus possessed could not be deceived by the hypocrisy of men. The most deceived of all were the Pharisees who fooled no one but themselves. This is usually the case. When one endeavors to put up an appearance of things as they are not, God sees through the scheme and very frequently men see through also. The feast had the appearance of friendship when it was a bait intended to lure the Lord to destruction. One cannot be an enemy of Christ and still appear to be His friend. The making of a feast was only so much advertising of the meanness of the maker.

We note that they were watching Him. It is well if one watches Jesus for some good purpose such as being instructed in good works. He wants all men to look to Him to learn of Him. He also wants them to look to Him as their friend and helper. Those at the feast watched Him for neither of these things. The host and his friends who had invited the Jesus were blind with prejudice that deadened all feeling of love and respect. Yet, they were in the presence of the Incarnate Son of God. How sad that in their selfish meanness they could not realize the majesty of His presence.

The Jewish doctors of the law were given to pretensions and conceits that crowded out all others as unworthy. They had accustomed themselves to feeling that they were superior beings. This was of course contrary to the spirit of humility so characteristic with Jesus. He immediately noticed that the invited guests chose the best seats. To say the least this was immodest. Jesus made the occurrence the text for a parable. He begins by saying, "Any one invites you to a wedding banquet, do not take the best seat, lest perhaps some more honored guest than you may have been asked." In commenting upon this incident. Meyer says: "Jesus wanted to show them their true position with regard to the kingdom of God. It was not a matter of table politeness or courtesy that was on His mind, but of relation to the eternal and spiritual world. These Pharisees supposed that as privileged guests at Jehovah's table, they might take the highest and foremost rank. Theirs were surely the chief seats at the wedding; and as for Christ and His followers, the lowest, if any, place was sufficient.

"Our Lord therefore, suggested that it might come to pass that the Great Master might reverse their dispositions, directing them to quit the highest seats for the lowest; whilst others, who had never dared to think that they were especially dear to Him, would be recognized as His friends, and summoned to sit next Him at the board."

In the eleventh verse of the lesson we have the statement made that whosoever exalteth himself shall be abased. Jesus is here reminding us of the vanity of human glory which in itself is an affront to God. But when it comes to spiritual pride on the part of those who are not right with God that pride becomes an insult to Him. Scripture furnished numerous examples of those who had to hear Him say, "Be still and know that I am God". On the other hand humility is Christlike, for we remember that the Son of Man came to minister and not be ministered unto.

Finally Jesus tells of the kind of a feast that is consistent for a child of God to make. It is not

to be a feast to friends, brethren, kinsmen and the rich who do not stand in need of it and who are able to repay it with another feast of possibly more generous proportions. In the feast that God will approve the miserable and the distressed of all kind whom Jesus delights of speaking of as His little ones should have a part. Not only is it to be so in the giving of feasts, but in all other things it becomes the consistent disciple of Christ to give generously of the good things at his disposal to those who are in no position whatever to repay him. A disposition such as this has its reward, not in this life always, but surely in eternity.

THE C. E. TOPIC

Jan. 14, 1923.

Why Do You Think the Bible Is the Word of God?

II Tim. 3: 14-17.

A Christian should do more than think that the Bible is the Word of God. He should positively know that it is. It is not any one's opinion that makes the Bible the Word of God. It can be nothing else. We have had great books, and as long as the world stands there will be remarkable literary productions, some of which will have a remarkable influence upon the minds and lives of men as have the great books of the past. But, mere power and distinction for any written product of the mind of man leaves a wide gap between it and The Word. Our readers are familiar with the dying words of Sir Walter Scott: "Give me the book". We know that the Bible is **The Book** in a sense different from any other book.

Within every one there is a sense of right and wrong. This sense is not the product of human culture or a matter that can be revealed by any man to his fellows. The more that we are conscious of a sense of right and wrong within us, the more are we led to feel that this sense has been implanted there by a Supreme Power. When we compare the righteousness that is in the Bible with that which the voice within proclaims we must come to the conclusion that they both have a common source.

There are great mysteries confronting the human mind that cannot be explained without a divine revelation. Without the Bibleno one can solve the problems of life, of death, of sin, of righteousness, of the soul, of the body, of Providence, of redemption, of the unequal distribution of good and evil, of eternal life and many other things. Man is rescourceful along many lines, but not along those mentioned. When confronted with them alone he is face to face with a stone wall. But the Bible is the door that enables one to see through this wall. None but the Creator, the Preserver, the Judge and the Redeemer who is Divine can open this door to human eye. This has been done for us through the Bible.

They try to create the impression that science and the Bible are at odds. Many thoughtless persons have fallen into this folly. But there can be but one relation of the Bible to science and that is a relation of exact harmony.

Only this week has the world celebrated the one hundreth anniversary of Pasteur, one of the greatest scientist of our time. One of his pupils, Dr. La Pass, himself an authority in the medical world, told an audience the other day that he heard Pasteur say: "The more I know the more my faith becomes like the faith of the Brittany peasant and should I come to greater knowledge my faith would become more like the wife of that peasant." There were times when unbelievers said that the Bible was fictitious when compared with history. Today men must turn to the Bible to confirm their history. Discoveries in Egypt, Babylon, Palestine, Syria and Rome only go to show that the Bible is what Christians always accepted to be, a divine record of the events of the world in their relation to God's plan for the salvation of the race.

Try as they have, scientists out of sympathy with the Bible have not been able to undermine the story of the beginning of the human race. The Garden of Eden rather than the Zoological Garden still offers the best proofs that man exists because God created him in His own image and not because a race of superior monkeys came into being in some mysterious way. There is no way of accounting for man's ability to remember, to think, to reason or to worship except by what the Bible, the Divine word tells us about it. If man has the capacity for immortal life, if he is conscious of it and if he believes in it he must ascribe a reason for it. Nothing can satisfactorily explain these things but the Bible because they are things beyond him. Only God can make them clear and He has done so in The Word.

The Bible is God's word because a knowledge of it makes us more like Him. In it is recorded the life of His Son. This life was given to men that they might see the Father in Him. And in this life there was protrayed a divine ideal after which men might pattern. In this ideal life of the Lord we are taught the divine quality of love, of mercy, of grace, of peace and of good-will to men. Inspired men preserved so much of the life of the Lord in the Bible as is necessary for our information and salvation. Had we only the Gospels we would have a priceless treasure from God that would leave us without excuse for not accepting Him as our divine Lord and Saviour, but added to this God's book gives us the best things for our private and national life. Take the Ten Commandments. In them is to be found the base of all civilized law. Any one living strictly according to them would be a safe citizen in any country in any age.

We know the Bible is from God for what it has accomplished. We may trace all the best things on earth to its influences. No man is so good but that a knowledge of the Word can make him a better one. No one is so bad but that the truths as the Bible portrays them may lead him to a regenerated life and make him a true child of God.

RELIEF NOTES

(Conducted by Vernon Smucker)

Important Notice

Latest advices from Constantinople indicate that there are now about forty Mennonite refugees at Constantinople waiting for an opportunity to come to this country. These can only come as individuals in this country are willing to make themselves responsible for advancing passage money which will enable them to make the trip. Brother Orie Miller, Akron, Pa., is in a position to take care of all applications and to secure the necessary papers and permits enabling them to come. The group of forty includes families and single men, and are all people who have but recently arrived at Constantinople from Batoum or other Black Sea ports. Names and particulars have not yet been received, but undoubtedly are on the way. Meanwhile, anyone wishing to help these people to come to the United States either by giving them employment and advancing the wages for several months, by donations, or through other means should write to Brother Miller at once. Anyone interested in having farm help for next spring can feel sure of getting someone within two months if the proper applications are made at once. One family, man and wife, has already furnished the necessary information and is only waiting for someone to advance the necessary funds enabling them to come. Address your applications or write for information to Orie O. Miller, Akron, Pa. Solve your hired help problem in this way, and at the same time enable some of our unfortunate Russian brethren to begin life anew in this country.

All of the Mennonite refugees who were at Constantinople on October 1, as per the list which was sent us on that date have now been provided for with passage money and affidavits enabling them to come to this country. The list at that time totalled 52. Several of these are being delayed at Constantinople on account of sickness. Four landed in this country about two weeks ago. One of these has gone to Nebraska, and three to Kansas. Word has been received that 20 more sailed from Constantinople on Dec. 12 and are due to arrive in New York on January 1. The others will no doubt be on their way in the course of the next month or so.

A general exodus of Christians from Turkish territory came as a result of the Kemalist order that all Christmas must evacuate by December 15, excepting men of military age who were not allowed to go. This forced evacuation has resulted in terrible hardships and suffering. According to a cablegram received by the Near East offices in New York on December 14, fifty thousand Armenian refugees had already arrived at Aleppo, and thousands more were on the way. All were robbed, almost naked, many were wounded, girls had been violated, and misery indescribable was their lot. Help has been urgently requested.

Christmas finds the Bible lands playing a new part in the history of Christianity by accepting 10,000 women and children who have been compelled to leave their homes in Turkey because of their Christian faith. Palestine is economically unable to care for this number in addition to its own population, and help from the western world is earnestly requested by the Near East Relief in order to prevent wholesale deaths on the very ground that Christ trod. It is thought that the land vacated by the loss of half of the Syrian population during the war may provide for the temporary rehabilitation of 40,000 people if America helps through the winter.

Dec. 22, 1922.

MARRIAGE

Krehbiel—Maxfield—On November 29, 1922, at the home of the bride in Charleston, Ia., occurred the marriage of Paul E. Krehbiel from Donnellson and Hilda M. Maxfield from Charleston. Rev. Elmer Basinger officiated.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IN MENNONITE CIRCLES

Rev. Gustav Enss of Newton, Kansas, is in Bethel Hospital of that town severely suffering from nervous troubles.

The sympathy of the editor and readers of The Mennonite goes out to Rev. Daniel Kauffman, editor of the Gospel Herald and president of Goshen College, whose son Paul lost his life in breaking through the ice in Goshen river.

Congregational Church Papers

At the close of the year 1891, Rev. N. B. Grubb, then the pastor of the First Mennonite church of Philadelphia, published a 30-page booklet in which the activities of the year are recorded; the officers of the church, Sunday school officers, and all other organizations together with a complete statement of all the finances; also a list of the members and their addresses of the members. This was the first of its kind ever published in the Mennonite church. The value of such a publication was at once recognized and continued to be issued each year until 1896. A number of pastors and congregations followed the innovation and many have continued to issue such a booklet to this day. In 1897 the pastor began the publication of a monthly twenty-page 6x10 pamplet and continued the same for the period of five years. The paper was then published under the auspices of the Christian Endeavor society and named it "The Mennonite Endeavorer". Beginning with January first, 1901 the pastor began to publish the "Weekly Bulletin" (four page) which has now been issued weekly to the present time. The Bulletin has now become a necessary part of the weekly services of the congregation. On the occasion of the fiftieth anniversary of the ordination of Rev. N. B. Grubb, he presented a complete file of the Bulletin for 21 years, bound in seven volumes to the congregation. A number of Mennonite congregations are following the example of the first church and are issuing monthly papers, in the interest of their home work.

The Mennonite church known as the Plain Mennonite Meeting House, in Hatfield township, Pa., was first built in 1774. Many people thought the name originated from the fact that the Mennonites are a plain people. It is true that Mennonites are known as plain people, but the origin of the name of the Plain Meeting is found in another source. This part of Hatfield township in Montgomery county, is rather level as compared with the hilly regions about. Hence from the earliest recollection this locality was known as the Plain. The present meeting house is the fourth erected here, which was in 1867. Lately this house was enlarged and remodeled to meet the demands of the growing congregation. Rev. J. C. Clemens, of Lansdale, is the faithful and aggressive pastor.

HUTCHINSON, KANS.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2: 10.

This promise as well as many others ought to drive every Christian to do all that lies in his or her power to win souls for Jesus Christ as long as they live. God has given every one a talent and woe to them who are not making use of theirs. But to those who give all time and money they possibly can for His cause, they shall receive a crown of life. The latter has been done by many dear and faithful workers of our conference. For which we are very thankful. It was through your help in prayer, time, money, cookies and clothes that you have brought cheer to many hearts here in Hutchinson this Christmas. Many hearts have cried and thanked God for your help, when we came and gave what you as willing helpers had sent in. You can take the above verse with our thanks and God's richest blessing to you all this New Year. We could see when we received the gifts that you thought, "it is more blessed to give than to receive."

Shall give you a little glimps what our Christmas was like. Have been working hard for several weeks. But when it is for the Master then it is always joy. Had in the fifty some children to work with this year, and all of them very faithful. Of course it took much practice to make the program what it ought to be. Our program was given Wednesday evening, Dec. the 20th. The reason of it being so early was because so many could not be present when later in the week for various reasons. So to accommodate all we had it so early. Also had a choir of sixteen voices who sang three songs. The attendance was very good; our church was nearly too small, we had borrowed fifty chairs from the Y. M. C. A. and they were all in use. Then on Saturday, December 23rd brought twelve baskets for a Christmas dinner to twelve homes who were in need of something as some live on cornbread and water. This dinner consisted of a loaf of bread, two pounds of cookies, one and a half pounds of peppernuts, one pound of beans, one head of cabbage, a few potatoes, two quarts of pickles, sausage and from two to three rabbits. (The rabbits were sent in from Pretty Prairie C. E. The pickles and sausage were given by one of our members, namely J. K. Froese.) Some might think that that is a better Christmas dinner than they have had, but you must remember that that might be the only real dinner for the rest of the year. This at least is the case with some.

From the time since I wrote last the Lord has **showered** blessings upon us. We know many prayers are going up to the throne of God in behalf of this work, as we can feel it here in our work. The Spirit of God is working in hearts who for sometime seemed hard to deal with. One man who had been invited and visited from time to time, came one Sunday evening. Then on Tuesday we called at their home again, and these are the very words he said, Plenert, I have broke the record I said what is it? He said, I have not been in church for four years and last Sunday I was there. He has been coming since. Keep on praying that many may come under the same conviction.

There are twenty-five charter members now and several who have expressed themselves of joining soon. Pray that they may realize not only to join this church, but the church divine of which Christ is the head.

Rev. J. B. Epp from Newton was our guest on Sunday, September the 24th and gave us real inspiring sermons both in the morning and evening. Then that some evening we were surprised by the Hoffnungsau Men's Glee Club who sang several real spiritual songs. Such surprises are accepted. Rev. B. W. Harder had to wait on the train here in Hutchinson and so he was an unexpected guest one Sunday evening through which we were privileged to have a sermon by him. Now follow this example whenever you are here in Hutchinson; don't miss your opportunity in visiting us.

On Sunday evening, November the 19th we were favored by a musical program from the Men's Glee Club from Bethel church, Inman, Kansas. All their songs were very spiritual. The evening was well enjoyed by a full house. These men rendered this same program in the Reformatory in the afternoon. God bless their efforts.

On Sunday, November the 26th was a rare privilege, when we had Rev. J. W. Kliewer with us all day. Dinner was served in church to about 100 people, so as to give Rev. Kliewer enough time for his message. The day was ended with a greater zeal to help those along who have been instrusted to our mission workers in the heathen lands.

We are going to start the new year right by having a Union Revival meeting here in our community. That is the Presbyterian church, Brethren church and our church. The meetings will be held one week in each church. Pray that the Spirit of God may fall over the meetings and that many souls be saved.

Wishing you all God's richest blessing for the coming New Year.

Yours in His service,
Mr. and Mrs. Jno. J. Plenert.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

HOW MAY WE SECURE VARIETY IN THE PULPIT?

A paper read by Rev. Andrew S. Bechtel, of Pulaski, Iowa, at the Ministerial Conference at Dalton, Ohio, August, 1922.

We should like to state in the beginning and bear in mind all the way through, this thought, that in one thing, the fundamental message of the pulpit, namely, that Jesus Christ is the Savior of sinful man, the Redeemer of the world, the Incarnate Son of God, and that there can be no salvation except through Him, in this there may be no variety. There is but one Gospel to be preached. In the manner of its presentation, there may be variety.

The question before us implies that there is a danger of too much sameness in the pulpit and that this very sameness is liable to hinder its effectiveness. We believe this is true. We feel that variety is desirable in the preparation and presentation of our spiritual food, just as much so as in our material food. Without any further delay we would offer several suggestions for securing variety in the pulpit.

Variety in the order of exercises is desirable. We are not of the formal or ritualistic type of mind which would follow the same order on each successive Sunday. Let there be some change here and there so that the congregation may not be able to know always just exactly what is coming at each particular moment of the service. Special music here and there, a change in the order of the regular parts of the service, give laymen an opportunity to take part in the opening service occasionally. Have a part for the children now and then. Possibly some Sunday school class can take some part at times. There are a variety of ways of changing the opening part of the services. The sermon should come last with very little following it, a prayer and the benediction is, to our mind, the best closing after the sermon.

The sermon, being probably the outstanding part of the service, it is here that we need to pay the most attention in the securing of variety. It is here that all depends on the preacher himself.

We believe there should be variety in the sermons. The Christ is to be in every sermon, to be sure, but sermons should have distinctive marks of difference. One should not, whatever the text may be, or whatever the theme may indicate, drift on to some hobby in each sermon.

It is well to prepare sermons of different types. There is the expository sermon, the study of a passage, a chapter or even a book, opening it up, laying it out as it were, bringing out the hidden meanings. This type of sermons has been much neglected by many preachers. The topical sermon, founded on the theme or topic of the text, rather than on the words of the text, is possibly one of the types most used. The textual sermon, which follows closely the words of the text, clause by clause, analyzing it, is another type. The doctrinal sermon, which is essentially a teaching sermon, should be used too, and not too sparingly. We have in mind especially Christian Doctrine, not sectarian pecularities or emphasis. There are times when the historical sermon is very appropriate and should be used. Then too the ethical sermon which deals especially with our personal duties and practical Christian morality, is important. An occasional biographical sermon, using some great Bible character is instructive and helpful. We must not overlook the importance of evangelistic preaching. This note should be prominent in many of our sermons but there should be some decidedly evangelistic sermons. Another helpful variety is illustrated sermons, if the church is so equipped that lantern slides can be used occasionally, it is a great help in the work.

We would suggest a series of sermons at times on some great subject like prayer, sin, Holy Spirit, Lord's Prayer, Commandments, Prodigal Son, a Book of the Bible, etc. Such consecutive study and thinking together adds interest and is helpful in many ways. Observing special days of the Christian year and of the church year adds variety. An occasional children's sermon, if rightly prepared and presented will interest both old and young. An occasional service entirely or almost so of music, congregational and special, will not only be interesting but instructive and worshipful. This especially adaptable for an evening service. Then too we should not neglect to have Missionary services from time to time. The missionary spirit must not be neglected. Exchange of pulpits, where it is practical and possible, seems to be desirable for both pastor and congregation.

So much for variety in sermons. The delivery is a very important part of the service. Many a splendid sermon has been utterly spoiled by weakness in delivery and many a rather mediocre sermon has left an indelible impression by reason of its having been delivered in a masterful manner. There should be variety in delivery. Do not imitate others. Be natural. The preacher must avoid monotony, both in tone of voice and in speed of travel. He must not be a scorcher, neither go on low all the time. There should be practiced modulation of voice so that one speaks neither in a high and loud pitch nor in a low and quiet pitch continually. The thought being presented should determine this largely. The face should not be set in one mold all the way through. One can say much with the face. The preacher should be wide awake. The pulpit is not the place to be napping nor idling. He would not be pumping around continually, neither should he be riveted to one spot nor use the pulpit for a couch to repose. Self-possession and calmness are essential. There is a natural nervousness which needs to be held in check. Gestures there should be, but not the same ones in the same way and at the same time in each sermon. One must find suitable use for the hands. Pauses, rightly used, are eloquent. There should be flights occasionally, but good use needs to be made of the pause. It adds impressiveness and variety. Again illustrations here and there, add to the clarity of the thought presented and to the interest of the hearer.

In this whole discussion, the audience must always be kept in mind. The preacher is not preaching for his own edification, not for pastime, but for the edification, instruction, encouragement and upbuilding of the faith of his hearers, for the conversion of sinners, for the strengthening of the saints in their spiritual life. He must consider the highest interests of his people to whom he preaches.

In studying this problem, we need to learn from others. Study our own particular surroundings, our people and get helpful suggestions from others and adapt them to our particular needs.

A. S. B.

DEDICATING A CHRISTIAN HOME

Several weeks ago editorial comment was made in these columns upon the dedication of a new home which had recently been built by a close friend of the editor. Since then suggestions have been made that a fuller description of the event appear for the benefit of the readers. Since we believe that the custom inaugurated by the brother is an excellent one and deserves being repeated in Christian homes generally we herewith give the service in full:

The family and a number of invited friends were assembled in the living room and the minister requested to conduct the dedication led in the responsive Scripture readings that had previously been distributed after which he led in prayer and pronounced the words of dedication:

Leader:—"Into whatsoever house ye enter, first say":

All:—"Peace be within this house."

Leader:—"Beware that thou forget not the Lord thy God, in not keeping His commandment and His judgments and His statutes—Lest when thou hast eaten and art full and hast built goodly houses and dwelt therein and when thy flocks and herds multiply and all that thou hast is multiplied then thy heart be lifted up and thou forget the Lord thy God."

All:—"One thing have I desired of the Lord and that will I seek after; that I might dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to enquire in His Temple."

Leader:—"Let us pray.

Almighty God, Father of our Lord Jesus Christ, who, in his life of service among men had not where to lay His head, while even the birds had nests and the foxes their dens, we thank Thee that, though unworthy we may be, Thou hast given us shelter in comfortable dwellings and there doest Thou permit us the best of earthly joys in the little world, apart from worldly things, which we call home.

When Thou, O God, didst call Abraham out of the world upon his pilgrimage a tent was his home, but by that tent an altar was erected. More fortunate are we than this venerable friend of God in the possession of our fixed habitations. We would here prove our friendship to Thee by lighting the fires of worship upon a new altar and pledge that these, who by Thy grace call this their earthly home, ever lay upon it the reasonable service of a living sacrifice.

Our fathers, in this beloved land of ours, lived in lowly cabins, hewed down the great trees of the wilderness and subdued the soil that their children and children's children might enjoy the heritage of their labors and partake of a character worthy of their efforts. In this house, now ready for habitations, and by the altar here erected, may there be preserved all that makes America great among the nations of the earth and may ever diligence be exercised in maintaining a zeal for that righteousness that exalteth a nation.

As we pass over the threshold of this house we recall its cost and the sacrifices demanded—the glorious trees of the woods had to fall, the quarries in the earth had to be broken, the bricks had to pass through the fiery oven, laborers had to sweat in mines and shop. We are thus reminded that the fair edifices of our faith grow through tears and tribulations into temples in which God chooses to dwell and reign.

Timber, stone, brick and mortar are combined here into a house—a personality. The elements—the snow, the rain, the wind, the frost and the burning heat of summer will assail it as the years roll on. Like the shadow of a rock in a thirsty land, like a refuge in a time of storm, like a mighty fortress and a strong defense may this house be to those whom it shelters. May it long endure the tests of time and trial.

In the lives of all of us there combine "wood, hay, stubble, gold, silver, precious stones" that fire will try. Lord grant that we may come from it purified and proved. We believe that the foundations of this structure are securely laid and strongly built, may they ever symoblize our confiding trust in the one foundation, Christ Jesus.

These timbers were once living things that gave their lives that this house might live, may those who dwell therein willingly yield their lives that others might live. Our Lord honored the door by making it a figure of Himself, do not, O God, deny any of us an entrance through that door into Thine eternal glory. Through the windows of heaven did'st Thou promise of old that Thy blessings should pour. Let the sunlight of Thy light pour through these earthly windows. The pictures and furnishings of this house blend together in beautiful harmony, let them be an evidence of the inner and sweeter harmony that shows itself in the beauty of holiness and distinguishes Thy saints among men.

Our blessed Lord gave many years of His life to the calling of a carpenter, sanctifying the dwellings of men with the labor of His hands. Let none despise this earthly home, remembering that in it they prepare for their heavenly home—the house not built with hands eternal in the skies. Though this be "Home sweet home" binding earthly relations in their sweetest ties, we recall that we are "aliens and strangers" longing for the time of our entrance into the "many mansions" prepared for us by our Lord who has gone before. This is to be a place on earth in which to rest from earthly cares. Surely it must have the mission of bringing a foretaste of "the rest that remaineth to the children of God". Sweet and clean and new are the surroundings here. What a delightsome place this is. Create within us the new heart without which we cannot be known as thy children.

The ancient Shunammite prepared a little room in his dwelling for where the man of God might rest. May the generous hospitality of this home ever be extended to thy servants, O God. As the poor and the orphans and the widows came to Dorcas for succor, so let there go from here the gifts of love that ease the hard lots of those of lesser fortune. As Lydia for Philippi brought the Apostle to her house that her whole house might be brought to God, so grant that every member of this household might ever be numbered with thine own. Jesus was a welcome guest at the home in Bethany, so let this house always be a Bethany in which Jesus loves to be. As He shared the festivities of Cana in Galilee, so Lord, we would that every festivity under this roof might be worthy of His presence and blessing.

Bless, we pray Thee, this house from roof to cellar. May it ring with the happy voices of children and children's children. May the songs of this house be the songs of Zion. May the Book of books reign over the multitude of volumes treasured here. May the Great Physician's gift be the gift of healthy bodies, minds and souls. May the sadness and tribulations that the coming years hold in store be sanctified with a mighty faith that sees victory through the veil of tears. Amen.

In the name of God the Father and God the Son and God the Holy Ghost we declare and dedicate this house a Christian home in the glorious land of America—A home to be true to every ideal for which the names of Christian and America stand. Amen.

All:—The Lord's prayer.

Doxology.

Benediction.

KEPT BY THE POWER OF GOD

I Peter 1: 5.

We may have a very good experience today, but what about tomorrow? Have we any assurance that we will be kept in the future? Dr. Scofield well says, "Assurance is the believer's conviction that he is in the present possession of salvation in which he will be eternally kept."

The keeping power of God is clearly revealed in Scripture. We find it in the Old Testament benediction, "The Lord bless thee and keep thee." We find it again and again in the prophets, "The Lord is my keeper, the Lord shall preserve thy soul, He shall preserve thy going out and coming in from this time forth even for evermore." To poor, weak vacillating Jacob God said, "I am with thee wither soever thou goest for I will not leave thee until I have done unto thee all that I have spoken to thee of." Of Israel, His vienyard, He declares, "I the Lord do keep it. I will water it every moment lest any hurt it. I will keep it day and night." Hannah in her song of triumph sings, "He will keep the feet of his saints." David speaking from experience says, "The righteous, though he fall shall not be utterly cast down: for the Lord upholdeth him with His right hand." Isaiah encourages those that trust Him by, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Jesus prayed, "Holy Father, keep through thine own name those whom thou hast given me," and again, "I pray not that thou shouldst take them out of the world but that thou shouldst keep them from evil." Paul says, "The peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ." And again he prays for the Thessalonians that their whole spirit, soul and body be preserved blameless till the coming of Jesus.

Jude dedicates his epistle to the sanctified by God the Father and the preserved in Christ Jesus," and closes with the doxology, "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding Joy." Paul in his last epistle to his own son in the faith, Timothy, begins with a testimony of his confidence in the keeping power of God. "I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day," and closes with the firm conviction that "the Lord shall deliver me from every evil work and preserve me unto His heavenly kingdom."

With such an array of promises should we not be more than conquerors through Him that loved us? "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord."

But whence comes this mighty keeping power? "Wherefore He is able to save them to the uttermost that come to God by Him, seeing that He ever liveth to make intercession for them." "Greater works than these shall ye do because I go to the Father." We must yet learn the mighty power which is ours as a result of the intercessory work of our Lord.

J. E. L. in Missionary Worker.

CORRESPONDENCE

First Mennonite Church, Chicago. This is New-year's day 1923. One of the most beautiful January days that I have ever witnessed in Chicago, or any where else in this climatic belt; yet with all this beautiful introduction to the year that is before us, we cannot bid adieu to the joys and sorrows, the gains and losses, the victories and defeats, of the year 1922 without sadness of heart. Dr. Johnson says: "We never do anything consciously for the last time without some sadness coming into our hearts." The last deed is done, the last word is said, the last prayer is offered, relative to the advancement of God's kingdom in the vicinity of the 73rd and Laflin street church for 1922: and we are rather loath to say good-by to all that the Lord has permitted us to experience for our making and diciplining; yet the year has gone, and gone forever with all its privileges and blessed means of grace; and with it the last quarter of our Chicago work; in many respects the most blessed of all. Under the Lord's direction the best is always ahead for his child and for the work that His children are faithfully doing. One of the crowning days of the quarter's work was Sunday morning, November 5th. It was communion day service and this is always a glorious moment to those who are prepared to eat His flesh and drink His blood by faith; indeed it is second only to that time when we shall eat and drink anew in His kingdom. Preceding this royal banquet, we received into the church by baptism and by letter the following, after publicly confessing the Lord Jesus Christ as their personal Savior. Miss Alice Welsh, our church pianist, whose mother died recently, but lived long enough to see her dear daughter accept Christ. Her father attends our services. Miss Doris Brown, the daughter of parents born in Scotland, but who several years ago were born again in America, in our church, blessed thing, to see children walking in the footsteps of Christian fathers and mothers. Miss Loretta Oster

(Continued on page 5.)

THE MENNONITE

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A HOME BIBLE STUDY COURSE ON MENNONITEISM

A. J. Neuenschwander

At the last General Conference of Mennonites, held in Eastern Pennsylvania, the idea of spreading abroad our distinctive Mennonite doctrines received considerable attention. It was at a time when the outside public had varied notions of our "peculiarities" presented to them from many sources, because of our principles and attitude toward the war. The fact that we are a small denomination, has largely made us unknown to a majority of the people except what they heard or learned from the press. It was timely to consider ways and means of correcting these erroneous conceptions by setting forth not only a few of our "peculiarities" but our principles of doctrine and faith for which our forefathers had suffered so much, and which are soundly Scriptural.

In various quarters definite steps have been taken to bring about the spreading of this knowledge. Just how much has been done cannot be told now, but if some of the plans on foot will be carried out something definite should come to light. The book that set forth our history and principles, "The Mennonites", by Dr. C. Henry Smith has found its way into many state, school, college and seminary libraries, and we feel a reading of this book will do much to set forth our true standing. At present Dr. Smith is doing research work in Kansas preparatory to publishing a more complete work in the future.

In the Eastern District Conference, a committee has been appointed, by the Sunday School Association, whose duty it shall be to approach the same question, but from a somewhat different point of view. The task of the committee is to formulate a "Home Bible Study Course on Mennoniteism" which is to set forth our distinct denominational doctrines and beliefs with such other subjects as they may find necessary. The plan of the committee is to divide the subject matter into several divisions, possibly twelve to correspond to the number of months in the year and treat one subject per month. The method of treatment would be twofold; first a series of Bible readings for each day, on a definite subject, with a running exposition of these texts as they relate themselves to the subject treated. These treaties are to consist of about 1000 words and should guide, inform and inspire the reader along the specific subject, thus grounding our people in our doctrines and make them better acquainted with the positions we hold.

Besides the subjects dealing strictly with Mennoniteism a few other subjects are to be added. Every pastor finds that some parents in his charge would gladly help and encourage their children at the time of conversion and later help them wisely over the period of doubts to a strong and victorious faith; if they would have some Scriptural guides and helps. For this reason such subjects as: "Salvation According to Scripture" and "The Life of Christ" are to appear in connection with the Easter season. It is true every pastor puts forth his best efforts to instruct and inspire his people in this respect, from the pulpit; but the committee feels that parents would often have an opportunity in the quiet of the home to study and talk over these great subjects with their sons and daughters in perfect freedom and sympathy if they had some suggestions and helps along these lines.

The tasks of the Mennonite church could be brought forth under various topics such as: "Studies from the Sermon on the Mount", emphasizing that Jesus' requirements for a Christian life means an honest everyday application of His principles. "Christian Education", and "Our Mission Fields" are themes big enough to give us work for the future.

The committee, although situated in the east hopes to enlist, the services of a number of leaders from the various conferences to treat such subjects for which they are peculiarly fitted. It is the hope of this to interest people from all sections as well as the east in this Bible Study Course. The work is to be completed during this year so as to be ready for 1924.

LETTER OF APPRECIATION FROM RUSSIA

Honored Mr. Miller! Dear Brother: With joyous thanksgiving I inform you that on September 5, we received Food draft No. 5425 you sent us. What our beloved brethren in America are doing in these grievous time of diverse visitation and affliction eternity alone will tell. God only knows what would have become of us were it not for the practical love of the brethren beyond the sea. You are doing good. God bless you for what you are doing for those who need your help—your brethren of the faith and others; like the merciful Samaritan, you are reaching out the hand of love to the unfortunate without asking of what faith they are. Many lives of other faith and of other language were saved in the food kitchens; those frightful starving beggars have disappeared from our doors and streets. You have not forgotten the hearty admonition of the apostle, Galatians 6: 10, "As ye have therefore opportunity, let us do good unto all men, especially unto them of the household of faith." That **"especially"** I might apply to the many food drafts so graciously sent into our homes, which has done and is still doing so much good to the brethren of your faith. Our practical and economizing housewives are always happy and look to their families with greater hopefulness when the head of the family, although terribly distressed, when they are so fortunate as to bring a food draft into the house.

Hearty Greetings and a sincere Thank You, from my dear wife and myself, I remain yours.

Harder,
Minister in Halbstadt.
Neu Halbstadt, Nov. 19, 1922.

PERILS IN THE RELIGIOUS WORLD

Ira Stauffer

Not everything that goes under the name or cloak of relgion is safe, therefore the need of caution. The Holy Scriptures warn us of this fact.

One of the greatest perils confronting Christian young people is Formalism, which consists in the letter of creeds, the literal observance of ceremonies and letter of the law.

It is a fact that when spirituality declines and the Holy Ghost is not honored by giving Him His proper place in the worship, that people will gradually become satisfied with a form of worship and insist strongly upon the literal observance of different ceremonies, ordinances, etc. None of these literal observances in themselves will save anyone or make him more spiritual. Only when the individual, through the agency of the Holy Spirit, grasps the purpose and meaning of it, will it be of any benefit to him spiritually. On the other hand there is Fanaticism which, according to Webster's dictionary, means; excessive enthusiasm, unreasoning zeal. Fanatics are governed rather by imagination and impression than common sense and judgment. To avoid it we should carefully watch all impressions to see whether they harmonize with the Word of God. But as a certain writer says: "Formalism is more to be feared than Fanaticism, because we have more formality than excessive zeal among us."

However there is a happy medium between these two extremes in which the Christian can walk with perfect safety and satisfaction.

Another great peril is the false doctrines and teachings afloat in the land, in the form of tracts, books and other literature, which deceives many young people. But if they will search the Word of God they will be able to know and stand by the old paths. False teaching would include that which we hear of so much, namely: that times have changed and we cannot expect our young people to be as pious and careful in their conduct as they used to be, and that we cannot expect to see so many souls saved or see revivals that the older people talk about. Since we know that God has not changed nor His Word changed, nor man's need of a Saviour changed, nor the reality of sin changed, then the fault lies with the church which has changed, having lost its keen sense of sin, its travail of soul ever sinners, its anointing of the Spirit, and its piety in the home. Then it consequently will become formal.

Upon the Christian young people, on whom depends the future of the church, as well as the older ones, rests the responsibility of taking their stand, and stick to the old paths. God will satisfy the longing of the human heart the same as He always did, and because the young people of today must meet the same conditions as the other people and forefathers did to obtain salvation, for they are all under the same Christian dispensation, they will be able to work together in the church and thus carry on the work successfully.

But sad to say we realize that another great peril is confronting the church which is this: it has often been said that we are living in an age when the spirit of lawlessness is very prevalent and even good people and young people need to guard against it. Obedience is one of the outstanding characteristics of a true Christian and if Satan can succeed in getting some of this spirit into the heart of a young Christian he has gained a great point which will result in the downfall of that young person.

When our secular newspapers admit that children are not brought up as strictly as they once were, surely it is time for the church to take it to heart. We have already noticed in many cases where young people professing holiness, coming from Christian homes, have disregarded counsel and advice from older people, and have done things contrary to the plain teachings of God's Word. Such people have a very shallow experience if any, but in most cases the fault lies in their home training in childhood. For this reason, they have had their own way too much, and although they were often told to do or not to do certain things, obedience and discipline were never enforced. True, a child should obey its parents because it loves them, but we know that there is that selfish, stubborn will, more noticeable in some than others, that needs to be controlled and subdued. If not, we see the results in later years. Such young people have not the confidence in their parents that is necessary. Confidence! Oh how much it means!

May God help us as Christian young people to consider these great perils that are so prevalent about us and guard against them by a close study of God's Word and giving God the best there is of us. If we do not, we will be robbed of real victory; hinder our usefulness: impede progress; and sooner or later be filled with real regret and remorse in the world to come. May we swing clear, launch out and give God and the church the best.—Gospel Banner.

CORRESPONDENCE

(Continued from page 3.)

bosh, whose mother crossed the river a few years ago. Loretta is preparing early in life to meet her mamma, and walk with her in white. Mrs. Hayes, the grandmother of Loretta, whose mother was Mrs. Hayes' only child, she is beautifully bringing up Loretta and her brother Wlliam, to learn to love Him with whom they hope to live some day. Grandmother, daughter, and grandchildren, what a meeting and a greeting that will be. Mr. Hutchison whose home is in Detroit, Mich. He is the only Christian in the family. He is working his way heroically through the Moody Bible Institute and is now a student volunteer for the African mission field. I think that this impressive Sunday morning service alone will go a long way toward paying for all the prayers and money expended in behalf of this child of the General Conference. From November 19 to December 3rd, were held a series of revival meetings under the direction of Brother Schroeder of Berne, Indiana. The meetings were well attended and splendid interest was manifested throughout. One of our regular Sunday school girls accepted Christ on the last evening of the meetings. The Christmas program was a special feature of the holiday season here. It was rendered on Christmas eve. The church was filled to the doors. I think I should make mention of our watch night service held on the last Sabbath of the old year. It consisted of song service, special number by the choir, preaching service, followed by a Christian Endeavor program. The last moments were profitably spent in testimonies of God's goodness to them during the year 1922, concluding with a prayer service in which many took an active part. In conclusion, I want to thank the many kind friends throughout the conference, here in Chicago and elsewhere, for the excellent Christian spirit manifested through your prayers and visible tokens of love. Mrs. Miller and myself certainly appreciate this loving Christian service more than tongue can tell. May the Lord abundantly bless you is our prayer. Wishing you all a Happy New-year, I am yours in His service,

W. W. Miller.
1500 W. 72 Place.

SALEM, OREGON, DEACONESS HOME AND HOSPITAL

The Mennonites of Salem, Oregon, are joined with the Baptist, Methodist, Reformed and Evangelical denominations in the conduct of the Salem Deaconess Home and Hospital, of that place. Their Annual report shows a great work they are doing. Following are some of the extracts from their report:

We are glad at this time to leave the year with all its work and drudge, with its joys and sorrows, its hopes and fears, worries and heartaches in our Father's hand, knowing well that all things prove for the best to them that love Him, and also knowing that He remembers daily that we are dust. He looked in pity on us and gave us rest and comfort in days of physical stress and trials. He had a watchful eye over our finances; He gave us our daily bread and many good things besides, so we had enough to share with a good many others. We never had to close our doors against any one asking for aid. In times of failure He has not dealt with us according to our iniquities, but has healed our souls and diseases and given us a measure of health to serve Him daily. We trusted Him entirely, and He has helped to the uttermost. We fear not the future, knowing that we can do anything "through Him that strengtheneth us in Christ."

During the year 1465 patients were treated, of these 372 were children. The patients represented twenty-two nationalities. Those affiliated with churches were, Methodist, 149; Evangelicals, 30; Baptist, 37; Mennonite, 18; Reformed, 5. The others represented twenty different other denominations. These represented fifty-eight different callings in life. Forty-nine doctors brought patients to the hospital. 773 operations were performed during the year. Eighty children were born in the institution. A good many of those admitted were without friends, home or shelter, and many found a home with us. Also 24 orphaned girls that were alone in the world without any parental love to shield or protect them, found love, shelter and home with us.

Then there came a day when everything grew dark, when time came to an end, and fifty-seven souls, one here and one there, took their flight to a distant land where we could not accompany them. Of these fifty-seven patients two-thirds were old folks, tired and weary of life. We tried to save all these dear lives, but the Great Physician had spoken, and so the summons had to be obeyed. Most of these we had the right to hope to meet again on eternity's morning; when the endless day breaks; but some ventured out on this trip across the dark stream without Christ as their Friend.

We have nine orphan girls, and most of them are growing in grace before God and men. Some we doubt not are called for direct service in the Lord's Vineyard. The number of our old folks are increasing rapidly. Where is the sister that the Lord called to care for these dear souls, just at evening time when the sun is sinking? Many of them even at that late hour have not found the sinner's Friend and the precious blood from Calvary. Who will tell them before they go across the bar?

We are now receiving County Poor from 5 counties. The Master's words are always true, "You will always have the poor with you," and most of these people are poor, not only in money, but in friends, love, and they very often lack gratefulness, and are poor in their relation to God.

SICK BABIES FLOGGED

Black and Blue Marks Result from Chinese "Cure"—Now Under Baby Clinic's Care.

Babies are still suffering from the so-called cures of Chinese doctors of the old school in China. A baby recently brought to Dr. Vivia B. Appleton, an American woman physician engaged in health work in Foochow, had perpendicular black and blue marks on its back.

"Upon questioning the mother, we found that it was the result of a so-called medical treatment," says Dr. Appleton. "The flogging had been given the child as a treatment for cholera that morning. We found the youngster suffering from stomach complaint. The mother looked sheepish when we told her that the vomiting was due to over-feeding and that proper feeding was the best cure. It seems inconsistent to have Chinese treatment in the morning and then come to our Children's Health Conference in the afternoon. But therein lies great hope. The mother brought the baby to us because she was not fully satisfied."

Dr. Appleton heads the health work of the Young Women's Christian Association in China. City wide health campaigns and Better Babies Conferences are a frequent part of her work. Lectures, demonstrations and exhibits, including popularized health propaganda in movie form have already had a far reaching effect. At present she is organizing health supervision in the Shanghai government school upon invitation, seeking to demonstrate health work in schools throughout China.

With the assistance of Mrs. Chen, Dr. Appleton is translating an American book on infant care into Chinese. Advisory health bulletins and posters are being widely distributed.

Prior to going to the Far East in 1921, Dr. Appleton was engaged in public health work in Labrador. She was graduated from the John Hopkins Hospital. Dr. Appleton is from Tama, Ohio.

THE S. S. LESSON
Jan. 28, 1923

The Rich Man and Lazarus
Luke 16:19-31

Golden Text: Charge them that are rich in this present world that they be not high-minded nor have their hope set on the uncertainty of riches, but on God who giveth us richly all things to enjoy. I Tim. 6:17.

The story of the Rich Man and Lazarus is not in the strict sense a parable. It is rather the setting forth of a truth in the form of an actual example, as an illustration. The teaching which the illustration sets forth in clear light is, that neglect of the proper use of wealth becomes the source of eternal calamity.

The first part of the lesson chapter brings another illustration somewhat along the same line. That is called the parable of the Unrighteous Steward. However difficult this parable may be in the application of its different parts, the plain teaching drawn from it by the Saviour is that of faithfulness required in the use of things committed to us as stewards. Unfaithfulness in any matter, however, insignificant comparatively, disqualifies one for being entrusted with the matters of greater and higher responsibility. Moreover, we cannot serve God and mammon, but in the proper use of worldly riches, called the mammon, of unrighteousness, we can make it subservient to the purpose of God and our own eternal interests.

The real difference between the two men of our lesson lay not in the fact that one was rich and the other poor. The difference is to be found in their attitude toward the things of this world on the one hand, and toward God and the heavenly things on the other. The one found His "good things" in the possession of temporal wealth and the sensual pleasures derived by means thereof. Like the prosperous farmer in the 12th chapter, he found the highest aspirations of his soul in worldly ease, eating, drinking and making merry, without any thought of God or of the good He might do with the wealth put into his hands. Jesus puts such together in a class when He says: "So is he that layeth up treasure for himself and is not rich toward God."

One need not be a millionaire, nor even the possessor of thousands or hundreds, to come into that class. The Spirit, writing by Paul's hand to Timothy, says: "They that **are minded to be rich** fall into a temptation and a snare and many foolish and hurtful lusts, such as devour men in destruction and perdition." It is not a question of success or failure in the chase after worldly distinction and riches. The very attitude of soul turned in that direction unfits one for the higher things of the spiritual life. Some, like Solomon of old, become aware of the "vanity of vanities," of things "under the sun", and turn away from them in time. But, oh, even then, what must be the loss experienced as the result of years wasted in the pursuit of such follies!

Unless repentance comes in this life it will be forever too late. Dives "lifted up his eyes" too late when he found himself on the wrong side of a "great gulf" **fixed.** Nor could he blame any one but himself for the anguish of soul into which he had come. He, as well as his brothers, for whom he professes concern, had had in his lifetime held out to him the wooings and the warnings of God through Moses and the Prophets, but he had passed them by unheeded. God had done for him what He could, but he would not be wooed or warned, and now the day of grace for him was ended. the lesson for us is recorded as follows: "Therefore we ought to give the more earnest heed to the things that were heard lest haply we drift away.—For how shall we escape if we neglect so great salvation, which having at the first been spoken through the Lord, was confirmed unto us by them that heard."

The suggestion that the word of Divine revelation could to advantage be supplemented by messages from the realm of the departed, is the essence of spiritualism. It is a plain inference from the words of this passage, that such messages, if ever there are any, are not God-sent and therefore serve no good purpose. Spiritualism can point to no heavenly fruitage of its system. On the contrary, it must be set down as a device of Satan to deceive and to lead away from God and faith in His Word. To seek after such things is severely condemned in Scripture (Lev. 19:31; 20:27).

There are three cases recorded of Jesus bringing back to life persons who had died, and there are other cases of life restored in answer to prayer. But in no instance do we read of such being used of God as mediums of revelation in regard to the future state. Lazarus, of Bethany, for instance, was raised not to bring a message from the regions beyond the grave, but as a proof of Jesus' power over death and as a testimony to the truth of His own words (John 5:25-29). But the Jews who believed not on Him by what Moses and the prophets had written of Him, were not persuaded by the witness of one risten from the dead, proving the words of our lesson in verse 31.

The Lazarus of our lesson story was carried by the angels into Abraham's bosom. This was a common figurative expression among the Jews for the state of blessedness after death. It is the equivalent of the name Paradise which is the place and state of those who have died in the Lord and who shall have part in the first resurrection (Rev. 14: 13; 20:6). As to outward circumstances, he had lived and died a poor, impotent, and seemingly friendless sufferer. But it is not in these things that we seek the ground for his glorious promotion. It is rather, as already said, in his attitude of soul. As we seek to analyze this attitude, we may be sure we shall not find there any feelings of envy toward the rich man at whose gate he was laid. We find him looking only for the crumbs from the other's table, satisfied if he can thus appease his physical hunger. Neither can we think of him as a disgruntled, complaining burden to himself and others. Rather do our ears seem to catch sounds such as one night issued from the inner dungeon of a Philippian jail—sounds of prayer and praise to God. Poor Lazarus had not much to look forward to in this life, yet he was a man of great vision. That which became his comfort in realization in Abraham's bosom, had, no doubt, been his comfort in anticipation in his days of suffering. In the words of David, "this poor man cried and Jehovah heard him and saved him out of all his troubles." He had no treasures on earth, but by faith he was laying up treasures in heaven. By his faith he glorified God and God sent His angels to afford him a glorious home-coming.

THE C. E. TOPIC
Jan. 21, 1923.

Evangelistic Missions at Home and Abroad

Luke 24: 45-53.

All missions should be evangelistic for the word implies the telling the story of our Lord Jesus Christ to the end that the souls of men are saved. In the telling of the good news of salvation which is but another way of expressing the ideas involved in the word Gospel the matter of being aggressive enters in. It is not only tell about Jesus, but go and tell. There are many who would be ready to testify if the opportunity to do so comes to them but they are lagging in creating the conditions that enable them to testify effectively. The Evangel is a commission to go into the all the world to testify for Christ and lead them to Him to become their personal Saviour.

Two lines are presented for our consideration, namely Evangelistic Missions at Home and Abroad. We might ask, Where is the field for Evangelistic missions at home? The answer is, wherever there are unsaved persons. This opens to us a field wherever we are, for even though we live in a Christian community there are many unsaved persons, often more than there are saved ones. They are our opportunity. It is said of Zinzendorf that he once exclaimed: "The world is my parish". He was right and he set a right appreciation of every Christian work. So long as our field is the world there is work to be done on every part of it. It may be that circumstances in no way make it possible for me to go into the foreign field and give me no means whereby I may have an indirect part in the sending of another, still I am to be as much of a missionary as the one who is sent to China, Africa or India. I know the Lord Jesus Christ and I know those who do not know Him. My business is to bring the two together to the end that the latter one may find Him to his eternal salvation. It is not a hindrance to the progress of foreign missions when one makes the statement that the work of the simple witness on the home field is just as important, if not more so than the one on the foreign field.

This importance consists in maintaining the home base. It is absolutely essential that behind the foreign missionary is a constituency that realizes the value of souls wherever they may be and that keeps active in its soul-winning career so that workers will not be lacking and the means for supporting them and their program of work.

Evangelistic methods vary but they are all so many kinds of missionary work. In the logging camps, among the isolated communities in the great west, in the mountains of the east, among the foreigners in thickly settled centres, and in the slums of our great cities there awaits a rich harvest of souls for the workers in His vineyard who will go after them. But in every case there are conditions to be studied and special preparation is required for these special kinds of work. Some are fitted for one kind of work and others for another kind, but for all there are special opportunities adapted for the talents they possess. Added to these talents a sincere consecration and an earnest application are reasonable requirements.

We, on the home field, who think we are doing wonderful things in the way of spreading the Gospel, have yet to begin the kind of evangelistic efforts that are on the daily program of our foreign missionaries. In India it means long journeys through jungles or to isolated communities to bring the Word of Salvation to the heathens, in China it means long and tedious travels to the end of great provinces, among our American Indians it means life in the camps. Added to these efforts there are daily interviews with all kinds of people, helping their bodies and minds and using the occasion to tell them about the only one who can assure them eternal happiness.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following communication has come to us in the form of a circular letter signed by a number of workers of the Near East Relief. Besides the information it contains concerning conditions in that land, it is of special interest because of the fact that the names of four of our own workers are on the list. The four are Roy J. King, Herman H. Kreider, Nellie M. Miller, and John J. Detweiler.

A group of Near East Relief workers, most of whom are engaged in orphanage and relief work in the Lebanon, found it possible to get together for a home-like Thanksgiving dinner. Our thoughts and conversation persistently turned toward the home friends in America. We hit upon a letter as a means of extending to them our greetings and assurance of affectionate remembrance.

If at this Thanksgiving season you have many things for which to be thankful we have the same and even more.

The past summer has scheduled a wonderful triumph in the bringing out of Turkey our thousands of children in danger there. Through all that strenuous and trying pilgrimage they have been kept well.

A greater cause for thankfulness even than their physical health has been their uniform courage and good cheer. All their lives long the Armenian children have been in bondage to fear, and with good and sufficient reason; but no discipline was needed to get them to do things they feared, because confidence has been established. Mountains have been climbed; plains have stretched their long, white trails behind as hours and days have been consumed; the stars have looked down on companies of children camped by the roadside, and found them unafraid. One caravan traveled a whole night through in order to reach water. Rivers have been crossed without a word of fear, although they trembled. The sea has been sailed by those who never before saw such water and who feared it. America has taken them into her great mother arms of love; they can lie down to sleep without fear of harm or a hungry tomorrow.

Through our personal service department families have been reunited after years of separation through deportations. Children have been sent to America where now they have the care of relatives. Homes have been found for older girls in Beirut where they may support themselves, while many of our older boys have work in shops after the training in our orphanages.

Always at home is there great rejoicing when little ones are added to the family group. Many children have come into our huge family during the year—little ones unfed and uncared for. Several thousands are now on the way to us from Constantinople area. They must be gotten to a place of safety. So our family grows. Placing them in single line, eighteen inches allowed for each child, our Thanksgiving table would stretch three miles long.

Our building operations and extension program go forward satisfactorily, through, on account of the heavy pressure just now, slowly. Many of our children are housed in temporary quarters—hundreds in tents, until permanent structures can be finished or secured.

Months ago we placed Armenian children in 2 orphanages in Jerusalem. Here our boys and girls are treading the streets made sacred by the foot-prints of Jesus. Here He walked, and worked, and loved such children as they.

Last week witnessed the opening of our orphanage in Nazareth. If your own children are as fine looking you have something to be thankful for. How their faces beamed at thought of going to live in the village where Jesus spent His boyhood.

The orphanage stands on a point of the hill overlooking the town, and doubtless He has many times been on the very spot where now our boys live. It commands a wonderful view. The Plain of Esdraelon stretches its length out towards Jerusalem. It was over this plain that the little family wended its way when first He went to the Holy City and lingered behind to talk with the wise men of the temple. Nain and Endor lie snuggled against the mountain side, and beyond, through the misty blue of the Jordan valley, can be seen the hills of Moab whence returned Ruth and Naomi that day in the long ago.

The lads will develop under the same environment that Jesus did. They are looking upon the same scenes that helped to shape His life. They are working and playing on the same hills. God chose Nazareth for the adolescence of the greatest leader of men. The sorest need of the Armenian people today is leadership that shall pilot them out of hatred, revenge and greed into the spirit of brotherhood and God-honoring self-respect. Is it too much to hope that He will provide such leadership from our boys now in Nazareth?

These and all our children in The Land of the Christ, join us, at this Thanksgiving time, in wishing you a very happy Christmas and a New-year filled with satisfying service.

Sincerely yours,

E. R. Applegate, Jersey City, N. J.—Transporting Orphans from Harpoot.

Edward W. Blatchford, Chicago, Illinois—Director Palestine Orphanages.

Miss Elizabeth A. Bury, Pawtucket, Rhode Island—Transporting Greek Orphans, Harpoot to Athens.

C. R. Gannaway, M. D., Seattle, Washington—Medical Director.

Mrs. C. R. Gannaway, Seattle, Washington—Director Ghazir Orphanage.

W. T. Gannaway, Seattle, Washington—Business Manager Ghazir Orphanage.

S. D. Jessup—Director Sidon Orphanage.

Mrs. S. D. Jessup—Assistant Director at Sidon.

Mrs. Flora Stanton Kalk, Omaha, Nebraska—Director Sidon Seaside Orphanage.

S. E. Kerr, Haddon Heights, New Jersey—Industrial Work, Ghazir Orphanage.

Roy J. King, Hesston, Kansas—Transport Manager.

H. H. Kreider, Wadsworth, O.—Director, Aleppo Area.

H. B. McAfee, Parkville, Mo., Mgr. Director, Beirut Area.

Mrs. H. B. McAfee, Parkville, Missouri—Publicity.

Miss Carolyn M. McAfee, Parkville, Missouri—Personal Service Divison.

Miss Nellie M. Miller, Elkhart, Indiana—Headquarters Secretary.

Byron M. Noone, Princeton, Missouri—Transporting Konia Orphans from Turkey.

John J. Detwiler—Transporting orphans from Turkey.

John Detwiler arrived in Aleppo, Syria, after completing his work of transporting orphans from Turkish interior, too late to have his name included in our Thanksgiving letter, but he wishes to be remembered to his friends with the rest of the personnel.

YEAR BOOK FOR 1923

has been delayed in transit from the printers. Copies will be mailed to the respective subscribers who paid their subscription in advance as soon as supply arrives.

MARRIAGE

Kratz-Reichart—at Philadelphia, Pa., December 27. Florence Kratz to Elmer C. Reichart, Rev. S. M. Grubb officiating.

DEATH

Weber—Mrs. Albin Weber, nee Farmer, was born in St. Clair county, Ill., March 10, 1883. She was the eldest daughter of Rev. Z. J. Farmer. At the age of eleven she was happily converted in a revival meeting conducted by her father in Mulberry Grove, Ill. She united with the Methodist Episcopal church and remained a member of that church until after her marriage when she united with her husband with the Mennonite church at Upland, California.

March 23, 1910 she was united in marriage with her now bereaved husband, Dr. A. L. Weber. To this union were born two children, Paul Edward and Helen Louise. Mrs. Weber for a number of years battled courageously against a dread and insiduous disease. Wednesday, December 20th, about 1:30 P. M., her Saviour whom she faithfully served here below called her home. She leaves to mourn her departure, her husband, her son and daughter, her father and mother, two brothers, two sisters and many other relatives and friends. Her age she brought to 39 years, 9 months and 10 days.

During her illness she was the example of patience and fortitude to all who knew her. Now she is beyond all illness and sorrow, at home with her Lord. Funeral services were conducted Friday, December 22nd, by Rev. M. Horsch, assisted by Rev. Chas. Kent, pastor of the M. E. church, Upland, Calif. Text of sermon John 16: 33.

CONTRIBUTIONS

FOR CHICAGO DIRECT

Since January 1, 1922

Lizzie Reese, Pulaski, Ia., $5; Delft, Minn., per A. A. Wiebe, $37; Mary S. Welty, Bluffton, O., $1; Rose Neuenschwander, Chicago, $5; Women's Missionary Society, Pulaski, Ia., $18; Sprunger, Berne, Ind., $5; Philemon Sprunger, Chicago, $20; McRady, Chicago, $5; Noble Menn. Ch., Iowa, $8.80; First Mennonite S. S. and Ch., Chicago, $95.05; Y. W. and Y. M. C. A., Bethel College, $7.50.

Gratefully acknowledged,

W. W. Miller.

1500 W. 72 Pl.

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Size of Calendar 9¼x16 inches

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March—Rebekah at the Well
April—The Annunciation
May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

INTERESTING COLLECTION OF BIBLE FACTS

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. JANUARY 18, 1923. No. 3.

IN MENNONITE CIRCLES

The communion of the Lord's Supper was observed in the First church, Philadelphia, last Sunday, January 14th.

The choir of the First church of Bluffton, recently reorganized and now numbers 150 members. This body of singers has been arranged in three groups. Each group is to furnish the music for one Sunday each month.

Rev. N. B. Grubb, will preach in the Second Mennonite church of Philadelphia, next Sunday, January 21, and conduct the Communion service. Preparatory services will be held the preceding Thursday evening.

The East Swamp churcl near Quakertown, at its annual meeting, January 2, elected Rev. Reed F. Landis, pastor of the Souderton church pastor, East Swamp, by this action, becomes a part of the Souderton charge.

Rev. S. M. Musselman, pastor of the First church in Bluffton, Ohio, a member of the Foreign Mission Board, attended the Foreign Missionary Conference of North America, which convened at Bethlehem, Pa., during the week of January 7-12. Rev. Musselman made a flying trip to Philadelphia, visiting some of his old friends.

The Executive Committee of the General Conference have just published the budget as presented by the different Boards for the current year, which shows the following needs:

Foreign Mission Board, $122,998.00; Home Mission Board, $23,350.00: Emergency Relief Commission, $120,000.00; Total $266,348.00.

Bethel College has at present 266 students, including the evening students. A Bible course will be held, February 4-11. Rev. H. J. Krehbiel, of Reedley, Calif., will be one of the speakers. A summer course will be given as usual. June 12-21 the Evangelical Synod of North America, will conduct a Summer Training School of Religious Education at the College. The teachers of Bethel will assist in teaching.

The First church of Bluffton, published a monthly church bulletin during last year. After a year's trial and recognizing the benefits derived from the bulletin as it recorded and announced the various activities of the church, decided at its last annual meeting to continue the publication of the bulletin during the current year.

Rev. Silas M. Grubb, pastor of the Second Mennonite church of Philadelphia, and editor of "The Mennonite", is at present in the Episcopal Hospital, where he submitted to an operation on January 8, last, for cataract. His one eye was entirely blind and the other partly so. The operation was on his blind eye and hopes are entertained for the full recovery of his sight. His condition is very promising and the surgeon announced that the operation was a success.

The Menno-Friendly Beneficial Association, an organization within the First church of Philadelphia, has just concluded its 21st year. Its membership at present numbers two hundred. Membership dues are fifty cents a month and when they are sick receive $5.00 a week relief; and at death the association pays $100.00. During the year $1,176.50 was received in monthly dues. Total resources at the close of the fiscal year, December 31, 1922 were $9,523,54.

CORRESPONDENCE

First Church, Philadelphia, January 11, 1923.—To the readers of the Mennonite, Greetings. We have closed the door of the year 1922, and have made our entrance into the Year of Grace 1923. For many mercies bestowed by the loving Heavenly Father during the past year, we may say with the Psalmist, "Bless the Lord, O my soul, and forget not all His benefits."

The closing days of the year were filled with many activities in church and Sunday school. The Sunday school rehearsal exercises for the Christmas program and the church choir held weekly rehearsals for the Christmas cantata.

On Sunday, December 10 the pastor gave a report on the great convention held in Toronto, Ontario, under the auspices of the World's League against Alcoholism. The church sentiment is strongly for prohibition and law enforcement and we were glad for the helpful message the pastor brought us.

Death reaped a harvest in the congregation during the last few months of 1922, and the beginning of 1923. Brother David Roach, the faithful janitor, went to his eternal reward, and is missed by the congregation. He was indeed a faithful doorkeeper in the House of the Lord. Bro. John Moritz, for many years a devoted member, and always a regular worshiper until physical infirmities prevented, died December 14. Another faithful worker was removed in the death of Milton M. Kratz, which occurred during the first week of the new year. Brother Kratz was for many years Mission Collector.

An early service was held on Christmas morning, when the trustees served cake and coffee. Brother Freeman Swartz, pastor of Eden church, Schwenksville, brought an inspiring message on this occasion. The group of young people from the church were out caroling during the night, and took part in this morning service also.

The pastor is preaching a series of sermons from the book of Daniel at the evening services. These are of special interest to young people. The young people of the church are doing good work in the Christian Endeavor society. The meetings are well attended and the patricipation is good.

A catechetical class is being organized to be instructed by the pastor.

During the present week services preparatory to the winter communion are being held, and the pastor is basing his messages on the high priestly prayer of Christ.

May God's Spirit endue us all with a worshipful spirit, and a desire to be found active in every form of good work during the current year!

Corr.

First Mennonite Church, Bluffton O. Dear Christian Friends—The Sunday school held a White Gift Christmas service on Monday, December 25. The decorations were worked out very artistically. Perhaps the prettiest effect was obtained in the white cross with its background of evergreens and seen through a beautifully decorated arch. A very good program was rendered by the children. About $225 were given, mostly in money by the various classes. The gifts were given for missions, Russian Relief, local hospital and charity work for the church. There were several gifts of service given which will be very much appreciated by our Lord and Master.

Our Sunday school is progressing very nicely under the leadership of Prof. E. J. Hirschler who has been our superintendent for fifteen years. The school had a Brass Quartette which added quite a little to the music of the school. The quartette was discontinued on account of the death of one of its members.

Allen Burkholder was almost instantly killed in an automobile accident. This young man was just in the prime of life. He leaves to mourn a bereaved wife and three small children. The family has the deep sympathy of the church and community. The funeral was perhaps the largest ever held in the church.

The choir of the church was reorganized after Thanksgiving. It was divided in three groups, each group singing one Sunday in the month. Once a month we have German services and there will be no choir on that Sunday. There are 150 members in the choir, in the three groups. We are very thankful to our leader and chorister, Prof. G. A. Lehman for the efforts he puts forth to make the music of the church and Sunday school a success. We hope our chorister will keep up his good work until his son, Charles Frederick Lehman, who was born on

Christmas Day, is old enough to take up the work.

The church held its annual business meeting the first day of January. We had a fairly good attendance and much interest was shown throughout the meeting by the members that were present. Our pastor, Rev. S. M. Musselman, was re-elected for 3 years.

Our pastor is attending the Foreign Missionary Conference of North America, held at Bethlehem, Pa., this week. He was appointed a delegate by our Mission Board.

Corr.

Moscow, November 5, 1922.—Dear Brethren in Chicago and all truthloving friends and readers: Greeting with Psalm 91: 1-7;

On Sunday, October 29, we were ready to leave Germany for Russia. Today, Sunday, November 5, we were finally in Moscow, which place we reached last evening. The journey from Berlin to Moscow required six full days. That gave us an opportunity to practice patience, as we had been told by Prof. P. C. Hiebert. Our train in all rapidity made about four miles per hour and frequently the train came to a dead stop for lack of steam. Sometimes from two to four hours wood had to be used until the necessary steam was obtained and then moved forward again.

We often had opportunity to see many Stockrussians who came from the nearby villages to see the train pass by. That great want and poverty existed among these poor people could be seen in the dilapidated and ruined buildings and the very poorly clad people, men, women and children, clothed only in torn and ragged clothing.

Upon our arrival in Moscow we were met by the A. R. A. with their automobile and brought us to the so-called Brown House, the headquarters of the A. R. A. Here we met Prof. A. J. Miller, the representative of the American Mennonite Relief in Russia. The work here can only be appreciated when you come in contact with the work and workers. Mr. Miller is the right man with a right heart in the right place.

The first $5.00 we had exchanged in Moscow we received 100 million Rubels. For once we were millionaires. On Sunday morning we went to church and listened to a very touching German sermon. Returning from church we engaged a Droschke (jitney). In twenty minutes we had reached our destination and had to pay 5 million Rubels, which in American money was 25 cents, for our ride. It is scarcely possible to purchase anything under a million Rubels. In the afternoon we rested from our journey. In the evening we went to a Russian church. Here we had the opportunity to speak through an interpreter and testify of Jesus and preach the Word. We were thoroughly convinced that the people were hungry for the Gospel. The church was crowded to the limit and the service lasted fully three hours. Five speakers were present and the people with open hearts listened reverently; and from their prayers we could feel that they had spiritual life.

Under the after-pain of the terrible World War the people are groaning and longing for that inner peace. All Europe seems like a broken-down world and thousands are required to render Samaritan services.

After we had delivered the gifts of love from friends in Werniger and Berlin to their poor relatives in Moscow and our arrangements with Prof. Miller and the A. R. A. were completed, we left Moscow on Tuesday evening, November 7, for Halbstadt.

With greetings from Moscow,

D. M. and Barbara Hofer.

A DRAWING PREACHER OR A HOLDING CHURCH

One of our pastors was recently requested to recommend to a certain church a preacher that would **draw,** and he replied: "What you want is a church that will hold Success depends not half as much upon the minister as upon the church."

There is more than a little truth in this statement, as it has a general application. The preacher's function is not that of drawing or that of holding; it is that of preaching, and that primarily alone. His mind is not to be taken up with distracting anxiety as to how to get men to come to him. His absorbing thought should be to present the truth so as to get men to come to Christ. The preacher who is an adept at drawing congregations is, in ninety-nine cases out of every hundred, a failure at winning souls. Unconsciously it may be, yet too surely, he yields to the temptation of tickling ears rather than fulfilling his obligation of touching and reaching hearts. This, we say, is almost invariably true of one who thinks much about "drawing". But it is equally true that he, who, possessing average ability and making consecrated use of it in the study of the Word, of nature, of providence and of man, gives himself to the work of winning souls, will be a drawing preacher.

At the same time, it is the power of the church to do either of two things with those who are drawn to it: to thaw them in or freeze them out. We say, "Thaw them in," that is by manifestation of a truly Christian love, move them to a more and more complete identification of themselves with the church in its various expressions of life and activity. Love on the part of the people, more than eloquence of the pastor will hold a congregation together, while on the contrary, indifference and coldness and clique spirit on the part of the people, despite all the ability shown in the pulpit and by the pastor, will serve to dissipate any congregation.—Canadian Lutheran.

CHRISTENDOM FOR A WARLESS WORLD

An Appeal from the Philadelphia Yearly Meetings of the Religious Society of Friends (Quakers).

Fellow Christians and Sister Churches of all Lands:

The small fraction of the Christian church which ventures to address this appeal to you, does so in a spirit of fervent hope that we may give our united strength whole-heartedly to uphold and advance the standards of peace which some followers of Christ have long cherished as a fundamental Christian principle.

Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

These two paths lie in the opposite directions; we can not possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign-posts of Jesus Christ our Lord. Christ would not send His disciples where He Himself does not lead. "Follow Me," has been forever His watchword. Shall not, then, the Christian church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent to one's native land. The higher loyalty includes the lower, and gives all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love to God and his fellowmen. Christ taught the fatherhood of God and the brotherhood of man; His church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and of class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of state craft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

As Christians we are striving for "a warless world." We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian church.

A principle is greater than any or all of its applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any degree of preparation for war, or in lending the sanction of Christianity to the waging of any war whatsoever.

The achievement of all great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

The most pressing reform in our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting cooperation among nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed

preparedness, but upon the awakened conscience of mankind.

Fellow Christians, we can scarcely exaggerate the loss and suffering of the Great War. There is a bitter Macedonian cry in our afflicted time for physical help and healing, but far more for the things of the Spirit—for faith and hope and love. What greater message of cheer and reconstruction could be brought to mankind today than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in love that beareth all things, believeth all things, hopeth all things, endureth all things, and that never fails? Shall the torch of spiritual heroism be borne by the church of the living Christ, or shall leadership in utter rejection of war go to other men of braver and truer spirit? Which Master shall we who call ourselves Christians be known by all the world to serve, the God of Battles or the Prince of Peace?

With love and greetings to you all, we are your sincere friends.

PROVIDING A HAVEN FOR NEAR EAST REFUGEES

The sympathy of the Christian forces of America for the persecuted minorities in the Near East is now directed toward finding some plan for the admission to the United States of homeless refugees from Turkish territory. Already at Ellis Island there are Armenians and Greeks who have been driven out of Asia Minor and who are denied admission to our country on the ground that the quotas for these groups for the year 1922-1923 are already full. According to the best estimates, the refugees from Turkish territory already number about 700,000 and may become 1,000,000.

Representatives of the Near East Relief, the Young Women's Christian Association, the Missionary Boards, the Federal Council of the churches and other Christian organizations, after having studied the matter carefully, have reached the clear conclusion that the only solution of the tragedy is for special legislation which will enable our nation to deal with the present emergency. It is obviously impossible for Greece alone to carry the whole burden of these hundreds of thousands of refugees who have been driven from their own land and left upon the doorstep of the world.

In seeking some means by which America can help to care for these victims of ruthless oppression, it is important, of course, to guard against breaking down the principle of restrictive legislation on immigration. At the same time, it is equally clear that the Christian forces of our country are not willing that legislation on this matter should be so rigid and inflexible as to prevent America's dealing in some practical way with such an unparalleled emergency as confronts us in the Near East today.

The Federal Council of the churches, through its Administrative Committee, has taken the ground that at least in the case of refugees who have relatives in this country and who meet all the requirements of the immigration laws, entrance should be allowed for a limited period. The resolution reads that "the Federal Council of the churches urges the Administration to take appropriate action to prevent the exclusion of those refugees from Asia Minor and Thrace now at our ports of entry and to make possible for a short time the admission of a limited number of such refugees, in excess of quota, coming to families who shall guarantee that they shall not become public charges."

A bill now in Congress known as the Keyes-White Bill, entitled "An Act to Permit the Admission into the United States of Refugees from Turkish territories," was prepared in consultation with representatives of the "Conference on Immigration Policy" made up of persons connected with the denominational agencies carrying on work among foreign speaking peoples in this country, the Young Women's Christian Association and several social agencies. This Bill provides that the Commissioner General of Immigration shall be authorized to admit, in excess of the existing quotas, refugees from Turkish territory whose admission is applied for by a relative who is already a citizen of this country. Relative is defined as meaning a relationship as near as that of niece or nephew, uncle or aunt.

Church members who are anxious that our country should adopt a humane policy with reference to the Near East refugees can help greatly by letting their representatives in Congress know that they are heartily supporting this measure or some other plan which will be effective in providing a haven for at least some of those who have fled from the Turkish sword.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WORLD-WIDE SUNDAY SCHOOL NEWS

A World-Wide S. S. Builder—John Wanamaker

For the fifth time during the year 1922, the grim reaper death has taken toll from the ranks of the World's Sunday School Association Executive Committee. This time the beloved President, Hon. John Wanamaker, answered the summons. The news of his death was carried with the speed of the electric current to the ends of the earth and soon there came in return, messages of sympathy from the far-away fields served by this world organization.

Late in September Mr. Wanamaker was taken with a severe cold which continuously baffled the skill of his physicians and which finally resulted in his death. Mr. Wanamaker was in his eighty-fifth year and never ceased to plan for a bigger and better tomorrow. One of the last messages he sent out from his sick chamber was optimistic and full of encouragement as follows: "In spite of the great disorder in the world, God still loves His people and is preparing a better day for them."

Mr. Wanamaker was elected in November 1919 to succeed the late Mr. H. J. Heinz as Chairman of the World's Association Executive Committee, and on October 14th, 1920, Mr. Wanamaker was elected President of the Association at the Eighth World's Convention held in the city of Tokyo, Japan.

To attempt a eulogy of such a man as John Wanamaker would be like placing a single flower at the base of a great pyramid. He builded as few men build, for he was indeed a wise Master Builder. His life is his memorial. For more than a generation, the narrative of his early struggle and his triumph over difficulties has been held before countless young Americans as an object lesson and an incentive to the practice of the virtues he appraised most highly—application, concentration, enterprise, originality, ambition, honesty, self-confidence and dependability.

John Wanamaker laid the foundations for his memorial deeper and on more lasting rock than were built the massive piles which are the markers of his commercial genius. He was a believer in religion of the practical sort and in its every day application. He gave generously of his time and his resources in building organizations that promoted programs of character-building. Indeed it might be said of him, his business as a merchant was incidental, for so devoted was he to his church and Sunday school interests that to those who knew him well, these seemed to be of first importance. The famous Bethany Sunday school he started in the shop of a cobbler by the name of Kinkaid, on February 14th, 1858, with 27 members. To this organization, which later had a membership of 5,000, Mr. Wanamaker was most devoted. He was seldom absent from its session. While serving as Postmaster-General in President Harrison's cabinet, he traveled from Washington to Philadelphia every Saturday night in order to attend Bethany on Sunday, and returned to his post of duty on Monday morning. It is said he traveled over 60,000 miles to render this service. Out of the Bethany Sunday school grew the Bethany Temple Sunday school and also the John Chambers Sunday school, the latter named after his first pastor, the Rev. John Chambers, who received Mr. Wanamaker as a boy into the Presbyterian church.

Mr. Wanamaker was indeed a Merchant Prince, but he was more than that. He was a Prince of God and while his leadership of the World's Sunday school forces, as President, was of short duration, it was long enough to impart the spirit and vision of attempting big things for the Kingdom's sake.

REASON FOR TAKING A CHURCH PAPER

The Church Paper is the Christian's trade journal. We think the farmer is pretty far behind the times who does not read the "Ohio Farmer", "National Stockman," or a similar journal; the lumber dealer cannot complete with his fellows unless he reads his "Lumberman"; the breeder of thoroughbred stock and poultry is at sea without his "Breeders' Guide" and "Poultry Advocate." A Christian, too, must keep abreast of the times. There is even more reason for a Christian reading a Christian journal than for the tradesman reading his; for the Christian is making a life while the tradesman is only making a living. We think the Christian is inefficient who does not read his church paper. A gentle hint to those who do not take the "Mennonite" and read it. Every English reading Mennonite should subscribe for and read the Mennonite, at least the paper should by all means be found in every family. You, who subscribe for and read the Mennonite, what are you doing to secure such in your church who do not get the church paper, and see to it that it gets there?

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EDITORIAL

The annual Founder's Week Conference of The Moody Bible Institute will be held February 5 to 9 inclusive, in the Institute Auditorium, Chicago.

The list of speakers includes Rev. R. A. Torrey, D.D., Dean of the Los Angeles Bible Institute, for many years intimately associated with the great evangelist; Dr. J. Gresham Machen of Princeton Theological Seminary; Dr. Leander S. Keyser of Hamma Divinity School, Springfield, Ohio; Dr. Donald McTavish of Toronto, evangelistic and conference representative of the Presbyterian denomination throughout Canada; Rev. W. S. Gottshall, president Mennonite Home Mission Board, Bluffton, Ohio; Dr. Gordon Watt and Mrs. Watt of Glasgow, Scotland; Rev. Charles W. Abel of the London Missionary Society, for thirty-two years a missionary in New Guinea; Dr. Maurice Frater, who in 1900 went to the New Hebrides to evangelize two savage islands.

Mr. C. S. Bishop, veteran secretary of the Y. M. C. A., Kansas City, Mo., who directed Mr. Moody's great evangelistic campaign there, the last of his career, is also expected.

"Go ye into all the world, and preach the Gospel to every creature." Such was and is the command of the Master to His people of all times, and such is the aim of The Bible Institute Colportage Association of Chicago today.

This institution, founded 28 years ago by Dwight L. Moody, has during the past year been used of God in evangelizing scores of thousands of spiritually neglected people in the out-of-the-way-places of the world, through the instrumentality of the Gospel in print. Numbers of conversions have been reported and many backsliders revived as a result.

This work has a very wide scope, covering as it does, prisons, hospitals, mining camps, pioneer settlements, lodging houses, seamen, lumber camps, the southern mountain region and many other fields scarcely touched by the ordinary lines of Christian Endeavor.

It is a well known fact that many people who will not or can not attend religious services, will read books and pamphlets provided they are easily accessible and can be procured without cost. This Association has been enabled to distribute during the past year, by the blessing of God and the assistance of earnest Christian men and women, upwards of 150,000 pieces of Christian literature (mostly Colportage books and Scripture portions) in about 1000 places where the need seemed greatest.

OUR WOMAN'S WORK

"Another year is but another call
from God
To do some deed undone and
duty we forgot:
To think some wider thought of
man and good,
To see and love with kindlier eyes
and warmer heart,
Until acquainted more with Him
and keener eyed
To sense the need of man and
serve
With larger sacrifice and readier
hand our kind."
—Selected.

Dear Co-Workers:

Our editor has asked me to have a message ready for you in the next issue of the Mennonite, and I felt that I hardly dared to refuse.

We have just crossed the threshold of a New Year, and it is very natural that our thoughts turn backward and we try to let the year that has gone by pass in review before our mind's eye once more, and it is only fitting that we should do so.

We have all labored together for the same cause and have striven to serve the same Lord. It is true, we have not done anything spectacular and the world will not hear of what we have done. But that is not necessary, if we only have the assurance that our Lord's approval rests upon our efforts. Let us therefore be content to serve Him who has redeemed us, in a humble and prayerful spirit.

Perhaps some of you are distressed over the thought that you have little of this world's goods and cannot give as you would like to give in this great time of need. The widow in the temple had very little to give, and still the Lord said that she had given more than any one else.

If we love our Lord, and give in such a way that it really is an offering, prompted by our love to Him, our gift will be acceptable in His sight. Aaron and Hur only supported the arms of Moses but, who would dare say, that the victory did not depend on their efforts.

Our missionaries in the different fields have repeatedly told us that our labors of love were such a great help in opening doors, and also in winning the confidence of the people. So we are serving in the same capacity as did Aaron and Hur and let us praise God for this privilege.

There is one thing that each one of us can do, whether we are blessed with material things or not. We can all pray earnestly and without ceasing, and we have the promise that our prayer of faith availeth much. In some of our fields the Spirit of God seems to be working mightily. Let us pray for a pentecostal blessing, not only for our foreign fields, but also for our churches and our homes.

If we have consecrated ourselves and all we have to our Lord's service, then we can face the New Year without fear and trembling, because He will direct and guide us in such a way, that His name will be glorified in and through us.

So let us keep on with the work we have been doing, if possible, more prayerfully and devotedly, never forgetting that "He shall supply all your need according to His riches in glory by Christ Jesus."

With greetings of love to all of you, **Mrs. S. S. Haury.**

The sisters in the West have been hard at work sewing, making jams and butter, also drying fruit. The following list of goods has been shipped to India since June:

From Dallas, Oregon: 2 sacks prunes, 2 sacks apples, 410 lbs.

From Reedley, Cal.: Raisins, 125 lbs., Prunes, 98 lbs., Figs, 14 lbs., Apricots, 11 lbs., Peaches, 66 lbs.

From Upland: Raisins, 50 lbs., Prunes, Peaches, Apricots, Apples, 93 lbs.

Total 867 lbs.

Jams and butters 41 qts.

5 women's dresses, 1 comfort slip, 4 small cotton pillows, 10 girls' dresses, 1 pair rompers, 3 baby dresses, 2 outing flannel shirts, 7 small bags, 4 baby jackets, 3 waists, skirts, 2 pair boys' drawers, 8 tea towels, 9 children's dresses, 4 skirts, 2 chemise, 2 bags, 4 worn vests, 19 leper jackets, 83 bags, many cut quilt patches and $5.35 for musterole. Total weight, 1307 pounds.

Personally, I was always more interested in Foreign Missions than Home Missions. I think it is because I have always heard and read more about Foreign Missions. It was just recently, while beginning a course in Americanization offered by the W. C. T. U. that the problems and opportunities of Home Missions loomed up greater to me than ever before.

Does not the missionary's work deal mostly with the foreigner? America has thirty-five different races speaking fifty-four languages. How can this assimilation be accomplished? By a common language? By association with Americans? By becoming citizens and voters? No. The highest Christian ideals must be taught and maintained, and this is the work of the missionary. There may be many creeds but there must be one spirit.

Money, time and energy spent in this service pay the largest possible dividends in blessings to the one rendering the service as well as to the receiver. Intelligent, earnest prayer opens the door of opportunity and points out the field of service.

On one occasion when the Master and His disciples were going into Galilee, He said He must needs go through Samaria. At the Sychar well He met a Samaritan woman of whom He asked a drink of water. She was surprised, for the Jews had no dealings with the Samaritans, but breaking down all barriers, He received the drink and in return gave to her one of the most important messages of His earthly ministry. Where the spirit of Christ is, there are no barriers between men. There are no strangers and foreigners, but beneath the varied colors of the skin flows a common blood which makes us all akin.

The Bible teaches that man's supreme service to God is in serving his fellowmen and not in observing rites and ceremonies. The rich man was condemned not for what he had done, but because, when given the opportunity to help the poor beggar laid at his door, hungry and full of sores, he refused and thus demonstrated his lack of the spirit of the Master. **Dorcas F. Sprunger.**

THE C. E. TOPIC

Jan. 28, 1923.

What Are the Rightful Claims of Our Church Upon Us?

Heb. 10: 19-25.

(Selected and adapted from an article in the **Young People's Paper** of the American S. S. Union.)

A recent writer says that church members may be divided into four concentric circles or zones,

the inner and the outer circle with two off shading zones in between. The inner circle is the heart of the church, the real spiritual remnant whom the world acknowledges, the church is proud of, and the Master honors. When we come to the extreme outer circle, we are in the twilight zone, the luke-warm insipid circle. These are the persons who are never an honor but often a disgrace to the church to which they profess to belong. Young friend, to which circle do you belong? What does it mean to be an inner-circle member and how may we come to be such?

The name "disciple" indicates a quality of inner-circle member. It means a learner, one who wants to know the truth. Jesus said to some who had started out along this line,—"If ye continue in My word ye are My disciples indeed, and ye shall know the truth and the truth shall make you free." Such a student member is always in his place in the class-room and he would not miss a recitation for anything because he wants to know. The good church member is always in his pew at every service, unless unavoidably detained, for he wants to know of God, and of his Master's will, and of the Kingdom of Heaven. The apostle felt that this was important when he said, "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another." And he seems to have something like the midweek prayermeeting in mind, too, for he spoke of all as exhorting one another.

Our church has a rightful claim upon us for regular financial support of its activities according as the Lord prospers us. The following good example along this line is related of Stonewall Jackson: One Sunday morning during the Civil War his pastor received a note from him by special messenger, and fearing it contained some grave news, hastened to open it. It read something like this: "Dear Pastor, it is with sincere regret that I can not be with you this morning; but I remember that this is the morning for the collection for foreign missions, and my check is herewith enclosed"!

Perhaps you have heard the story of the colored minister who was urging his flock to a little greater generosity toward the Lord's cause, when one of the brethren interposed, "But brothah, the gospel's free, ain't it?" "Yes sah, the gospel is free, but we have to pay the freight."

"Aunt Sarah" was taught a rather severe lesson through a badly sprained wrist which robbed her of the use of her hand for the time being. Her minister said to her: "Now you know how the church feels when it does not have the use of all its members." It set her to thinking and her thoughts ran on this wise:

"There's lots of things I need to do just now but I can't use this member to do them, that's certain. That's the way the minister has felt about me, I guess. I never thought just what being a member of church meant, though I have been one for thirty-five years. I never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead. I guess I have been about as useful a member of the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two. If the rest of the members had been like me, the church would have been so paralyzed as old cousin Josiah Jones who can't move a hand or foot. I'm ashamed of myself. I truly am—and things are going to be different from now on."

A certain colored man was so lazy that he was a problem to his friends and neighbors. He was converted in a revival and his associates watched to see whether now he would bestir himself and go to work. At the next meeting their minds were set at rest, for he offered a prayer in which occurred this petition, "Use me, Lord, use me—in an advisory capacity." Perhaps the Lord could do with fewer advisors if He had more workers.

Another rightful claim is for a consistent life on your part. This seems most important of all, for every inconsistent church member is actually pulling down what his fellows are trying to build up. Jesus often warned us what a fearful thing it is to cast a stumbling block in our neighbor's way. A man interrupted a certain preacher with these words: "We haven't anything agin Jesus of Nazareth, but we have something agin you Christians, because you ain't up to sample."

One of the Apostle Peter's ideals for a Christian was, to be "ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear." In those words he suggests a modest, confident, intelligent, reasonable propaganda for Christ. Nor should it always be on the defensive. If every Christian were an active propagandist, like some life insurance agents I know the church would be a far stronger organization than it is.

THE S. S. LESSON

When the editor was entering into the cloud of what we all hope may be but a temporary disabling for his editorial work, I promised to help in bridging over the interruption of his service by writing the weekly articles on the Sunday school lessons. In the article last week I started out with what I supposed was the lesson wanted for that issue, but afterwards found that one lesson was thus omitted. I therefore take that lesson for this article, and thus by next week we will be in the regular succession.—A. S. Shelly.

Jan. 21, 1923

The Prodigal Son

Luke 15: 11-24

Golden Text:—There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

The whole of this chapter is taken up with three parables so closely related that they may be regarded as one parable in three parts. They were spoken in answer to the murmuring of the Pharisees and Scribes, who found fault because Jesus received and ate with those whom they contemptuously called sinners, and whom they in their opinionated self-righteousness would "pass by on the other side".

It was for this class of persons that He had a message of hope and they were encouraged to draw near to hear Him. They "heard Him gladly" because His message was one of sympathy and helpfulness, and those among them whose faith grasped and accepted His offer of forgiveness, came to love Him with an ardent love, such as found expression in tears of joy, loving ministries, and adoring worship.

The parable in all its three parts sets forth the love of God which seeks the lost in order to save (John 3: 16) not wishing that any should perish (II Peter 3: 9). Whether it is one sheep out of a hundred gone astray, or one coin out of ten that is lost, or one of two sons missing in the Father's house, there is no rest till that one is restored. It is not the great number that calls God's love into action, but the individual soul, which in His sight possesses an eternal value, and for whose redemption he paid an infinite price. This preciousness of the individual, even of "one of these little ones" is particularly stressed in Matthew's version of the parable (Matt. 18: 10-14). Here in Luke's setting the emphasis is on the yearning love and mercy of God, which lies at the basis of the great rejoicing when the lost is found.

This comes out with greatest force in the climax of the parable, the story of the prodigal son. Here we have the figure, not of a sheep or of a coin but of a human being. The comparison is made on the highest possible level. It is a father's child that is lost, whose waywardness has separated him from the home as though he were dead. A loving father's heart-yearnings for the absent one and his great joy over the lost one's return show us the love of God in the strongest light possible.

Doctrinally this whole parable is best understood if we apply it to the back-sliding Christian. The sheep was one of the flock when it went astray and it was brought back to the flock of which it was a member. The coin was a part of the woman's possession, and as such was sought until found and restored to the collection. And the Prodigal was a son of the same father who received him back and would not listen to his self-condemning renunciation of the name of son, but fully restored him as a son who "was lost and is found", who "was dead and is alive again". All three, the sheep, the coin, and the son, were lost for a time but had not gotten beyond the reach of the restoring search and the outstretched arms of forgiving love. It was the prodigal's memory of the father's home and its abundance that brought him to his senses and to his decision to return.

Sinners Jesus will receive
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

The elder brother and the "ninety and nine righteous persons who need no repentance" stand in striking contrast to those over whose restoration there is such joy in heaven. The immediate application was to the self-righteous Pharisees who would not respond to His loving invitation but resented the thought that they too needed to be born again. It was they of whom He said at another time, "Ye enter not in yourselves neither suffer ye them that are entering to enter." In our day we have such formal professors in the churches who have no sympathy with the work of rescuing the perishing, and who feel no joy over the return of the prodigal, but only harsh judging and fault-finding. If now like the elder son in the parable, they can not enter into the joy of the angels over the repenting and returning sinner, one must wonder whether they will find any joy in the associations of heaven and join in the songs of the redeemed to the glory of God.

DEATHS

Aeby—Marie Antoinette Dalcher was born in France, March 14, 1844 and passed away at her home at Ransom, Kan., December 25, 1922, at the age of seventy-eight years, nine months and eleven days.

On Christmas day in 1859 she united with the Reformed church. She was united in marriage to Rev. Jacob Aeby on March 4, 1870 of Switzerland with whom she lived fifty-two years and nine months until her death on Christmas day after an illness of six weeks during which time she bore intense suffering.

She with her husband came to America in 1873 and settled in Davis county, Iowa. Here she became a member of the Mennonite church and remained faithful until her death.

In March 1874 they moved to Missouri and ten years later were sent to Kansas to find a location for a Mennonite colony. They located near Ransom, people began to settle and in 1900 a new church building was erected which still stands and in which services are held every Sunday.

Rev and Mrs. Aeby celebrated their golden wedding anniversary two years ago, both in good health.

She leaves to mourn her departure her devoted husband, Rev. Jacob Aeby, one child (an adopted daughter) Mrs. Beulah Sidebottom of Hoisington, one sister, Mrs. Abr. Ummel, four grandchildren and a host of relatives and friends.

She had a kind and loving disposition which endeared her to all who know her. Funeral services were held on Wednesday morning, conducted by Rev. J. W. Vanderlip and the remains were laid to rest in the Ransom cemetery.

Kratz—Milton M. Kratz, son of Enos and Hannah Moyer Kratz, was born October 27, 1871. On March 23, 1894 he was admitted to the membership of the First Mennonite church of Philadelphia, on confession of faith and baptism, by the pastor, Rev. N. B. Grubb. In this relation he proved faithful to the end of life. His death occurred on January 5, 1923, at the age of 51 years, 2 months, and 8 days. Brother Kratz was an earnest consecrated Christian, always active in all the various activities of the church with a remarkable self-sacrificing devotion. His place in the church, on almost any occasion, was seldom vacant. He always gave time and means without stint.

On June 6, 1904 he married Mary R. Kriebel. This union was of short duration, for after fourteen months she died, leaving a son and her husband to mourn her early departure from this life.

On March 16, 1910, he married Bertha Rittenhouse, of Beamsville, Ontario. To this union three children were born; the first born died in infancy. A year ago, on account of failing health, he moved to the country, and lately submitted to an operation with the hope of regaining health, but his vitality was sapped to such an extent that he did not regain strength, when early in the morning of January 5, he passed away so quietly and peacefully almost unobserved by his watchers.

Funeral services were held on January 9, conducted by Rev. A. J. Neuenschwander, who chose for his text, Hebrew 4: 9-13, and by Rev. N. B. Grubb, his former pastor, who based his remarks on Phil. 1: 23. Interment was made in Hillside cemetery.

CONTRIBUTIONS

Contributions Received by the Ex. Com. of Mission Societies During Dec., 1922

Sew. Soc., Ebenezer, Gotebo, Okla., Evangelist, India, $25; Sew. Soc., Altona, Man., Can., Orphan Elia, India, $25; Sew. Soc., Reedley, Calif., Three orphans, India, $90; Sew. Soc., First Menn. ch., Bluffton, Ohio, Bible-woman, India, $25; S. O. Circle, Upland, Calif., Biblewoman, China, for Christmas, $5; Joy S. S. Class, First Menn. ch., Newton, Kans., Girls' School, China, $10; Sew. Soc., Perkasie, Pa., do., $13.60; do., Postage expenses of Ex. Com., $.40; Sew. Soc., Gnadenberg, Whitewater, Kans., do., $.45; Sew Soc., Bethel College ch., Newton, Kans., do., $1.75.

For General Treas., Foreign Missions:

Sew. Soc., Hydro, Okla., $8; Sew. Soc., Upland, Calif., $45; Jr. Mission Soc., Halstead, Kans., $14; Sew. Soc., Bethel College ch., Newton, Kans., $29; Sew. Soc., Berne, Ind., $50; Dorcas Soc., Freeman, S. Dak., $50; Sew. Soc., Eigenheim, Rosthern, Sask.,$118.

For General Treas., Home Missions:

Sew. Soc., Hydro, Okla., $7; Ladies' Aid, Zionsville, Pa., $13.76; Jr. Mission Soc., Halstead, Kans., $14.65; Sew. Soc., Bethel College ch., Newton, Kans., $29; Sew. Soc., Berne, Ind., $50; Menn. Mission Soc., Trenton, Ohio, Mrs. B. K. Petter, Christmas, $12.

Okla. Stations, for Christmas

Sew. Soc., Johannestal, Hillsboro, Kans., $5; Sew. Soc., Tabea, Tampa, Kans., $2.50; Miss Erma Weber, Donnellson, Iowa, $3; Sew. Soc., Bethel, Fortuna, Mo., $12; Two Sisters of Sew. Soc., Upland, Calif., $10; Sew. Soc., Paso Robles, Calif., $16.90; Sew. Soc., Drake, Sask., Can., Missions in Okla., do., missions in India, $50; do., missions in Montana, $50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CANADIAN MENNONITE BOARD OF COLONIZATION

Rosthern, Sask., January 5, 1923.

Contributions received by the Canadian Mennonite Board of Colonization for clothing the Russian brethren about to immigrate to Canada.

Until Dec. 31, 1922

Unnamed, Gretna, Man., $5.; Mornington Cong., by M. C. Cressman, Kitchener, Ont., $100; Waterloo Cong. by M. C. Cressman, Kitchener, Ont., $67.69; Floradale Cong., by M. C. Cressman, Kitchener, Ont., $24.90; Hague Cong., by C. Fast, Hague, Sask., $74.35; Geary Menn. Aid, by Mrs. Q. P. Ruth, $4.85; J. P. Siemens, Rosthern, Sask., $30; J. J. Epp, Laird, Sask., $80; J. H. Ediger, Inman Kans., $9.85; A friend, Okla., $4.-85; Hillsboro Menn. Sewing Circle, by Mrs. J. Brandt, $34.85; Margareth Friesen, Swift Current, Sask., $22; Gerhard Ens, Waldeim, Sask., $5; P. H. Wiebe, Steinbach, Man., $70; C. E., Menn. Br. ch., by J. M. Elias, Winkler, Man., $51.50; B. B. Enns, Winkler, Man., by J. M. Elias, Winkler, Man., $10; Unnamed, by J. M. Elias, Winkler, Man., $2; A. C. Neufeld, Didsbury, Alberta, $15; Gerhard Neufeld, Didsbury, Alta., $25; J. P. Siemens, Rosthern, Sask., $18; D. H. Bender, Hesston, Kan., $5; Herbert Dist., by C. J. Andreas, Herbert Sask., $336.10; I. I. Doerksen, Borden, Sask., $199.75; A. Loewen, Acme, Alta., $50; Bethesda Cong., by Peter Mierau, Langham, Sask., $32.00; A. Siebert, Shafter, Cal., $24.75; John Harms, Dinuba, Cal., $9.-75; Heinrich P. Balzer, Langham, Sask., $2.50; Reedley Menn. Br. Cong., by J. M. Wiens, Hillsboro, Kan., $123.-80; Corn Menn. Br. Cong., by J. M. Wiens, Hillsboro, Kans., $47.90; Unnamed, Menn. Br. Cong., by J. M. Wiens, Hillsboro, Kans., $3; Beatrice Cong., by Rev. J. H. Penner, Beatrice, Nebr., $19.75; John Ediger, Lockwood, by Rev. J. Gerbrandt, Drake, Sask., $15; Mrs. F. E. Nickel, by Rev. J. Gerbrandt, Drake, Sask., $1; Mrs. Johanna Werner, Los Angeles, Cal., $8; Sewing Circle of Nordstern Cong., by Rev. J. Gerbrandt, $50; Rev. John Berg, Reedley, Cal., $10. Total, $1,593.-14. Previously reported, $6,505.99. Total, $8,099.13.

Gratefully acknowledged and reported by **David Toews**, Chairman.

EMERGENCY RELIEF COMMITTEE RECEIPTS FOR DECEMBER

West Zion Menn. ch., Moundridge, Kan., $115; Beatrice Menn. ch., Nebraska, $931.26; Friedensfeld Men. ch., Lorena, Okla., $10.00; Friedrich Dirks, Avon, S. Dak., $15; Friedensberg Menn. ch., Avon, S. Dak., $27.85; Mrs. K. Busenitz, Newton, Kansas, $50; Wilhelm Busenitz, Newton, Kansas, $50; Andreas Gette, Munich, N. Dakota, 20.25; J. J. Kliewer, Burrton, Kansas, $2; Mrs. Cornelius Regier, Moundr., Kansas, $10.10; Ignatz Gette, Alsen, N. Dakota, $10; G. D. Froese, WallaWalla, Wash., $30; Burrton Mennonite ch., Kansas, $26.60; Hoffnungsau Menn. ch., Kansas, $44.-13; Hebron Menn. ch., Buhler, Kan., $191.26; Pretty Prairie Menn. ch., Kansas, $253.94; Tob. J. Schrag, Pretty-Prairie, Kansas, $10; John H. Graber, Pretty-Prairie, Kansas, $10; Peter J. Graber, Pretty-Prairie, Kan., $10; B. S. Wedel, Pretty-Prairie, Kan., $40; Jonathan Senner, Pretty-Prairie, Kansas, $6.55; Maria J. Krehbiel, Pretty-Prairie, Kansas, $3.50; G. R. Krehbiel, Pretty-Prairie, Kansas, $10; Herman Jantzen, Plymouth, Nebr., $20; Anna Abrahams, Goessel, Kan., $10; Mrs. P. C. Wedel, Moundr. Kan., $41; Buhler Menn. ch., Buhler, Kan., $51.32; Mennonite Mission ch., Los Angeles, $76; Herold Menn. ch., Bessie, Okla., $48.36; Emmaus Menn. ch., Whitewater, Kan., $431.25; Thanksgiving coll., at S. S. Bridgew., $64.79; anonymous, Aberdeen, Idaho, $40; J. J. R. Claassen, Beatrice, Nebr., for C. E., $17; Didsbury Menn. ch., Alta., Canada, $23.25; Thanksgiving Coll. Cordell, Okla., $44.44; John J. Schmidt, Pawnee Rock, Kans., $10.25; West Zion Sew. Soc., Moundr., Kan., $10; Mission Soc., Trenton, Ohio, $13.50; Young Ladies S. S. Class, Upland, Cal., $30; Sew. Soc., Meno, Okla., $32; Jakob Franz, Goessel, Kan., $10; Mrs. Johannes Bartsch, Newton, Kan., $10; Sew. Soc., Nordstern Congr. Drake, Sask., $52.; Cornelius Franz, Inman, Kansas, $30; J. & P. Reimer, Medford, Okla., $10; Martin Reimer, Medford, Okla., $10; Bethania Menn. ch., Lost River, Sask., $23.25; Friedensfeld Menn. ch., Lorena, Okla., $18.15; Meeting of the German Method., Bapt., etc., $53; Christian Menn. ch., Moundr., Kan., $215; Henry S. Voth, Goessel, Kan., $10; C. W. Claassen, Newton, Kan., $10; Menn. S. S. Butterfield, Minnesota, $27.70; Deer Creek Menn. ch., Okla., $21; J. P. Andres, Beatrice Nebraska, $50; John D. Engbrecht, Marion, S. Dak., $5; Bergthal Men. ch., Corn, Okla., $33.52; New-Hopedale Menn. ch., Meno, Okla., $86.79; anonymous, Newton, Kan., $10; C. C. Jantzen, Bethel Col., Newton, Kan., $30; Goessel Menn. ch., Goessel, Kan., $10; Herman Suderman, Newton, Kansas, $10; Salem Zions & Salem, Man., ch, Fr. D., $371.77; Friedensberg S. S., Springfield, S. D., $83.47; J. W. Wedel, Goessel, Kan., $10; Kirdon Menn. ch., Taloga, Okla., $6.30; Abraham Becker, Goessel, Kan., $10; P. H. Penner, Newton, Kansas, $20; G. W. Tschetter, Freeman, S. Dak., $20; Mrs. D. Regier, Moundr., Kansas, $10; Wand. Welcome Class, Menn. S. S.Upland, Cal., $10; J. R. Schmidt, Goessel, Kan., $10; John Neufeld, Newton, Kansas, $10; John Buhler, Buhler Kansas, $10; Lena Neiman, Halstead, Kansas, $10; San-Marcos Menn. ch., Paso Robles, Cal., $53; P. F. Funk, Aberdeen, Idaho, $100; B. F. Welty, Tacoma, Wash., $25; Gerh. G. Wiens, Newton, Kan., $10; Anonymous, Newton, Kan., $10; H. Riesen, Geary, Okla., $10; Bethania Menn. ch., Kingman, Kansas, $64; Greensburg Men. Chr., Kansas, $26.05; First Menn. ch., Reedley, Cal., $100; Herman Janzen, Elbing, Kansas, $50; Junior C. E., Menn ch., Newton, Kan., $10; anonymous, Newton, Kan., $10; B. W. Harder, Whitewater, Kan., $10; Maria Hiebner, Inman, Kan., $10; Bethel S. S., Junior class, Hydro, Okla., $10; Franz Quiring, Ariz., $25; Henry Quiring, Ariz., $15; Bethlehem Menn. ch., Bloomfield, Mont., $77.71; anonymous, Pretty Prairie, Kan., $1; S. S. Halstead, Kan., $10; H. J. S. Schmidt, Newton, Kan., $10; Mrs. Maria Schroeder, Canton, Kan., $10; J. J. Schmidt, Canton, Kan., $10; John P. Grosz, Hitchcock, S. D., $5; Heinrich Janzen, Medford, Okla., $5; Heinrich Neufeld, Medford, Okla., $10; Menn. ch., Geary, Okla., $31; Nowata Menn. ch., Okla., $105.90; Bethel Menn. ch., Mt. Lake, Minn., $244.91; Alexanderwohl ch., Goessel, Kan., $392; H. K. Toews, Parsons, Kan., $5; H. K. Janzen, Hydro Okla., $10; Miss M. Bergman, Whitewater, Kan., $10; Mrs. Benj. Frey, Goessel, Kan., $10; Ernest W. Wiebe, Newton, Kan., $5; Paul H. Wiebe, Newton, Kan., $1; M. Miller, Hanston, Kan., $10; Emmaus Menn. ch., Whitewater, Kan., $403.32; J. W. Kleinsasser, Doland, S. Dak., $59.45; First Menn. ch., Reedley, Cal.,$107.-70; Lizzie Ruth, Upland, Cal., $10; P. C. Janz, Ruff, Wash., $10; J. J. Schmidt, Goessel, Kan., $10; Abr. Boese, Goessel, Kan., $20; David Thieszen, Goessel, Kans., $25; Gnadenberg Menn., ch., Whitewater, Kan., $47.70; Grace ch., Pandora, O., $513.-66; Menn. school district, Avon, S. D., $32; Mrs. J. C. Mueller, Freeman, S. D., $20; H. K. Penner, Beatrice, Neb., $10; Rosenort Menn. ch., Laird, Sask., $10; Sewing soc., Rosthern, Sask., $100; Sister Hulda Nachtigall, Beatrice, Neb., $10; Goessel Menn. ch., $89.50; Tabor ch., Kan., $98.57; Bethesda Menn. ch., Henderson, Nebr., $279.52: Bergtal Menn. ch., Pawnee Rock, Kan., $46.32; Buhler Menn. ch., Kan., $31.54; Burrton Menn. ch., Kan., $18.70; sister, Buhler, Kan., $5.50; Mrs. D. J. Regier, Moundridge, Kan., $20; anonymous, Newton, Kan., $50; J. J. Grosz, Doland, S. D., $4.25; John H. Regier, Newton, Kan., $32.50; Anna S. Voth, Goessel, Kan., $25; Brudertal Menn. ch., Hillsboro, Kan., $203.46; Louise Kauffman, American Falls, Ida., $5; Canton Menn. ch., Galva, Kan., $24.-60; Halstead Menn. ch., Kan., $48.90; Newton Menn. S. S., Kan., $75; John Lohrentz, Burrton, Kan., $20; Katie A. Friesen, Burrton, Kan., $20; Mrs. A. C. Friesen, do., $10; Emanuel Menn. ch., Aberdeen, Ida., $21.61; Salem Menn. ch., Freeman, S. D., $65.78; Rev. Gustav Harder, Whitewater, Kan., $10; Bethesda Menn. ch., Marion, S. D., $86; Peter Loewen, Newton, Kan., $10; John Neufeld, Newton, Kan., $40; returned from ARA, No. 42,272, $20; returned from ARA, No. 42,289, $20; returned from ARA, No. 42,271, $20; returned from ARA, No. 124,705, $10; Butterfield Menn. ch., Minn., $19.24; anonymous, Halstead, Kan., $1; Ezra Funk, Drake, Sask., $20; Elizabeth and Esther Engbrecht, 70c; Barbara Krehbiel, Iowa, $5; anonymous, Franklin, Iowa, $1; Fairmead S. S., Cal., $11.-29; Gerhard Regier, Whitewater, Kan., $10; Menn. ch., Goessel, Kan., $5; Rev. Peter Lohrentz, Moundridge, Kan., $30; H. T. Fast, Fairview, Okla., $10; J. H. Voth, Goessel, Kan., $10; Jacob J. Harder, Inman, Kan., $10; Julius Graber, Marion S. D., $20; Gerhard Wiens, Newton, Kan., $10; anonymous, Newton, Kan., $50; A. W. Reimer, Newton, Kan., $50; Mrs. Catharina Regier, Elbing, Kan., $20; John P. Claassen, Newton, Kan., $10; Henry Dyck, Whitewater, Kan., $40; Rosenort Menn. ch., Laird, Sask., $25; R. F. Goertz, Forest Home, Cal., $50; West Swamp S. S., Quakertown, Pa., $49.25; Salem Menn. ch., Munich, N. D., $16.85; Neu-Hutertal, Freeman, S. D., $166.50; Mrs. Jacob P. Kauffman, Marion, S. D., $5; Martha M. Hirschler, Halstead, Kan., $10; Herman Janzen, Plymouth, Nebr., $20; J. J. R. Claassen, Beatrice, Nebr., $25; school district 89, McPherson Co., $30; Hoffnungsfeld S. S., West-Moundridge, Kan., $216.-49; Eicher Menn. ch., Noble, Iowa, $123.77; Bergtal Menn. S. S., Pawnee Rock, Kan., $83.79; birthday gift, do., $20.68; J. H. Enns, Visalia, Cal., $10; New Hopedale Christmas program, Meno, Okla., $33.13; Peter Nachtigal, Hydro, Okla., $10; Burrton Menn. ch., Kan., $10.30; Johannestal Menn. ch., Hillsboro, Kan., $100; Mrs. J. B. Dick, Newton, Kan., $20; Lehigh Menn. S. S., Kan., $20.86; Hoffnungsfeld-Eden Menn. church, Moundridge, Kan., $795; Bethel Menn. ch., S. S. Christmas collection, $21.72; Bethany Menn. ch., Kingman, Kan., 35.43; Menno Menn. ch., Watova, Okla., $11.70; Goessel Menn. ch., Kans., $5; Ruby Unruh, Newton, Kan., $10; Katie Base, Newton, Kan., $10; Escondido Menn. ch., Cal., $6.65; anonymous, Newton, Kan., $10; Mrs. Johannes Bartsch, Newton, Kan., $20; First ch., Bluffton, O., $53.40; Salem-Zion Menn. ch., Marion, S. D., $72.80; Huttertal Menn. ch., Freeman, S. D., $87; Rose and Maria Engbrecht, Freeman, S. D., 70c; Emmaus Menn. S. S., Whitewater, Kan., $54.84; Hoffnungsau Menn. ch., Inman, Kan., $22.22; First Menn. ch., Geary, Okla., $26.75; Butterfield Menn. S. S., Minn., $23.46; J. M. Harms, Gnadenberg, Kan., $20; West-Zion Menn. ch., Moundridge, Kan., $160; Menn. ch., Newton, Kan., $27; Hillsboro Menn. ch., Kan., $83.50; ditto, $116; First Menn. ch., Upland, Cal., $45.56; T. B. Unruh, Great Bend, Kan., $40; Bethel Menn. ch., Mt. Lake, Minn., $142; S. S. convention, Mt. Lake, Minn., $121.06; Eden Menn. ch., Inola, Okla., $83.51; anonymous, Cal., $5; total: $11,964.85.

Bal., Dec. 1, 1922	$ 103.51
Received during month	11,964.85
	$12,068.36
Paid out during month	11,987.85
Jan. 1, 1923, Bal. on hand	$ 80.51

Respectfully submitted,
C. F. Claassen,
Treasurer.

FOREIGN MISSION RECEIPTS DURING DECEMBER

General Gifts:

Tabor ch., Goessel, Kan., $857.79; do., children's collection, $150; Menn. ch., Goessel, Kan., $322.17; do., children's collection, $76.32; G. Wiebe, Sen., Beatrice, Nebr., $10; S. S., Grace ch., Pandora, O., $92; Dorcas soc., Pandora, O., $70; Rosenort ch., Laird, Sask., $27; John D. Fast, Mt. Lake, Minn., $15; Zoar ch., Waldheim, Sask., $150; Zion ch., Elbing, Kan., $788.55; Menn. ch., Buhler, Kan., $146.16; Bethesda ch., Henderson, Neb., $197.62; Menn. ch., Springfield, S. D., $49.15; Friedensfeld ch., Lorena, Okla., $14.10; Swiss ch., Alsen, N. D., $25.55; S. S., Salem ch., Wisner, Nebr., $79.24; Bethel ch., Fortuna, Mo., $71; West Zion ch., Moundridge, Kan., $105; Swiss ch., Whitewater, Kan., $200; Mennoville ch., Elreno, Okla., $9.25; Brudertal ch., Hillsboro, Kan., $245; friend, Aberdeen, Ida., $40; Menn. ch., Inman, Kan., $81; Menn. ch., Arlington, Kan., $15.91; Menn. ch., Goessel, Kan., $2; Menn. ch., Burrton, Kan., $11.70; P. H. Eck, Ringwood, Okla., $10; Christian ch., Moundridge, Kan., $44; friend, Christian ch., Moundridge, Kan., $10; Menn. ch., Deer Creek, Okla., $82.21; Bergtal ch., Corn, Okla., $21.10; Menn. ch., Arlington, Kan., $27.11; Johannestal ch., Hillsboro, Kan., $50; New Hopedale ch., Meno, Okla., $103.03; N. W. ch., Meno, Okla., $29.20; S. S., Alsen, N. D., $5.03; Menn. ch., Colfax, Wash., $576.75; Zion ch., Donnellson, Iowa, $135.86; Bergtal ch., Pawnee Rock, Kan., $39.88; Zion ch., Souderton, Pa., $245.11; Bethel ch., Wawaka, Tex., $25; Swiss ch., Bluffton and Pandora, O., $700; San Marcos ch., Paso Robles, Cal., $20; First Menn. ch. and S. S., Philadelphia, Pa.; $127; Menn. Mission, Los Angeles, Cal., $168; Ernest Lichti, Reedley, Cal., $2.55; D. Kirchhofer, Dalton, Ohio, $5; Clovis Oberli, West Unity, O., $10; Ebenezer ch., Mt. View, Okla., $23.70; Menn. ch., Freeman, S. D., $125.42; mission boxes, Berne, Ind., $10.20; birthday money, Berne Ind., $2.57; D. F. Lehman, Berne, Ind., $10; Senior C. E. soc., Berne, Ind., $22.95; children's collection, $546.03; Menn. ch., Berne, Ind., adults' collection, $2,357.73; Hoffnungsau ch., Inman, Kan., $414.-24; Heinrich Schultz legacy, Buhler, Kan., $25; Jacob E. Ensz, Herbert, Sask., $51.25; First Menn. ch., Reedley, Cal., $102.60; Menn. ch. & S. S., Pratum, Oreg., $13; Menn. ch., Hillsboro Kan., $74.54; Menn. ch. and C. E. soc., Greensburg, Kan., $50.91; friend, Newton, Kan., $20; Menn. ch. Lehigh, Kan., $33.56; Garden Tp. ch., Moundridge, Kan., $16.50; Menn. ch., Meade, Kan., $16.13; Menn. ch. and S. S., Hillsboro, Kans., $183.-95 friend, Geary, Okla., $5; Friedensfeld ch. Lorena, Okla., $36.61; Einsiedel ch., Hanston, Kan., $14.15; First Menn. ch., Newton, Kan., $840.-60; East Swamp ch., Quakertown, Pa., $25; Greenfield ch., Ft. Cobb, Okla., $9.46; Deep Run ch., Perkasie, Pa., $70; S. S., Johannestal ch., Hillsboro, Kans., $41.44; Eicher ch., Iowa, $336.17; Menn. ch., Pulaski, Iowa, $17.76; Bethel ch., Mt. Lake, Minn., $200; friends, Goessel, Kan., $25; Alexanderwohl ch., Goessel, Kan., $1,454.25; ditto, children's collection, $247.50; S. S., Brudertal ch., Hillsboro, Kan., $53.08; Bethesda ch., Marion, S. D., $177; photos sold, Buhler, Kan., $43.70; Salem ch., Wisner, Nebr., $51.48; Bethel ch., Dalton, S. D., $30.85; Lizzie C. Ruth, Upland, Cal., $10; friend, Newton, Kan., $5; S. S., Menn. ch., Beatrice, Nebr., $578.30; Salem ch., Dalton, O., $194.-92; First Menn. ch., Paso Robles, Cal., $60; Jr. C. E. soc., Bethel College, Newton, Kan., $20; Hoffnungsau ch., Inman, Kan., $112.34; Sewing soc., Rosthern, Sask., $50; S. S. class, Zion ch., Elbing, Kan., $4.15; Menn. ch., Halstead, Kan., $57.72; First Menn. ch., Bluffton, O., $200; Salem ch., Freeman, S. Dak., $139.92; Mrs. T. B. Unruh, Great Bend, Kan., $60; Grace ch., Pandora, O., $83; Menn. ch., Wayland, Iowa, $151.20; Friedensberg ch., Avon, S. Dak., $51; Menn. ch., Summerfield, Ill., $110; Bethel College ch., Newton, Kan., $148.28; Bethel College ch., Newton, Kan., Children's Collection, $84.21; Photos Sold, Moundridge, Kan., $2; First Menn. ch., Upland, Calif., $24.63; Menn. ch., & S. S., Woodlake, Calif., $21.65; Bergtal ch., Altona, Man., $21.65; Neuhoffnung school, Man., $15.00; P. B. Schmidt, Steinbach, Man., $14.11; D. W. Friesen, Altona, Man., $14.25; Edenburg & Gretna Coll., Man., $23.10; Didsbury Children's Coll., Man., $31.45; Collection at Morden, Man., 23.15; Collection at Herbert, Sask., $68; Nordstern ch., Drake, Sask., $18.40; Kliewer's daughters, Niverville, Man., $23; Neufeld's Daughters, Niverville, Man., for Penners, $26.50; Neufeld's Daughters, Niverville, Man., for Voths, $26.50; Bergtal ch., Winkler, Man., $232.30; Wm. J. Elias, Herbert, Sask., $75; Nordstern, Drake, Sask., $183; Friends, Neville & Wymark, Sask., $5; Bethanien ch., Lost River, Sask., $85; Interest, Bergtal orphanage, Altona, Man., $37.65; S. S. First Menn., ch., Newton, Kan., $72.16; Gnadenberg ch., Whitewater, Kan., $76.25; Bethel College, ch., Newton, Kan., $76.69; Menn. ch., Buhler, Kan., $51.71; Hoffnungsfeld Eden ch., Moundridge, Kan., $425; S. S., Donnellson, Iowa, $47.86; Tabor ch., Goessel, Kan., $120.71; Salem ch., Wisner, Nebr., $2; friend, Halstead, Kan., $25; Menn. ch., Butterfield, Minn., $46.81; Menn. ch., Goessel, Kan., $59; S. S., Christian ch., Moundridge, Kan., $47.05; Daniel Geiser, Orrville, O., $10; West Swamp ch., Quakertown, Pa., $35.39; Menn. ch., Escondido, Cal., $14.35; Bethel ch., Fortuna, Mo., $32.86; Bergtal ch., Pawnee Rock, Kan., $48.-13; Sunrise S. Dist., Meade, Kan., $6.85; S. S., Friedensberg ch., Avon, S. D., $51.50; Bethel ch., Mt. Lake, Minn., $107.57; total, $18,725.04.

Special Gifts:

S. S. class, Deer Creek, Okla., for native worker, China, $50; Sewing soc., Herbert, Sask., for teacher in China, $50; Sewing Soc., Herbert, Sask., for Orphan, $50.00; John Becker, Aberdeen, Ida., for Orphan, $25.00; C. E., Bethel ch., Mt. Lake, Minn., for School, $45; Sisters Swartzendruver and Baughman, Pulaski, Iowa, for Orphan, $30.00; C. E. Soc., Souderton, Pa., for Orphan, $35; Jacob H. Friesen, Aberdeen, Ida., for Orphan, $30; Mrs. Agnes Harms, Upland, Calif., for Biblewoman, $25; S. P. Ediger, Inman, Kan., for Orphan, $30; C. F. Claassen, Newton, Kansas, for Orphan, $30; Kroeker & Pankratz, Henderson, Nebr., for Evangelist, $85; Mrs. Jacob Kroeker, Henderson, Nebr., for Teacher, $32; A. B. Gerig, Claysburg, Pa., for Orphan, $30; C. E. Soc., Gnadenberg ch., Whitewater, Kan., for Orphan, $30; Ladies Class, S. S., Wadsworth, O., for Orphan, $5; Mrs. J. H. Tschantz, Dalton, O., for Orphan, $25; P. J. Schrag, Moundridge, Kan., for Orphan, $30; S. S. Class, Brudertal ch., Hillsboro, for Orphan, $30; Live Wire Class, Philadelphia, Pa., for Orphanage, $50; P. L. Amstutz, Bluffton, Ohio, for Joel, $30; S. S. Class, Bluffton, O., for Orphan, $30; Children, Buhler, Kan., for Orphan, $25; Children, Buhler, Kan., for Lepers, $14.79; P. P. Janzen, Goessel, Kan., for Orphan, $30; Sew. Soc., First ch., Aberdeen, Ida., for Orphan, $20; C. E. Soc., Hoffnungsau ch., Inman, Kan., for Orphans, $16; Elizabeth Foth, Brooklyn, N. Y., for Orphan, $30; F. F. Jantzen, Paso Robles, Calif., for Orphan, $30; C. E. Soc., Ebenezer ch., Bluffton, O., for Orphan, $60; Jr. C. E. Soc., West Zion ch., Moundridge, Kan., for Orphans, $60; Susie Friesen, Alsen, N. Dak., for Orphan, $30; S. S. First Menn. ch., Bluffton, Ohio, for Orphan, $9; Total $1,238.79.

India's New Station:

C. E. Soc., Colfax, Wash., $20; C. E. Soc., Noble, Iowa, $58.50; C. E. Soc., Second Menn. ch., Philadelphia, Pa., $2.50; Semper Fidelis Class, Second Menn. ch., Philadelphia, Pa., $5; C. E. Soc., Christian ch., Moundridge, Kansas, $100.00; C. E. Soc., Mission ch., Los Angeles, California, $15.95; S. S. Vona, Colo., $12; C. E. Soc., Kingman, Kan., $50; C. E. Soc., Bethel ch., Dalton, S. Dak., $54.15; C. E. soc., Herold ch., Bessie, Okla., $11.51; C. E. Soc., Bergfeld ch., Mt. Lake, Minn., $44.86. Beacon Light Class, S. S., Donnellson, Iowa, $30; C. C. Bergmann, Canada, $8.65; C. E. Soc., Altona, Man., $15; C. E. Soc., Hoffnungsau ch., Inman, Kan., $110.50; "Buds of Promise" S. S. Class, Berne, Ind., $72.81; S. S., First Menn. ch., Bluffton, Ohio, $33; C. E. Soc., Bluffton, Ohio, $54.78; Junior C. E. Soc., West Zion ch., Moundridge, Kan., $40; Tabor ch., Goessel, Kan., $16; total, $755.21.

Girls' School in China:

Sewing Soc., Gnadenberg ch., Whitewater, Kan., $12; S. S. Class No. 33, Berne, Ind., $12.51; total, $24.51.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them. Dec. 1, 1922, overdraft in Bank....$.91

Receipts during December:

Treas. for General Gifts	$18,725.04
Treas. for Special Gifts	1,238.79
Treas. for Girls' School	24.51
Treas. for New Sta., India	755.21
Total receipts during the month	$20,743.55
Borrowed during the month	5,228.65
Receipts with amounts borrowed	$25,972.20
Paid the Overdraft	$ .91
Paid on the Debt	10,200.00
Paid during the month	15,360.81
With A. D. Friesen, Altona	2.76
Total	$25,564.48
Amount deposited in bank	$ 407.72

On January 2, 1923, our Board has a debt of $12,228.65, which amount has been borrowed.

Gratefully acknowledged.
Gustav Harder, Treasurer,
Whitewater, Kansas.
John G. Regier, Ass't Treas.
Newton, Kansas.

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Size 10x14 inches
The cover bears a seven-color reproduction of **"The Good Shepherd,"** a beautiful painting, by Zabateri. This is printed on extra heavy paper, and is well worth framing.
The calendar has a full page for each month, each beautifully illustrated with **a full-color reproduction of some famous religious masterpiece.** Many of these are popular favorites, and make the calendar an exceptionally good value.
The **Daily Inspirational Selections** are carefully chosen Bible verses, appropriately shedding **"Daily Light"** on life's path.
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The **Home Daily Bible Reading references,** as selected by the International Sunday School Lesson Committee, is another useful feature.
The moon phases are shown throughout the year.
Single copy 30 cents
Five at 25c. each, 10 at 23c. each, 25 at 21c. each, 50 at 19c. each, 100 at 17c. each, 250 at 16c. each, 500 at 15c. each. All prices are carriage paid.

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May—Simeon's Blessing
June—Jephthah's Daughter and Companions
July—Jesus in the Synagogue at Nazareth
August—Isaac Blessing Jacob
September—Jesus Walking on the Sea
October—Flight from Sodom
November—Abraham and Isaac
December—The Adoration

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A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.
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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. JANUARY 25, 1923. No. 4.

IN MENNONITE CIRCLES

Brother William N. Cassel, has been elected a Deacon in the Zion Mennonite church, Souderton, Pa., in place of Bro. Franklin K. Moyer, deceased. Brother Cassel serves with Deacon J. D. Moyer.

The Board of Managers of the Mennonite Home for the Aged, Frederick, Pa., at a recent meeting decided to erect fire escapes in compliance with the state laws.

Rev. Reed F. Landis of the Souderton church reports in church and home, the monthly paper published in the interest of the congregation, that through the year 1922 he preached 124 sermons, solemnized 6 marriages, received 26 new members into the congregation, 18 by baptism, 8 by right hand of fellowship; officiated at 8 funerals, consecrated 5 infants and participated in two ordinations.

It is with gratitude that we can say that S. M. Grubb, editor of the Mennonite, whose unfortunate affliction, in being stricken blind, reported in these columns last week, after ten days in the hospital and submitting to an operation, has again recovered his sight. He is now at his home but unable to do his work. Indications are that in a few weeks he will be able to resume his work. Meanwhile we ask our readers to be patient if the Mennonite does not come up to its usual standard. We appeal to the readers to "lend a hand" in furnishing material of interest so that when the editor again takes up the work. Let us have reports from all the different congregations as that is always interesting reading to the average persons. Those who are able to prepare papers of the different phases of church life and articles bearing on church doctrine, we appeal to do so and thus help the good work along.

ORDINATION SERVICE

On Tuesday, January 16th in the evening, there was held in the historic Mennonite church in Germantown, Pa., a service that was unique in two respects, namely first that it probably was the first of its distinctive nature ever held in this house of worship during the more than a century and a half of its use as such; and second, in that the person primarily concerned in the service was a stranger who had come a long way for the occasion.

Sister Elizabeth Unruh, called by the Home Mission Board and appointed for service in the City Mission in Altoona, Pa., came from the home of her parents at Yellow Pine, Ala., and the occasion of her coming and of the service was her consecration in the name of the board for the work in the mission field.

There being no church organization of our conference in the present home of the family and their erstwhile church home in Canada where they still hold their membership, being so far out of the way, the board approved the proposal of the Corresponding Secretary to have the Sister come via Philadelphia on her way to Altoona, and have the ordination conferred in the presence of a representative congregation from the three churches in the city. The three pastors agreed to have the service in the church in which all have a peculiar interest because of its historic significance for the denomination.

The secretary's proposal included the presence of Rev. Jacob Snyder, who it was thought, would be in the city at the time to attend a meeting of the Eastern Conference Home Mission Committee. A number of adverse circumstances combined to prevent this part of the plan, and therefore, in the absence of Bro. Snyder, the writer of these lines as representing the board, officiated in the ordination. He was reminded by this how, a number of years ago when Brother and Sister Wiens were to be ordained for the India field in the West Swamp church by the now deceased Brother A. B. Shelly, then Secretary of the Foreign Mission Board, through the latter's sickness it fell to the lot of the writer to be called in to officiate in his stead. One of those having part in that solemn service, Rev. N. B. Grubb, took part also in the present service, together with the Brethren Reed Landis of the Souderton church and president of the Eastern Conference, and A. J. Neuenschwander of the First Church of the city.

The two last named spoke on the work of the missionary, and the sustaining help of congregations, respectively, while the first named led in the consecration prayer. A company of singers of the second church contributed to the musical part of the service. From first to last, including the hearty congregational singing, every part was characterized by solemnity of a joyous type. Those present appreciated the opportunity to make the personal acquaintance of the new worker, and many were the parting words of best wishes and prayer for God's blessing to attend her in her service.

Miss Unruh is not altogether a novice in missionary activity. While attending the Moody Bible Institute, from which school she graduated last summer, she made good use of every opportunity to assist in our Englewood Mission under Brother Miller and Sister Niswander. And then while in the south with her people, she soon found a needy field among the people of the surrounding community and was used of God for the building up a Sunday school and Bible class work that gripped the hearts of the people and made it hard for her to get away.

During her stay here Miss Unruh visited five of the conference churches beside the one in which her dedication to the work was solemnized. Sunday the 14th she spent with Rev. and Mrs. Frantz in the Swamp and Quakertown charge during the day, and with Rev. Landis and his flock in the evening service. It would have been a pleasure for her to have visited the other churches also, but the work waiting for her in Altoona was beckoning her on. May the Lord bless her and make her a blessing to many.

A. S. Shelly.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

FROM THE FRONT

The following items are taken from a report to the Home Mission Board by Brother Daniel J. Unruh, stationed at Didsbury, Alberta, Can.

Both the English and German services have been well attended. At the Christmas program given on December 23rd, the church was filled to the door.

The severe cold makes it hard to hold services during the winter there being no shelter provided for the horses. They may have to be discontinued during the severest months.

Work was started at Sunnyslope, with an English Sunday school. This was in October. There is an attendance of from 25 to 30 children coming from a variety of homes, Mennonite, Swedenborgian, Presbyterian, and others, and all being such as have no other opportunity for religious instruction. There are also from 10 to 20 adults most of whom have never been to a Sunday school before. We also have an English and a German preaching service there every other Sunday. This is a rough community and I deem it a rare privilege to witness to the Gospel here.

We also had a Christmas program at Sunnyslope which was well attended and had the effect of crowding out the annual Christmas dance, and affording opportunity to testify against this worldly practice.

I have made an effort to secure subscriptions to the church papers, with the result that two families now take the Bundesbote, two the Mennonite and one, both papers.

Cor. Secretary.

A NEW MENNONITE CENTER

Brother Walter O. Kephart, who recently moved into a Mennonite settlement at Yellow Pines, Ala., being encouraged and assisted in doing so by the General Conference Home Mission Board, writes under date of December 20: "We are getting along fine in the spiritual work in the settlement. Splendid interest taken

and quite a few of the natives are beginning to attend quite regularly." Brother Kephart moved to Alabama from the Roaring Spring district. He had been recommended to the Eastern Conference for an evangelist's license and the Education Committee had found him satisfactorily qualified. His moving out of the district shortly afterward was the cause of the license not being issued. It is evident however that this did not affect his ardor in the Master's service. He is evidently making good in his new location and association. A Sunday school had been started before he came there. This and the preaching services are being held in the homes of the settlers. But they are now planning to build a house of worship. The material conditions are inviting and there is room for a larger settlement. The land company offers quite favorable conditions. The addition of some more Mennonite families would greatly strengthen the missionary influence of the colony in the surrounding community. Sister Elizabeth Unruh who has been called to Altoona, Pa., by the board, while staying with her parents in the settlement did some telling missionary work in a nearby village, which was greatly appreciated by the people there.

A. S. Shelly.

DAY OF PRAYER

A day of prayer is generally set aside for schools and colleges. This day is usually observed in the various educational institutions, but especially in Denominational school. Is it not a day which every Mennonite should observe?

February 16th is the day set aside this year. All readers of the MENNONITE, at some time or other, have learned of our Institutions. Shall we not take opportunity of this day, in such a way that the institutions shall hear from us? That is, let us unitedly come before the Throne of Grace, prevailing with God in prayer, in behalf of those who are in training; the professors and all in authority, and for the many needs confronting an institution.

"Prayer is fundamental not supplemental."

As for the Eastern District Conference this may be a means of Grace to help us meet our obligation. Our pledge to Witmarsum has not been paid. By February 16th the Seminary will have entered the last half of the year. If February 16th is observed as a day of prayer, and February 18th observed as the day when our offerings are brought to the church, forwarded to the conference treasurer, and then to Witmarsum, our pledge will be paid.

If we pray right, we will give right.

R. F. Landis.

Pres. Eastern District Conference.

FORWARD!

"New occasions teach new duties,
Time makes ancient good uncouth."

Thus sings the poet. Whether he convinces us or not that "good" can become uncouth, it is generally recognized that as time goes on, the application of "good" to useful purposes may and in fact must change its form to suit the needs of the times. Most of all, the growing needs that also spell opportunity, call for ever increasing use of talents, whether on the part of individuals, or of bodies like a church denomination.

Taking our denomination, let us ask, What are the signs of promise? Glad we are to say there are many such signs. Our denominations frequently thought of in days gone by as backward, gives many evidences of stirrings of life. In the large, there is increase of actvity in the Lord's vineyard all along the line.

We might begin with missionary work, always the chief business of the church. Not only in the home churches is the Gospel preached, but centers are established at strategic points like Altoona, Pennsylvania, Chicago and Peoria, Illinois; Hutchinson, Kansas; and Los Angeles, California. The foreign mission work has grown by leaps and bounds. Budgets are formidable and challenging. Not very many years ago our direct interests were limited to work among the American Indians, now, they extend to China, India, Africa and the Near East, where the various branches of the church have been and are "carrying on".

In philanthropic endeavors much has been done. The church is sensitive to appeals to act as a Good Samaritan. Homes for aged, for orphans, hospitals and sanitariums are planted here and there for a noble ministry in His name. Some of these institutions are models, and give evidence of thought as well as of liberal gifts. For the relief of the unfortunate brethren in other lands men and women of the church are giving until it "hurts".

In education commendable advances have been made. Bluffton, Bethel and Goshen, together with schools of lower rank than college, are doing a service that can not be overestimated. Then there is the forward step of a district school for training our future ministers and church workers. Witmarsum Seminary was created to serve the needs of the Mennonite churches of North America.

The committees of our General Conference are active. The Mission committees are functioning in their regular duties. The board of education has taken steps to cooperate with the Publication Board to carry out the wishes of the last conference to give wider publicity to the tenets of our faith. The Emergency Relief Commission is grappling with its stupendous task.

In a smaller way, the activities of the district conferences are broadening all the while. Definite forward movements like the Thanksgiving Fund program of the Eastern District are being inaugurated and carried out. The needs of education at home are receiving attention. In the East, a committee of the Sunday school convention is preparing a home study course to appear in its 1924 Year Book. In the West, provision has been made for religious instruction to pupils in public schools in a booklet prepared by Rev. H. D. Epp, of the General Conference Board.

Still must we on!

CORRESPONDENCE

Zion Church, Souderton, Pa.,

Greetings: Little may have appeared in the Mennonite of our work, in the past year, but that is no indication that we have not been busy in the Lord's vineyard. In fact the year 1922 has been a Banner Year. The Lord was honored by us, and He greatly honored us. The year was marked by an increased number of services held; increased amount of money contributed for general and Missionary purposes. More members were added to the church than any one year for the past five years.

The richness of God's blessing upon the church was not confined to the church alone. In each department, Jr. C. E.; Senior C. E.; Bible School, and Ladies Aid general interest and Missionary activity has shown a marked increase.

The Christmas season was one of great rejoicing and liberal giving. The Bible school observed the "White Gift" Christmas service. The GIFT of SELF, SERVICE, and SUBSTANCE was equally emphasized. Youth and aged showed deep interest and anxiety to bring a Gift for Christ, the King. At a given time, gifts as following were brought forward:

Thanksgiving Fund, $302.65; Orphanage Fund, $9.50; Pastor, $10.00; Sick member of the school, $5.80; church pew fund, $9.00; articles of food $111; garments for Altoona, 6; garments for India, 18; quilt for Rev. S. T. Moyer, India.

Just before the service closed the pastor was presented with a surprise purse of $175.00 from the congregation and the school.

We pray for a continuance of God's blessing on our work, and that we may accomplish still greater things for the Master in this New Year.

Corr.

TO THE MINISTERS AND THEIR CONGREGATIONS

Dear Brethren:

No doubt you and the members of your church have noticed and studied the budgets for our conference activities for this year, and observed with regret that our mission treasuries have a deficit of more than $21,000 hanging over them from the past year.

This condition is very largely due to the fact that recently our giving has been mostly for the benefit of our suffering brethren in Russia. And, certainly, we do want to continue this aid until they are again able to take care of themselves. But, on the other hand, we do not want to be found neglecting our mission work. We can not afford to see this work which has been built up with so much effort, with so many earnest prayers, and so signally blessed of God, suffer from lack of funds.

Our mission workers receive just enough pay to enable them to eke out a living, and if this is not forthcoming they may suffer considerable deprivation. And, again, it doesn't seem fair to expect some of the brethren of the Foreign Mission Board to load upon themselves heavy debts in an effort to meet the legitimate demands made upon their treasury. Our mission boards and mission workers have undertaken their work with implicit trust in God and sincere faith in us, and it is our sacred duty to uphold their hands and give them the physical means with which to carry on their work. True, the prices of many necessities and the taxes in many places are still high, and the incomes on the farm are not what they might be; but if we think for a moment of the conditions in Europe and other parts of the world we will see no reason for complaint.

In the face of these facts the Executive Committee of the General Conference feels called upon to petition you and your congregation **to observe the first Sunday in February next as a special Mission Sunday, to hold appropriate services on that day, so as to make it a day of blessing for our mission work, in praising God for what has been done and expressing this gratitude by liberal giving to the end that our treasuries may be given the wherewithal to meet their obligations.**

If we consider the great sacrifice that our Saviour Jesus Christ has made for us, with so much love, it should not be difficult to lay a very special offering on the altar for this work, which is His work. If we follow Him as He walks among men, doing good to all and enduring privations, then in His suffering in Gethsemane and upon Golgotha, and observe Him as He points to these things, saying, "All this I have done for thee, what dost thou do for Me," we will give gladly, and as liberally as we possibly can.

If the poorer ones among us will give a dollar on that Mission Sunday and those that are more favorably situated give as much more in proportion, this debt can easily be wiped out.

And will you be so kind as to apportion these gifts to the two mission treasuries in the ratio of about one-fourth or one-fifth to Home Missions, and three-fourths or four-fifths to Foreign Missions?

For the Executive Committee,

J. R. Thierstein.

REPORT OF THE 31ST SESSION OF THE WESTERN DISTRICT CONFERENCE

Held in a Tent Near the Emmaus Church at Whitewater, Kans., October 18-20, 1922.

The conference was opened at 9:30 a. m., by singing a song. The secretary then read the Scripture Lesson, Exod. 33: 7-17, and offered prayer. Rev. P. H. Richert delivered the conference sermon. His subject was "The Goodness and Severity of God," based on Romans 11: 22. After this a choir sang an appropriate song.

It was resolved to observe the following order of the day: The morning sessions from 9: 15 to 12 and the afternoon sessions from 1:30 to 5.

The reception of delegates' certificates showed that 53 chrches were represented by 182 delegates with 278 votes.

The minutes of the last session were read and approved.

The chairman appointed the temporary committees as follows: 1. Resolution: W. B. Unrau, H. T. Unruh, Franz Albrecht. 2, Auditing com.: P. A. Hiebert, J. G. Unruh, H. P. Schmidt. 3, Commemoration com.: J. K. Penner, Peter Buller, Peter Flaming. 4, Election com. R. Miller, J. Berg, I. B. Fast, J. G. Bartel, P. P. Quiring, B. B. Buller.

The following officers were elected for the coming year: Rev. P. H. Richert, Chairman; Rev. John Lichti, Vice-Chairman; J. J. Banman, secretary.

The Bethel church at Perryton, Texas, was received into the union of the conference.

a. A report was given by the board of Home Mission, of its work. This report was approved by the conference.

With respect to the Zoar church at Goltry, Okla., it was resolved, that we advise the committee on home mission to continue the work in the suggested way, e. i. that the church become self-dependent as soon as possible.

Since there are churches that are unable to give financial support to their minister who need the support, it was

Resolved, that we empower the committee to give financial support, where necessary, to a minister or a church, if by such support a worker can be maintained for the respective church, or one secured.

Rev. P. P. Wedel and Rev. H. Riesen were elected into the committee.

b. Report of the committee of school and education.

It was resolved, that it is the earnest desire of the Western District Conference, that the board of Publication of the General Conference, as soon as possible, effect the publication of suitable lessons for the Sunday school, especially for the classes of children and young people, and that this request with the necessary explanation be submitted to said board by the committee of school and education.

Resolved that the report of the committee of school and education be adopted and that we as parents, teachers and ministers earnestly endeavor, not only to pray for more workers in the mission, but also to pray and work for more pious and willing teachers for our schools for little children.

Dr. J. R. Thierstein and Rev. Gust. Ensz were elected into the committee of education.

c. Report of the Board of Directors of Bethel College.

Resolved, that the conference feels itself obliged to express its hearty thanks to brother J. G. Regier for his liberal contribution, by which the old deficit in Bethel College has been removed.

Resolved, that we approve the report of the board of directors, and that we again assure them our confidence and intercession.

Resolved, that we elect four candidates for Bethel College Directors of the conference. If the Pacific conference should decide, also to have a representative in the Bethel College Board of Directors, then only those two having the largest number of votes shall be our candidates. In the election C. C. Wedel received 174 votes, J. G. Regier 144, J. W. Kliewer 135, P. P. Wedel 128.

The question arose, how the conference could be represented to its greatest advantage in the elections on the meeting of the Bethel College Corporation.

It was moved that we instruct our secretary to cast all the votes of the conference for those candidates that will receive the highest number of votes in the conference. In all other matters that may be voted upon on the annual meeting of the Bethel College Corporation the conference wishes to retain its present way of voting.

This motion was laid on the table.

d. The report of the committee for changing the Bethel College charter was given and adopted.

Resolved that we authorize Brother C. F. Claassen, treasurer of the Trustees of the Western District Conference, to make the necessary transfers to the Bethel College Corporation of all the United States bonds now owned by the Western District Conference.

e. Report of the collection committee.

This committee had nothing to report since the conference had not called for any collection. It was

Resolved to close the discussions of Bethel College and to dismiss the collection committee with thanks.

Rev. J. K. Penner, conducted the memorial exercises. He read from Revelation 7: 9-12, made some very appropriate remarks and led in prayer. The following brethren had gone home since the last session of the conference: Elder Jacob Toews, Idaho; Rev. John Epp, Newton; Deacon H. Schultz, Buhler, Kansas; Bro. H. Wiebe, Whitewater, Kansas; Bro. D. J. Regier, Moundridge, Kansas; Elder H. Toews, Inman, Kansas; and Bro. Jacob Ruediger, Pawnee Rock.

f. Report of the committee for examination and recommendation of Colleges and Universities.

Resolved, that we adopt the report of this except the closing remarks, and that we dismiss the committee for the present with thanks.

g. Report of the committee for Deacony.

It was resolved that the report of the different hospitals shall not be read today. They shall be printed, however, to be accessible for the public.

The report was approved and C. C. Wedel was elected into the committee.

h. Report of the committee for Charity was read and adopted. Rev. John Plenert was re-elected.

i. The Defenselessness committee gave a report. It was resolved that the committee shall be retained.

Four brethren had gone as representatives of the Western District Conference to the Peace Conference, which convened from August 4 to 7 in Bluffton, Ohio. As that caused financial expenses, it was resolved

That we make allowance for Brother P. H. Richert's trip to Bluffton, Ohio, of the treasury of the Defenselessness Committee in the same proportion as the committee has made allowance to the Brethren H. P. Krehbiel and P. H. Unruh. Brother John Lichti attended the conference in connection with a visit at Berne, Indiana and therefore no direct expenses were connected with his attendance.

The report was approved.

j. Brother John Lichti gave a report of the European Relief work, of which Brother P. C. Hiebert, who had been actively engaged in the hungerstricken territory for several months, had reported, also, on the preceding evening.

Since the committee intends to send a Brother to Russia again in the near future it was resolved that the conference send greetings to our Brethren in Russia.

k. Report from a member of the colonization committee

A telegram from David Toews, Sask., member of the Canadian Colonization committee announced, that a group of homeless Mennonites from Russia begin to move to Canada immediately.

It was resolved that the conference guarantees $3,000 for the colonizing of these homeless immigrants.

l. Report of the Trustees.

Two questions of this report are:

1. In what relation does the conference stand to the hundred thousand dollar fund, which the conference has collected for Bethel College?

2. Does the conference expect of its trustees, to make inspection, perhaps annually, to see whether this fund is at hand untouched, and whether it is invested in good papers.

It was resolved that we accept the report of the Trustees and that we request them to sub-

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

LANGUAGE AND RELIGION

The language question is one that has been troubling our people in the churches here in America for a long time. Whether among the descendants of the earliest Mennonite settlements or those of the later immigrants it is sure to arise sooner or later and it runs its course very much the same everywhere.

Being for the most part of German descent yet having come to live in a country whose national language is English, it is only natural that the inevitable displacement of the mother tongue by the predominating language of the country, however gradual the change, should meet with more or less stubborn resistance.

The change naturally holds hardest with the older people, both because they experience more difficulty in acquiring a new language and because of the deeply ingrained sentiment for the language of their fathers and mothers and of their own past associations. The degree of resistance is least on the lower plane of business transactions and greatest in the sphere of religion, therefore in church matters. An up-to-date illustration of this is seen in the following incident which transpired in a meeting as reported by one who was present in a leading capacity:

"One Sunday as we were holding our young people's meeting, a young married man to whom had been assigned to read and comment on in German came forward and after a very stammering attempt to read it, turned to the audience and then the leader of the meeting and said that he could neither read nor fully understand, much less express himself in German.

"An elderly man in the audience spoke up and said, 'If they (the young people) can not speak German they should speak in Low German. But the leader suggested that they should speak in English. To which the elderly man rejoined, 'Then we will soon have everything in English; that's all they speak at home now.'

"The leader asked, 'Does any one think that the society was started to teach and learn the German language?' 'Yes that is why I supported it' said the man.

"The leader closed the incident by saying: 'I can not agree with that thought. I believe the ultimate purpose should be the glory of God and the spiritual welfare of the young people, and if one language is a speedier medium to accomplish this purpose, it is our duty to use that language. Furthermore, I regard it next to an injustice to give the young people a good English schooling and absolutely no German, and then expect them to learn and understand it in church. I love the German language but I do not like to see a church service turned into a language school.'

"Outcome: The man stays away from all services, keeps his children away and brings his influence to bear to keep others away."

CONDENSED REPORT

of the Jubilee and the Oklahoma Convention at Orienta, Okla., October 29, 30, 31, 1922

I. THE JUBILEE

Sunday, October 29.

The Saron church at Orienta Okla., had arranged to celebrate in connection with the Okla. Convention—its 25th anniversary on October 29th. At an early hour visitors began to arrive from near and far and soon filled the large tent that had been put up near the church for the occasion.

The services were opened by singing a few verses from hymn 276 by the congregation and reading of Eph. 1: 2-3, prayer and a brief address of welcome by Bro. D. D. Lohrenz, the local minister.

This was followed by a selection sung by the Orienta choir, whereupon Rev. H. R. Voth of Goltry, Okla., delievered the memorial sermon, taking for his text I Sam. 7: 12 (last sentence), which he considered as a word.

Note: The services at the Jubilee celebration and the convention as well as the proceedings were in German unless otherwise noted. The singing by choirs, quartettes were partly English and partly German.

I. Of Grateful Remembrances, II. Of humbler acknowledgment, III. Of hopeful assurance (for the future). After a song by the congregation, Missionary P. A. Penner of India preached a mission sermon that certainly did not fail to reach the hearts and to inspire new interest in mission work.

An offering for the mission yielded $84.20. Brother John Flaming of Corn, Okla., closed the meeting with prayer and the benediction.

The afternoon was devoted to a song service with Brother John Lichti of Medford, Okla., in charge. For the opening he gave out hymn 154, read the 149th Psalm and led in prayer. Then followed a splendid program of songs, quartettes, octets, etc., by representatives of the following churches: Saron, Bethel, Bergthal, Sichar, Neuhoffnungsthal, Medford and Herold. Rev. P. A. Penner also sang a solo in the Hindu, Bro. H. R. Voth one in the Hopi language. No. 142 Evangeliumslieder was sung by all the choirs combined.

It was decided to hold another Saengerfest at the next convention of which Rev. H. L. Jantzen of Corn, Okla., was chosen to be the leader. The meeting closed with the hymn No. 595 and a prayer by Rev. H. U. Schmidt of Meno, Okla.

In the evening Brother Otto Pankratz of Cordell, Okla., first conducted a brief song service whereupon Missionary G. A. Linscheid preached in English, having for his text II Tim. 3:14. After a song by the congregation Brother J. Plenert from Hillsboro, Kansas, preached in German from Mark 7:33, and after a song by a male quartette from Meno, Bro. P. A. Penner closed the meeting with a prayer and the benediction.

II. THE CONVENTION

Monday, October 30th

The introduction of the opening service was made by Brother F. D. Koehn, secretary of the convention, by giving out hymn 183, reading of II Tim. 4: 1-8 and prayer.

After a song by the whole assembly the chairman of the convention, H. R. Voth preached, taking for his text the last sentence of Matt. 21: 28. **"My Son go work today in My vineyard."** He carried out the thoughts, suggested by the text as follows:

1. **"My Son."**—Almost anyone may be used by the Master of the vineyard to render some service in His plan of salvation; but the real work, the saving of souls, can only be done by His children.

2. **"Go".**—This work requires sacrifices, self-denials, as shown especially in the case of the Son of God, who came (went) to seek and to save that which is lost. So His children and servants have to go. "Go ye into all the world", etc.

3. **"Work".**—Not only be interested in the work, talk about it, but do it. The different kinds of work; something to do for everybody.

4. **"Today".**—The King's business is urgent. Much may be missed, lost, by delay. Tomorrow it may be too late.

5. **"In My Vineyard".**—What and where it is. In the family, church, the different fields of home and foreign missions.

5. After a selection by a male quartet from Bergthal church the minutes of the previous meeting were read and adopted, the time for opening and closing the sessions agreed upon, and different committees appointed by the chairman.

6. Brother G. Friesen of Deer Creek, then read a paper on the subject: "What can and should be done to get more Sunday school teachers?" He made the following suggestions: The causes of a lack of teachers might be, a lack of ability, unwillingness, selfishness, materialism, etc. In the child an interest for God's word should be aroused and nurtured. God has laid into the human soul a thirst for that which is godly; it is our duty to try to quench that thirst and to satisfy that longing. The teacher must show that it is a pleasure and not a burden to teach. But even if all these suggestions cannot be carried out we may still again and again confidently pray the Lord of harvest for workers and "The effectual fervent prayer of the righteous availeth much."

A general discussion of the subject followed whereupon the forenoon session closed with a song and prayer.

In the afternoon Brother H. Riesen from Geary opened the meeting by a hymn, reading of Rom. 12, and prayer.

1. Missionary P. A. Penner then gave us an extremely interesting and instructive mission talk, based upon II Cor. 2: 2.

2. A paper was then read by Bro. H. U. Schmidt from Meno on the question: "In what way can we best serve those Sunday school classes who can read German only to a limited extent, or not at all?" Some of the suggestions offered were, If the classes are large, divide them and give each a teacher who can teach them in the language they understand. If the classes are small, the lesson should be explained in both languages. A general discussion followed and the following question was handed in, Is it proper to have a language primer class in the Sunday school? on which the opinions differed.

3. The question of teaching German in parochial schools was then taken up. The legislative committee, consisting of the Brethren, Adam Ratzlaff and H. R. Voth, who had been working on this matter, made some explanations and it was then Resolved, "That this committee shall continue to work in this matter and that a third member shall be added to it." Brother John Lichti of Medford was elected.

4. Resolved, "That the expenses of this work shall be paid out of the special account that was formerly created" (in connection with the Meno school).

5. Resolved, "To take up for discussion the Meno Bible school." Brother H. R. Voth read a report on the school which was very favorably received. The general discussion manifested again a deep interest in this work, especially since it was found that 21 former pupils were present in the meeting.

6. Resolved, "That the Brethren H. R. Voth and John Lichti shall continue to serve as representatives of the convention on the board of directors of the school until the next convention.

After a prayer the meeting was adjourned.

The evening meeting was opened by a song service conducted by Brother H. L. Jantzen.

1. Representatives of the young people's societies of various Oklahoma congregations when carried out a good program, consisting of choirs, quartets, octets, by recitations etc. The societies of the following churches were represented: Saron, Medford, Neuhoffnungsthal, Geary and Herold.

2. Brother J. J. Siemens of Bethel College gave a short talk to the young people, whereupon the meeting was closed with a prayer.

Thursday, October 31

The session was opened with a hymn, passage of Scripture and prayer by Brother J. T. Wedel of Goltry, Okla. Then the following subject was taken up:

1. What is our work and what are our duties in the Sunday school?

a. **As Supt.** Brother H. Riesen made the following suggestions: 1. The Supt. should be well acquainted with every branch of the work. 2. He should be well versed in the various branches of the Sunday school, so that he can advise wherever it be necessary. 3. He should be punctual in opening and closing the Sunday school. 4. Above all he should be a regenerated child of God. b. **As scholars.** Miss Louise Richert of Gotebo had sent in a paper which was read by Mrs. W. of Gotebo in which Miss Richert dwelt upon the following points: 1, The scholars should always be punctual in their attendance; 2, should study the lesson well; 3, pray earnestly.

c. **As Teachers.** Introduced by a paper by Albert Schmidt of Cordell. 1, A successful teacher should be filled with love to the Master, to God's word, and to the pupils. 2, He should prepare himself thoroughly to be able to show the lesson to the class in its full importance. 3, His life should be an example during the week.

A live interest was shown in the general discussion.

2. Invitations for the next convention were next in order and Medford extended a cordial invitation through Rev. John Lichti to hold the next convention at that place. The invitation was unanimously accepted.

3. Rev. P. A. Penner then gave an extremely interesting talk on their work among the lepers in India and conveyed to the convention their good wishes and greetings which were gratefully acknowledged and returned by the audience. The meeting closed with a few verses of hymn No. 284 and prayer.

In the afternoon Missionary H. T. Neufeld of Fonda, opened the meeting with hymn No. 149, reading of II Tim. 2 and some appropriate remarks.

1. At the suggestion of the chairman a short prayer meeting was then held in which prayers were offered by a number of participants, and in which we clearly felt the presence of the Holy Spirit and were richly blessed.

2. This was followed by a selection rendered by a male quartet of the Saron church.

Brother J. J. Ratzlaff of Meno then read a paper answering the question: "What is the value of a visit to the convention for us?" He mentioned especially three points: a, we get acquainted better with one another and learn to love each other more; b, we get better acquainted with the conditions in the different churches; c, it puts us in better shape for our various duties and work in our respective churches. The general discussion on this subject was instructive.

3. Brother H. T. Neufeld offered to the convention a large tent as the mission could use two smaller tents to better advantage. After some explanations a resolution was passed that the chairman appoint a committee of three which shall take up this matter with Brother Neufeld. The chairman appointed Adam Ratzlaff of Orienta, J. J. Ratzlaff of Meno and P. M. Pankratz of Cordell.

Resolved, "That the next convention shall be held in fall (instead of in spring)."

Resolved, "That the present officers of the convention shall serve another year."

Resolved, "That nominations for the program committee be made and two members be elected." Mrs. John Lichti of Medford and Brother Albert Schmidt of Cordell were elected.

Resolved, "That the chairman be instructed to inform the Foreign Mission Board that it is the wish of the Oklahoma Convention, that Brother and Sister P. A. Penner visit the Okla. churches; the traveling expenses will probably be covered by the collections. The time from the middle of April until the end of May would be most suitable for our churches.

1. We thank our heavenly Father for the blessed convention days, which we were permitted to spend together. We furthermore thank Him for the much wished for rain, which He has given us and we signify this by singing the 1st and 3rd verse of hymn 477.

We appreciated the presence of the missionaries, P. A. Penner and G. A. Linscheid and thank them for their instructive addresses, and pray that their work on their stations as also on all stations might be of a lasting blessing.

H. R. Voth, Chairman.
F. D. Koehn, Secretary.

REPORT OF THE 31ST SESSION OF THE WESTERN DISTRICT CONFERENCE

(Continued from page 3.)

mit a recommendation concerning these two questions to the next conference.

Rev. H. J. Dyck was elected into the program committee.

The ministers' conference presented a plan to the conference concerning the duties and rights of our ministers and evangelists. It was resolved

That the conference recommends to the churches, to examine during the next conference year, the plan concerning the rights and duties of our ministers and evangelists as well as length of term and ordination of these servants of the church, and to inform the next conference of their decision and their wishes concerning the plan.

m. The Auditing committee reported and the report was approved.

The celebration of the 50th anniversary of the immigration to America was taken into consideration, and it was resolved

That Bro. J. W. Kliewer and the conference officers prepare plans for the celebration of the 50th anniversary of the immigration.

n. The Resolutions Committee submitted the following resolutions:

1. a. That we thank the dear Heavenly Father for the many spiritual blessings, which He has granted to us through the proceedings and discussions, and for the brotherly love, which manifested itself, and we hope, that the resolutions may go into operation for the building up of His kingdom and for the glory of His name.

b. That we thank the dear Lord, that He has made it possible for the respective Brethren in Russia to immigrate to America before winter, after the prospects for it had already disappeared. This sense of gratitude shall be expressed by singing the song, No. 21, 1-2.

2. That we thank the four local churches (Emmaus, Zion, Schweitzer, and Gnadenberg) for their friendly invitation and the kind reception and treatment and the choirs and the two quartettes for the ennobling songs.

3. a. That the chairman publish his conference sermon in our papers.

b. That the secretary publish the conference report in Bundesbote and Mennonite.

c. That we thank the speakers for the sermons and addresses delivered in the evenings.

It was resolved that these resolutions be adopted.

As no invitation for the next conference was extended the conference adjourned by singing No. 21, 1 and 5, and Rev. Gustav Harder led in prayer.

P. H. Richert, Chairman.
J. J. Banman, Secretary.

DENOMINATIONS IN RUSSIA

By G. A. Peters.

The largest ecclesiastical body in Russia is the Russian (also called orthodox or Greek Catholic) Church. This church was, before the revolution of the year 1917, the state church in the fullest sense of the word. The head of the Russian church was the Czar, however, the highest acting ecclesiastical official was the President of the Holy Synod who was at the same time a civil officer of very great authority. During the last decade the Russian church had also a patriarch residing in Moscow, the city which is the center of Russian ecclesiastical life. The priesthood formed, before the revolution, a highly priv-

ileged class in civil matters. They were well paid and in many instances lived lives of pleasure. Hence their influence on the people often left much to be desired. While the higher clergy was well educated, this was not the case with the rank and file of the priesthood.

In cultus the Russian church was decidedly ritualistic. A considerable part of the worship consisted of singing and chanting in the old Slavic tongue which is unintelligible for the common people. Adoration of and prayer to Mary and the saints were generally practised. Sometimes the public services were of a highly artistic nature, but in vain would a hungry soul come to church for spiritual edification. Preaching was seldom heard, but within recent years the practise of speaking to the people in their own tongue is followed by many priests. The worldly pomp, display, and wealth that is in evidence in very many church buildings, is remarkable. Religion is principally a matter of form and ceremony.

Besides this largest body there are in Russia a number of sects that hold that the Russian church has departed from true orthodoxy. Among them may be named the Molokanen (Milkeaters; the name is probably due to the fact that they do not eat pork); the Duchobors (spirit-wrestlers); the Raskolniki, and others. These sects which date from the beginning of the eighteenth century were severely oppressed and persecuted by the state and the church. In consequence many of them emigrated to newly acquired Russian territory, even as far as Siberia and Turkestan. Some of these sects, as for example the Molokanen, are more open for the gospel than the large Russian church.

A comparatively small number of Russians are identified with evangelical sects, such as the Baptists and the "Evangelical Christians."

The Roman Catholic church is also represented in certain parts of Russia. The numerous Armenians of Russia are members of the Gregorian church which is very similar to the Russian church.

Among the many Germans in Russia, which are to be found principally in the Baltic districts and in the colonies of the south, are Lutherans, Reformed, Separatists and, last but not least, Mennonites as a class belong to the colonists. They live in South Russia, in the governments of Taurien, Jekaterinoslaw, Cherson, Charkow, and in the Crimea. Smaller groups are found in Ciskaukasia, in the districts of Kuban, Stawropol, Don, on the Wolga, in Orenburg and in western Siberia.

Jews are at home in all parts of Russia, Mohammedans (about twenty million) in the south, on the Wolga and in Siberia. There are also Buddhists and Lamists.

A great work is here to be done in bringing the gospel to those who are in ignorance and darkness.—Gospel Herald.

THE S. S. LESSON

Feb. 4, 1923

The Grace of Gratitude

Luke 17: 11-19

Golden Text: Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him and bless His name. Ps. 100:4.

Jesus was on the way to Jerusalem. The statement of verse 11 connects up with ch. 9:51. **There** the Evangelist gives us a glimpse of what was on the Savior's mind as "He stedfastly set His face to go to Jerusalem." He knew that "the days were well-nigh come that He should be received up." That verse marks His departure from Galillee and the beginning of what is known as His Perean ministry. His going to Jerusalem from there on was not a journey by a straight course and a matter of a few days, but a zigzag going back and forth within a narrower and gradually narrowing circle toward Jerusalem. These journeyings brought Him several times, close to and into the capitol city for short stays on occasions of a feast and visits to Bethany. The last of those Bethany excursions was occasioned by the death of Lazarus. After that, John tells us, Jesus walked no more openly among the Jews but departed thence into the country, near to the wilderness of Ephraim. This may have brought him close to and into Samaria, probably as far north as to the borders of Galilee. Stevens and Burdon's Harmony of the Gospels places the incident of our lesson at this point. According to this view the first ten verses of our chapter were spoken before the interruption by the messenger from Bethany bringing the information of Lazarus' sickness.

In the latter part of the chapter, following the account of the ten lepers, Jesus is led to speak of the days of His second coming, the days of the final judgment and the gathering of His own (the eagles) unto Himself. "But first must He suffer many things and be rejected of this generation." v. 25. The ingratitude of the nine lepers seems like a parable of the way this generation—the generation of the world through the centuries leading up to the judgment—treats Jesus and His blessings; they receive the blessings but reject the Blesser. The ratio of nine to one indicates the great preponderance of those whom the judgment will overtake as did the flood the great multitudes in the days of Noah and the fire from heaven the inhabitants of Sodom in the days of Lot.

The loathsome disease called leprosy is a parable of the spiritual condition of a soul out of Christ. A hopeless condition of death from which there is no escape apart from Him who has the power of life over death. The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. Rom. 6:23.

They cried for mercy, and that is the only ground upon which the sinner can come to God. "Be merciful to me a sinner" is the prayer which uttered in faith brings justification and peace with God, through our Lord Jesus Christ. Rom. 5:1.

Jesus saw them and had compassion on them. O the compassion of Jesus! How eager He is to speak the word of healing to the sin-sick soul! Read again Isa. 1:18.

His direction for them to go to priests was equivalent to a promise of healing. Without that there could be no sense in their going. They believed His implied promise, and started out for the priest's house. Without questioning they went and were healed as they went. The waters of the Red Sea were still in their place when the host of Israel were commanded to go forward. Only when they obeyed and started on the march were the waters divided before them. At the Jordan the priests carrying the ark had to step into the water before the waters from above were cut off. God honors the faith that honors Him and takes Him at His word.

We must not press our application too far. It is clear from verses 14 and 17 that they were all **cleansed.** Of the one it is said that he saw that he was **healed** and to him Jesus said, "Thy faith has made **thee whole.** As lepers they were unclean and therefore barred from human association. It is possible that with many this social ostracism was felt to be worse than the disease itself. There are many today who think more of keeping out of jail and of escaping other disagreeable effects of wrong doing than they do of being at heart honest and upright in their lives. They have not learned to loathe sin for what it is, for its exceeding sinfulness in the sight of God. The one man regarded his leprosy as a disease and he wanted to be made whole for the sake of being whole not only for the sake of being restored to society. And when he saw that he was made whole he at once turned with grateful praise to the Healer. If our sincere desire is expressed in the lines of the hymn.

Lord Jesus, I want to be perfectly whole,
I want Thee forever to live in my soul,

Then we are looking for the real thing and the grace of gratitude will not be lacking when we realize our soul's desire satisfied.

Selfihsness is at the root of ingratitude, just as gratitude is rooted in love. Our love to God is intimately related to our realization of His forgiveness as we saw some weeks ago in the case of the woman in the Pharisee's house. And we cannot have a true conception of His forgiveness without a right appreciation of the loathesomeness of our sin-disease in His sight. We learn both at the Cross. We love Him because He first loved us and we are filled with gratitude toward Him.

The same is true of gratitude toward our fellowmen. It goes hand in hand with our love to them. "Love thy neighbor as thyself." Forgive one another. In this we will know how to show our gratitude for favors received.

THE C. E. TOPIC

February 4, 1923

The Chief Value of a C. E. Society.

I Tim. 6: 11-16.

Every tree shall be known by its fruit. So must the Christian Endeavor tree be judged by its fruit. In making this appraisement to decide as to wherein lies the chief value of a C. E. society we must look into the working of the individual society and see in what respect it proves itself of greatest value to its members and the church. It is not necessary to go far in one's observation to find out that the different individual societies are not alike in the kind and value of their fruit. Some societies excel in one line and others in another. Some may bring forth excellent fruit in many lines while others perhaps only in one or two. And is it not possible that some of the fruit of some societies may have no value or a negative one?

In order, therefore, to arrive at something tangible in the way of an answer to the question of our topic let us look at the possible

fruits of a C. E. society as conceived by the founder and leaders of the movement. The fruits aimed at by Dr. Clark when he organized the first society are clearly seen in the C. E. pledge which, as adopted then, was substantially as we have it today. However as the movement spread and developed the scope of activity was enlarged and in some phases intensified. Higher, and in some cases only more clearly defined, ideals were set before the young people in conventions and through the printed page, and thus more variety and greater perfection of fruit has been sought for. In which then of the varied activities for which the young people of the societies have been enlisted, shall we look to find the chief value of a society?

The pledge calls for several definite things, a trustful consecration of one's life to the service of Christ and the church, daily reading of God's Word, and daily prayer. The last two are more specifically set forth in the Quiet Hour pledge. One form of consecrated service is specifically stated in the covenant of the Tenth Legion. These are all personal engagements put in the first person singular. Can the value accruing from the carrying out of these engagements be credited to the society. In principle they are all embodied in the vows made at the altar of the church. The activities of Christian Endeavorers, are they any different from what one should expect of members of the church? What then is the value of having a society?

Going farther back, what is the value of having a church? Are not the duties of a church member personal duties, and are not the vows made at the altar engagements of the individual with God? Why then the church? Jacob made his vow unto Jehovah all alone there at Bethel.

These questions lead to a few observations bearing on the question of our topic. The value of the things the church or society stands for lies in the intrinsic value of the things themselves. The value of the organization as such lies in the fact, if such is the fact, that by its means and instrumentality the individual is led to enter upon and helped in the carrying out of the engagements. There can be no question that the organization of the church is the appointed instrument of God for the spreading of the Gospel message and bringing increasing numbers of individual souls into covenant relation with God. Moreover the fellowship and mutual help and encouragement, found in the church is a power in enabling the individual to live true to the vows made to God. Again in the united activities of the church the effectiveness of the individual is multiplied in the service of God.

What is true of the church may be true of the smaller organizations within the church, if the organizing of smaller groups is not overdone, and if these groups work hand in hand with each other and with the whole body of the church. The whole body can be divided or arranged into groups for specific activities if care is taken that there is no overlapping or conflict, or over-multiplication of machinery of organization.

The Sunday school is an activity within the church and not along side of it. Its ideal is to be the church engaged in studying and teaching the Bible, the church feeding itself and its children and reaching out to bring in others to be also fed with the good things from the Lord's table. In functioning thus not for but as the church, therein lies its value.

It is so also in the case of the C. E. society. It is of value as a form or channel of church activity in training and putting to work its members in the service of the Lord. It was started for the purpose of enlisting new recruits to the membership of the church in the active service of the church, to help them to realize the full meaning of their church vows, and to grow in their spiritual life by daily practice. These young Christians were to be rescued from the prevalent thought that joining the church was an end in itself and for them there was nothing in particular to do, but to sit back and see what others did. And now Christian Endeavor stands for the assiduous cultivation of the spiritual life by the individual member young and old and giving expression to this growing life in active service cheerfully accepting responsibility and conscientiously performing the same according to ability and strength supplied. In this way the C. E. society serves a most helpful purpose in the church, and herein lies its chief value.

RELIEF NOTES

(Conducted by Vernon Smucker)

Secretary's Report

The executive work of the Mennonite Central Committee has been carried forward since our last meeting of the Committee in accordance with the action taken at that time.

1. A comprehensive statement was published by the Secretary giving necessary explanations of the working plan of the Committee and reasons were given why all general contributions for Russian relief should be forwarded through the channels provided for by the Committee. The results of this campaign have been very gratifying. The treasurer's report will show a very marked increase in contributions received as compared with former reports.

2. Packages of clothing for individuals have been received and forwarded according to the action taken. The understanding has been that the Committee assume no responsibility in the matter beyond due care of receipt, transmission, and final distribution. The first consignment of packages sent with our shipment for general distribution has been reported received at Odessa but final arrangements for distribution had not been made. Certain technicalities in connection with our Agreement with the Soviet authorities require careful consideration and we are assured that our Director in Russia is giving this matter careful attention.

3. Final arrangements were made for the shipping of tractors. The first consignment was forwarded in July. Bro. G. G. Hiebert was engaged by the Committee to accompany them to Russia and to supervise their operation. A special agreement was consummated with the Soviet Authorities for their operation in Russia and the first lot of twenty-five outfits have been in operation since September. According to cable reports received to date about 3000 acres have been plowed in the Ukraine. Another lot of 25 outfits has been purchased and is being forwarded from New York this month. These additional outfits are to be distributed to other communities including the Volga communities. Special contributions have been received for the purchase of these outfits but we need additional pledges to cover the balance taken from the general funds. We will need 23 pledges more of $560.00 each.

We note a few changes in our personnel in Russia since our last meeting. Bro. P. C. Hiebert has returned and has brought a valuable report. We welcome him anew to his usual duties as Chairman of our Committee. G. G. Hiebert has been sent to the field to supervise the operation of the tractors. Bro. and Sr. D. M. Hofer have been sent to the field to assist in the general distribution work. Peter H. Unruh has also been sent for the same purpose. We are expecting the return of C. E. Krehbiel soon. Arthur W. Slagel has been granted permission to return for several months' vacation.

The outlook for the coming year is quite promising, but we dare not lose sight of the fact that renewed famine is yet a possibility if we are not able to meet the needs of the people for the next six or eight months. It is quite probable that by the return of another harvest this danger will have been past. However, the after effects of famine will not have been forgotten and our work will not be complete until we have helped our brethren back to a normal self-existence. It is quite evident that we will need to continue our tractor program for another year at least to accomplish this purpose.

Assistant to the Sec. Report

The work of the Assistant to the Secretary during the past six months has concerned itself mostly with the Immigration end of our Relief.

We have continued to keep in touch with the 62 young men who came over last year. The second six months term of the bond under which they are in the country expired on October 1. At that time there were still 13 of the 62 who had not finished paying their notes to the Committee. Application was therefore made at Washington for another extension. This was duly granted and the term of the bond now stands extended to June 1, 1923. Since October 1, three more have completed payment of their debts. A few of the remaining ten may still be outstanding cases when June 1 arrives, but no doubt some special arrangements can be made even for them so that the items can be taken from the Committee's books and the report so made to the Government. According to a verbal understanding with the Labor Department officials, action will then be taken giving these men full right to remain in the country.

The second general group came from Constantinople during the first half of 1922. These all came with assistance given them by individuals in this country. Our office assisted in bringing the refugee in touch with individuals who could and would assist the refugee by forwarding the necessary affidavits and passage money. 38 came in this general group. Some of their applications had to be forwarded to Washington for final action, but to my knowledge every application made was granted, and to date only one failed to enter the country. This individual, Jacob Niebuhr by name, had a bad case of trachoma when arriving at Ellis Island. In such a case there is no opportunity given for appeal.

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A LETTER OF APPRECIATION

Newton, Kansas,
January 19, 1923.

Dear Brothers and Sisters in the Lord:

About a month ago I returned from my last visit that I made to the churches to report to them on conditions in our mission fields. My missionary journey occupied a year and my visits to the churches another year and a fourth. Thus I was away from home almost constantly for over two years, In all of these travels no accident befell me and no illness was a barrier to the carrying out of any of the plans. For this I praise my God.

I am writing to the churches today to thank all the members who remembered in their prayers the work in which I was engaged. I was conscious of being borne up by their prayers. For that reason all went so well. I also wish to thank those with whom I found such fine Christian hospitality and who gave me safe and prompt transportation from place to place. May God reward them for it. I should have written each one personally, but of many I do not know the exact addresses.

In spirit I am often back in the delightful experience of standing before your congregation attentively listening to my report. Encouraging for the continuation and expansion of our mission work were some of the remarks heard after the meetings. For instance: "I could have listened a long time yet." "Now I understand our missionary needs better." "I realize that we could and should do still more for missions," and other similar remarks. Such convictions justify the hope that our congregations will not let the two million heathen, whom the Lord has given us as our mission field, suffer spiritual starvation, but will through our missionaries bring them spiritual food in the gospel.

The Executive Committee of the General Conference recently sent a call to our congregations that they remember our mission cause by a special offering on the first Sunday in February, because both foreign and home missions have considerable deficits to meet. It is quite possible that your congregation has recently done something special in this direction. If it has not, then it is requested to do so now in conjunction with other churches.

Again thanking you for all kindly assistance in the past, and with a cordial wish for God's blessing to rest upon you, I am, with brotherly love in Christ,

Yours truly,
J. W. Kliewer.

LAME DEER, MONT.

Nov. 21, 1922.

To the Board of Foreign Missions, Greetings:—

Our reports are past due. They were not delayed through negligence. Would indeed that we had more time to share our experiences!

Yesterday was Sunday. Four carpenters doing repair work on the chapel were still with us, as they sleep in the rear of our chapel and eat at our table.

As usual Indians come as soon as the janitor work of starting fires and the morning chores are done, and we have changed to our Sunday clothes.

The wife of the chief clerk at the agency still serves as Superintendent of our mixed Sunday school of "breeds", Indians and agency white people. We had a splendid lesson yesterday, and a record attendance of 80. I had 28 adult men and women in my adult Cheyenne class.

Church service followed with an attendance of over 100 grown folks and children. Mr. Petter had spent two solid days, with such interuptions as cannot be avoided, to prepare the eighth sermon in his series on Daniel.

One of the interruptions was the wedding ceremony of two Indians which Mr. Petter had to perform (I have often wished I had authority to relieve him also of this duty, for frequently it comes at a time most inconvenient to him, and then when he is away from the field no other person in our district can perform them.)

He worked so very hard to make up for lost time, and even refrained from eating supper with us, though he had begun working before 7 A. M. and continued until 10 P. M.

Such work is indeed strenuous! But it brings its own compensation when a whole church full of Indians listens eagerly to the wonderful truths from God's Word. And then that, the "little horn" should have practically the same name as the one who through the centuries has led the Cheyennes astray, is especially significant.

Several of our Christian men are able to get up after such a sermon and repeat in substance what was said, adding fitting remarks of their own. We doubt that in the average white congregation more fitting comments could be thus given impromptu by the worshippers.

Service over, a number stay to discuss more fully the message of the morning. Then one of the Christians gave testimony to the authorities at Washington that the peyote worship does not cure the drink habit as has been falsely claimed.

It was almost 4 P. M. when my study was finally clear of callers, and I had a little time to think of the evening service. Thus it had been a steady strain of teaching and conversing in Cheyenne from soon after 9 A. M. until late in the afternoon.

But even before 6 P. M. some began to come for the evening service. I had asked one of the younger men to lead the meeting with my help, and he came early to talk over some of the verses he was to read, though he had been here twice during the week for this purpose.

We began the evening prayer meeting before time, for a goodly number had already collected. Though the service continued over two hours, there was not time enough for all the men and women who wished to give testimony or lead in prayer. We were blest by the very excellent talks some gave. More and more are gaining courage to take a decided stand against the false worship which has bound them so long.

Of course Eugene Standing Elk (Vohokass) and Robert Yellowfox have ever been the leaders. Both are able speakers and their bold testimonies are bearing fruit continually. Vohokass makes striking statements that verily startle or even amuse the congregation. Of course the heathen take offense, but it helps wonderfully to encourage the Christians to take a bolder stand, freeing them from all entanglements.

For instance you may know that the medicine men are deemed as "gods" and are supplicated as such. Vohokass said in public, "I too, used to trust in such 'gods', to whom I went when in distress. Old man Black Bee was thus one of my 'gods'. But a nice (?) god he was! Why he went and died before I did, while I am still very much alive". In the course of his rapid speech in most excellent Cheyenne, having thrust out such a striking statement, it was highly amusing. One woman burst out laughing and all had amused expressions. Such testimonies are most wholesome for the whole congregation in freeing them more and more from superstitious fears and false trusts.

Recently he said to another old medicine man, "You claim to be a 'god'. Why one of your eyes is white and defective, your other eye is no good, you are old and decrepit. Who would want you for a god? As for myself I most decidedly want a perfect god."

We could multiply many instances to show the leavening power of the gospel, for we see its working every day. Our adversaries disturb us very little for we are too busy redeeming the time in giving the Word of life.

We have no real difficulties, it seems, with the Word of God in our hands and ability to speak this difficult language. Our greatest limitations are time and physical strength and endurance, though we need not complain for our health has been good.

Mr. Petter was gone this fall as you know. In his absence I conducted at first one, and later two Cheyenne services each Sunday, besides teaching a Sunday school class of adult Indian men and women in Cheyenne. With-

out the faithful help of Clara Wiebe in the home, I would easily have succumbed to the strain. A part of the repair work was also done in the house during this time, for I wanted to spare Mr. Petter the worry and the "muss". We are very much pleased with what we shall be able to accomplish with the wedding money gift you transferred from our Oklahoma to our Montana home. Mr. Petter now has a delightful "den", where none need disturb him, and when he chooses, he can push back the sliding doors and join us in the family circle.

One activity I have had in the past quarter has been an entirely new one. Never having had a nurse's training, I never anticipated such demands as have been made upon me. You may remember about little "Hotavac", (Mary Victoria), who came a year ago in spite of the medicine men. You saw the picture of Rev. J. W. Kliewer holding her in his arms.

Well, this little Indian baby has been a real "Bahnbrecher". We have a "crop" of 11 new Indian babies in our congregation that came within the year, the most of them in the past quarter.

With three exceptions, all came without the assistance of Indian doctors. I was called to be present and arrange matters in seven cases. While shrinking from actual responsibility, having had no training and no experience, I was glad indeed to give moral support to the mothers in their hour of travail and pain, and whatever other help lay in my power.

Even the chief of police who used to antagonize the church and the Christians, came in the dead of night to call me. He had changed in the spring when he publicly and privately gave his consent and his approval that his wife become a Christian. Now when the new baby was to come to their home, we were indeed pleased that he did not call the Indian doctors. Such a stand was not only remarkable, but very encouraging to both the Government people and to us.

The Christians had been praying all winter for the pregnant mothers and "the children sitting inside", as they say. (Pardon the literal interpretation, for Indians use plain language, and are free from much of the false modesty common among white people). Having thus prayed for many months, their joy was the greater that God had so wonderfully heard their prayers, and answered them. Now they are continually praising Him for these little "lambs", whose "Baa, baa, baa" often threatens to disturb our services, but whose presence are tokens of answered prayer in the face of many adversaries.

The Christians are preparing to have a very special day on Thanksgiving, not only because of this increase in a number of the Christian families, but in the many blessings of the year just past. They have had encouraging crops in their fields, and I am taking record of how many bushels of wheat, oats, etc., tons of hay that each has raised.

The new missionaries reached Birney last week after a very tedious and costly trip out from Sheridan. Mr. Petter, as superintendent of the field had never been notified of their appointment, and knew nothing of their coming until just shortly before their arrival.

With carpenter work going on at the chapel, and the road over the divide almost impassible at this time of the year, we may not be able to go over and even greet them until late next spring. It is known that some winters the missionaries have had to store their cars for six months.

We do not know what plans the Board had in mind for the young people to get a start in the study of the language. Isolated as they are, with conditions so entirely new, and no opportunity to confer conveniently with the other missionaries, their position this winter will not be an enviable one. While there is a phone line to Birney, we cannot speak directly from our house unless we bother Government people at the office to connect lines. While this is sometimes done, we of course try to avoid it as much as possible.

The Board knows that I have given almost continued service with few exceptions since we were married in 1911. Especially the past years in Montana have been strenuous. The trip to General Conference was a pleasant change, but circumstances forced me to come back here a number of weeks earlier that I had planned. I spent only ten days with my relatives in Ohio.

Next month I will be fifty years old. My health is very good, but I feel the need of a change of some weeks within the year. I have no plans as yet, but only mention this now. With care, and God's blessing, there is no reason why we should not keep in the work for a number of years to come, especially while the response is as encouraging as it has been. Continue to pray for us and uphold us for yet many more victories in winning souls. We find as ever that such activity is intensely interesting and deeply satisfying.

Yours in the Master's service,
Bertha K. Petter.

PHULJAHR RAJ STATION, INDIA

To the members of the C. E. Societies and Young People's Societies of the Home Church:—

Progress on India's new mission station; I wish to report as follows: As planned the Building Committee of the mission, immediately after the Fall Conference, went on a tour through Phuljhar Raj. The express purpose was to find suitable land and if at all possible, to procure it, or to secure the rights to it, so that the work of opening the station may begin without delay after New-year.

Three of the brethren and myself went down on bicycles with our tents and food supplies on two carts. We probably rode by bicycle a total of at least 300 miles all told. The plan was something like this: our camp was established at one central point, and from there we went out in the various directions, searching and examining various tracts of land which were said to be available. From this same point, our camp, we were in close touch with the head town of the raj, where are located those officials in whose hands all authority in these matters rest.

After one or two little disappointments, in learning that chosen land was not available, we selected a nice little plot, near the village Bosna. For this we filed a petition, asking for the privilege of taking over this land, and of opening thereon a mission station.

It is an old saying that things move slow in the Orient. We found this specially so when we tried to procure the land. It seemed to be about as easy a matter to move a steam engine by hand, as to move some of those native officials to quick action. Actually, the work that was to be done, could be done by some alert county court officer in America, in about two hours time. The prime minister of the so-called raja of Phuljhar, asked ten days or two weeks to do this same work. Hence the petition has been filed, but as yet a reply has not been received. We are hoping and praying however, that the reply will be favorable, and that we will be able to obtain the land we are seeking. When we left all concerned seemed favorable to us. In case this petition is given a favorable reply, we are all in readiness to then push things through to a finish. And should there be no snags encountered, it is still our hope to be on the grounds by the middle of January, and to then at once start the operation of building.

While this land chosen is not yet a sure thing, it may not be amiss to here state a word or two about the land. We think that we have found some land which will very well serve our purpose, and we are in many ways, very well pleased with the plot chosen. It possesses good natural drainage, possesses some shade trees, and a good soil for growing others. It will be an easy matter not only to dig a well, but as well to find water. We should be able to strike water without any difficulty at about 25 feet. Then the location is central, as far as good roads and the Christian villages are concerned. By Ford, we ought be able to get into, or very close to, three-fourth of all the centers of Christian population. Many of the Christian villages are close by. The main road out to the railroads, is just a quarter of a mile away, and this quarter of mile is pretty fair road in itself. Hence we are praying that the Lord may have His full hand in this, that His will may be fully worked out; and that if we have found the right tract, that we may soon gain full control of it.

Your co-worker,
Samuel T. Moyer.

(It will not be possible to build so soon, because only about half of the money has been collected. —P. H. R.)

FROM RUSSIA

To the Representatives of the A. R. A. in Halbstadt:

On October 9 we were assembled to hear reports and to discuss current conditions. On this occasion we recalled again very vividly what the Foreign Relief meant for our people. We desire hereby to you, Mr. Krehbiel, and through you to express our warmest thanks to our American brethren in the faith for all that they have done for us. Our unceasing and sincerest thanks go out to the self-sacrificing brethren in America and the untiring work of the A. R. A. The practical food kitchens is what relieved our people in their direst need. Since they were established none have died from hunger. Through them the entire community was given what was most needed; so also the package system that worked so well and supported us richly. The clothing came to us in the most opportune time, since for a long time we were unable to secure anything new, and everything we had was worn out. We therefore return our deepest appreciation and sincerest gratitude, and will you kindly convey the same to the A. R. A. and all the liberal givers in America.

The Mennonites of Tiege subscribe their names in perfect love and honor.

Subscribers.

Nockolayevka, Nov. 23, 1922.

Mr. Alvin J. Miller, Director in Russia:

Your honored writing of November 4, reached us on the 22nd. We express hereby our best thanks for the Produce sent us.

A committee of six persons has been named. This committee has a complete list of all who had moved away from here, with the detailed record of dates, ready.

I have laid before the committee the instructions you gave and when the Produce arrives they will act accordingly. At present those who have no bread are loaning it from those who have. I have also purchased flour and distributed the same to such as have no bread.

During last week I went to Iuveovskaua, and while there I met Jacob Reimer of Kuban, President of the Mennonite Band. He gave me a sum of money to purchase flour for the hungry. We hope it will reach until the produce you will send arrives. It will be difficult to bring the produce from Schasar-Jurt, since it must be brought a distance of 60 to 70 Werst, per wagon, and the roads in winter are very soft. There are very few horses here in the colony, and they are given only hay, no grain and consequently are weak.

The fever has abated. No new cases have occurred. Those who have recovered from the fever after the slightest strain are again stricken. During the last three weeks none have died.

What our colony needs most for restoration is that more Mennonites, and if possible, the return of the Mennonites who have gone away from here. The land must be irrigated, and we are too few to clean the canals which by our four years' absence has become so badly polluted, and they must be cleared of all rubbish and filth before we can have sufficient supply of water. Then, too, we do not have the horses and oxen, and we do not have the means to purchase them. Sheep and cattle raising is profitable here, these can be left in pasture the entire year and do not need other fodder.

The colony which now are in Ekaterinoslavschen and Taurischen, with few exceptions would return to us if it were possible for them to secure the money needed for railroad tariff.

The account for the produce received in May I have forwarded to Velikoknaschesk to the management of the Band and will be forwarded from there to you.

With sincere thanks for your efforts I remain,

Cor. Toews.

MOSCOW, RUSSIA

By Mail.—The American Mennonite Relief Commitee, in affiliation with the American Relief Administration, is feeding 18,000 children and adults in Russia. As the food shortage approaches its crest in the late winter and early spring, the number will be increased.

Most of the feeding, which is under the direction of Alvin J. Miller is in the Ekaterinoslav Goubernia in the Southern Ukraine. A limited amount is carried on at Samara and Orenburg. In addition to the feeding in open kitchens, the Mennonites, since they have entered Russia have distributed more than $100,000 worth of food packages.

Seventy-five per cent. of all the money for the food packages, was obtained by Professor J. G. Evert of Hillsboro, Kans. Prof. Evert is a paralytic and bedridden, but by means of a continuous stream of letters to his friends and acquaintances, and though the dispatch of speakers to Mennonite meetings to tell of the need in Russia, he has procured three times as much for food packages than all others together.

The funds to Mr. Miller for general relief come through the Mennonite Central Committee, with executive office at Scottdale Pennsylvania. The organizations subsidiary to the Central Comittee are: Mennonite Relief Commission for War Sufferers, Scottdale; Emergency Relief Commission of the General Conference, Eastern Mennonite Board of Missions and Charities, Lancaster, Pa.; the Krimmer Mennonite Brethren Church, Chicago; the Mennonite Brethren Church of North America, Hillsboro, Kan., and the Pacific Branch of the Relief Committee for the Suffering Mennonites in Russia, Reedley, California.

"A year ago", said Mr. Miller in reviewing the Mennonite work, "we had a food famine almost everywhere. This year the famine is not nearly so bad, but the shortage of clothing is undoubtedly more severe than it ever has been. I know first hand of several instances where two persons have only enough clothing to cover one and for that reason one stays home while the other goes out. And I know of scores and hundreds of such cases by hearsay. Clothing in Russia has become progressively worse since 1914. Lack of clothing has become a serious factor in increasing the death rate."

January 24, 1923.

THE BOOK

By Freeman H. Swartz.

"Bring me the Book.' Those were the words that fell from the lips of a dying infidel. Those who were awaiting on him instantly brought one of the Classics that had been his favorite. Instead of accepting it, he again commanded, bring me "The Book". Those with him could not understand what it was that he wanted. Finally he said "bring me a Bible." His astonished friends granted his request, and in answer to their inquiring looks, he replied, "this is the only book that gives satisfaction."

The name that the infidel gave to the Bible, comes from the Greek word meaning book; and when we talk we call God's Word the Bible, and we are only giving it the proper title; for of all the books ever written or published it is that outstanding one, and we dare say, the only one that can be called "The Book".

Someone may object to this, and tell us that there are other books in the world that are just as great as the Bible. They may call us narrow for believing that it is "The Book". They may say that it is old fashioned and that science has gone way beyond it; and that many of its contents are false. But stay my friend! It has yet to be proven that one fact stated in God's Word is false and while a great many are despising it, they can not overthrow its testimony.

God has never left himself without a witness. And He who made our minds and its faculties of Reason does not require us to accept His Word without reasonable evidence. While some do scoff at God's Word and deny the supernatural in it, there are others who are equally as great in their intellectual attainments that receive it and indorse its contents, yea, they even challenge these bold outspoken deniers to prove their charge against God's unchangeable word. And doesn't it seem strange that all that these scoffers can do is to ridicule those who do believe the Bible. This attitude shown by the scoffer has caused a great deal of anxiety among those who still believe that the Bible is the Word of God. But why need we fear, God will take care of His Word. For even now the archeologists are working in the ruins of the Orient and day by day they are turning up new evidences that the Bible is true and that men are often wrong. Historical facts that were once doubted and said to be false have since been proven to be true.

It is not necessary to go into much detail about the Bible and its authority; for to most of us the greatest proof that the Bible is true, is not the latest archeological discovery, but rather the practical experience that we have of its power and blessing.

A certain clergyman once asked one of his peasant parishioners, "why are you so certain that Christ lives?" With a smile lighting up his whole countenance, he replied, "because I have spent an hour with Him this morning." While this may not satisfy a skeptic, it will satisfy the Christian; and no matter how fierce the storms of skepticism and unbelief may rage, we will not be afraid. For above all the din and strife we hear that sweet voice, saying, "fear not", and instantly there is a great peace in our troubled bosom and a melody fills our soul.

Holy Bible, Book Divine,
Precious treasure thou art mine.

TITHING

Chief Justice Hobson of the Court of Appeals of Kentucky, speaking of Tithing, says, "Many years ago when my income was small and I had become involved in debt, it seemed to me that I could pay nothing for the support of the church until my obligations were met, but my wife said this would not do. So, after talking the matter over, we concluded to try tithing. The tenth of all I made was laid aside and put in a jar. To our surprise, all demands were met, the jar was never empty, the fund grew. We did not miss the tenth. Since then I have always tithed, and am persuaded that if people would practice tithing, few Christians, after trying it faithfully, would be willing to deny themselves the privilege. I think that the reason most people do not tithe is that they believe they cannot afford it. It is with the greatest difficulty they get along as it is, and they do not see how they can spare the tenth."

Soon after the Judge was known to be a tither a severe test was put upon him by the reception of a large fee; the largest that he or any other lawyer in that county had ever received. Much comment was excited as to whether the big fee would be tithed. It was faithfully tithed and generously divided between his own and some other churches, making a profound impression on the circle of his acquaintances.

THE MENNONITE

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GOD AND COUNTRY

(Sermon by Rev. J. W. Kliewer in the Bethel College chapel, delivered on December, 3, as a part of the program for National Education Week, and published by appreciative friends).

Text: "Thy will be done on earth as it is in heaven." Matt. 7:10

I am preaching on this subject today by request. The persons who have arranged for the observance of Educational Week throughout our land, beginning with today, have asked the ministers of the land to preach a sermon on the subject: "God and Country". These sermons are intended to open Educational Week. The suggestion of this subject may have grown out of the conviction that in our country these two conceptions—God and Country—are not sufficiently connected in the minds and the interests of our people. They do not both receive consideration in our schools. It still seems to be a mooted question whether these two thoughts should be or can be connected. This is especially true in our educational system. But this petition in the Lord's Prayer implies that God and Country can be and should be connected in our interests. We are taught to pray that God's will be done on earth as it is in heaven. Jesus must have believed this possible, else He mocked us when He taught us to pray for it. But if this is possible for the earth, is must be for a country, for my country. I can pray in the spirit of Christ: "Thy will be done in my country as it is in heaven." God and country are not opposite poles of human interests. Patriotism and religion are not exclusive of each other. The saying that politics and religion do not mix should not be true and is not, when politics and religion are of the proper kind.

The term country as it is used in our sermon at this time, refers to a people living within the same geographic limits, having the same traditions, history and ideals, and being conscious of the same mission. If that is a correct interpretation of the term country, then it is undoubtedly true that as the people are, so is the country. The government of a country exists to perpetuate these limits, traditions, ideals and the history and mission of a country. If the right ideals prevail then this perpetuation will be attempted only in righteousness. Only a righteous country is worthy of perpetuation. Patriotism of the right sort will be farsighted enough to recognize this. "Righteousness exalteth a nation, but sin is a reproach to any people." To form a strong country, people in it must be united, they must agree in things. It is easier though to unite and to be agreed in right things than in wrong things. Truth and right is one, error is manifold. In school the students who have the correct answer must agree, those who have the wrong answer will differ. If they agree, it will only be by chance. So it is in moral matters. Right unites; wrong divides. Righteousness is a constructing force; unrighteousness a disintegrating force. But the ultimate standard of righteousness is in God. Temporal righteousness must be rooted in the eternally Right One.

Whether generally accepted as such or not, it is a truism that a good country is a godly country. Religion must ever be the saving element in a civilization. No civilization has long survived the loss of all religion, even if that religion was only heathen. This will be so much more the case of the true religion. Faith in God must give morality stability. As soon as men do not link moral dictates up with the unchanging God, they will treat them as mere changing social conventions. But moral conceptions of this type lose their power to check wrong conduct and to spur on the right conduct. That means the breaking down of morality. An unchanging good must come from the Changeless One. There is no such thing as a godless morality but lasting. France in a certain period of its history tried to rule God out. Conditions soon became so chaotic that it at least partly retraced its steps. Russia has been playing with the same fire the last few years. The havoc caused has been indescribable. One can but pray that the country will come to its senses before its total ruin. The question naturally arises, however, whether the U. S. is preparing to follow in the steps of Russia. A number of states have ruled the Bible out of the public schools. The last in this direction is the court ruling in California. The semblance of justice in such ruling is the desire for the separation of church and state, which is an underlying principle in American thinking on this point. But those of us who think this way do not have in mind the total separation or divorcement of our public schools from all religious influence. If we were put before the alternative of choosing between a state church or a churchless state, some of us would choose the former as the lesser evil. Is it really the intention of our laws and our courts to create suspicion in the minds of our children attending our public schools against all things religious, and especially against the Christian religion?

The conviction should grow in our minds that a good country is possible only where there are good citizens. Good citizens are possible only where there are good men. A good man wants to be linked up with God, the only source of continuous and consistent goodness. Augustine spoke an apt word when he said: "Love God and do as you please." Another has uttered the same truth when he said: "If we love God, morality is ours." But the negative statement that there is no lasting morality without faith in God, must be just as true as then. Paley said: "If the belief in God should perish, all morality will perish with it." If that be true, and who can successfully deny it?—then to speak of a godless patriot is to indulge in a contradiction of terms. A patriot is a person that makes the best contribution that it is in his power to make to the welfare of his country. To do this he must generally cooperate with others. To cooperate with others, faith in others is necessary. This comes easier between persons who have faith in God. A patriot in the best sense of the word must be faithful to his fellowman. This is enhanced by one's faithfulness to God. A patriot must be a good citizen. A good citizen is conscientious in the performance of every duty, both public and private. Conscientiousness is buoyed up by the thought that we do our task as unto God. A good citizen is truthful in word and deed. The man that lives in the consciousness, "Thou God seest me," is more likely to be truthful than he who does not feel this. A good citizen is an honest man. Unwavering honesty is rooted in the thought of accountablity to God. A good citizen is diligent and not a loiterer, so he may not become a public charge to his community. Diligence receives an incentive when we realize that we serve a divine Master. A country full of God-fearing men is therefore more likely to be a good country than a country where the fear of God and the faith in God are absent.

We have no absolutely Christian country yet. Even Israel was a theocracy only in the making and therefore not spotless. In some countries, however, Christian ideals prevail more than in others. These are the most desirable places to live. A country to deserve the name Christian, should be one in which God as He revealed Himself in Christ, is acknowledged Lord of lords. It should further be a country in which laws are enacted and enforced in the spirit of Christ, and in which Christian principles are upheld and practiced. We have no such country yet, but the encouragement to pray for such conditions undoubtedly lies in our text.

What proofs are there that our country is not strictly speaking a Christian country. Anything Christian must be based on the teaching of the Bible. The Bible specifically teaches that one cannot serve God and mammon. But mammon worship is quite common and respectable in our country. We need the conviction in our popular thinking that material possessions do not make a person happy, but that God in the heart does. But this conviction comes generally only with the inculcation of Christian thought.

(To be coneluded)

CORRESPONDENCE

Salem Mennonite Church, Dalton Ohio.—Our congregation held its annual business meeting on the 8th inst. setting all its affairs in running order for another year. Our beloved pastor, Rev. Menno Niswander has been voted for another year's service, and only the fact that circumstances make it impossible for him to live in our midst and devote his entire time to the pastorate, have prevented the vote being unanimous and even at that it was all but unanimous.

The congregation meets for both morning and evening services on Sunday, the former being preceded by the Sunday school, the latter by the C. E. Meetings. The enrollment of our Sunday school is about 200. The C. E. Society consists of two departments, Senior and Junior, both meeting every Sunday evening with very active programs. The

"Expert" chart on the church wall shows considerable activity, in the way of mission studies, reading contests, etc. Just now the society is divided into two contesting camps, the Gold Star and the Silver Star camp, conducting a contest of reading missionary literature and Bible reading. Our pastor has a Year Book in print and as soon as it leaves the printing office your correspondent will give resume of the same.

The congregation was saddened last week by the death of a young mother, and the departure of an aged loving grandmother. (see death notice).

N. G. Fankhauser, Cor.

Schwenksville, Pa.—It may have been some time since an article appeared from the Eden congregation. A brief synopsis of the year's work will follow.

As we look back over the past year, though it has meant a loss of loved friends and members, we can still say with the Psalmist, "The Lord has been mindful of us and has richly blessed us."

Our congregation has been blessed by a minister of the Gospel who has dedicated himself to the Master's service, Rev. Freeman Swartz, of Pipersville, who was one of the faithful workers in the Deep Run Congregation, has been installed and ordained. Besides having charge of the Schwenksville and Bertolet congregations, he is also continuing his ministerial studies in Philadelphia, at the National Bible Institute.

The spirit manifested by the members of our congregation is felt by the activities our people show. They respond well to duty and cooperation, both in church and Sunday school. The one thing, however, that handicaps us in having activities spread is that our members are so widely scattered. Then again, on the other hand, the automobiles help us out quite frequently, since so many of our people are privileged the use of the same. Our officers have again been elected for another year, and we pray God's blessing upon both, the officer and members.

The Eden Sunday school has increased in membership and the average attendance for the year shows a higher percentage than was expected. This was probably due to the urgent request by the superintendent. Another incentive to spur us on in our work may have been the instructions given us at our Teacher's meetings, conducted by the pastor.

The young folks of our Sunday school favored a large audience with a pleasing Christmas program. At that time a special talk was also given the children by Rev. Hagner, of Zieglerville, which was enjoyed by both the children and the adults.

The following names of the Eden Sunday school appear in the 1922 reward list, viz: Rev. Freeman Swartz, 1st year; Abner Tyson, 1st year; Harvey Tyson, 1st year; Evangeline Schantz, 2nd year; Lillian Bergey, 4th year; A. Lois Schantz, 7th year; Claude Kratz, 7th year; Warren Bossert, 8th year; Pauline Bossert, 10th year; Ezra Markley, Bessie Markley, H. B. Kratz.

First Mennonite Church, Upland, California.—Greeting from First Mennonite Church of Upland.

The reports from the various organizations of the church for the year of 1922 were very gratifying. There is now a church membership of over 250. The Men's Chorus of some thirty voices, and the choir of young people, under the leadership of E. E. Yoder, are rendering splendid service to the church. Our Sunday school led by Rev. D. B. Hess as superintendent, made fine progress during the year; the attendance being good, and much interest is manifested. We are looking forward to the same enthusiasm and activity with W. F. Detweiler as leader. Rev. Hess having accepted the presidency of the San Bernardino county of the C. E. society. Holding county offices are the following: Secretary, Ella Schmitt; Superintendents of Departments are: Missionary, Sylvia Baumgartner; Recreation and social, Rhoda Widmer; Press, Henry Horsch; International Cabinet, Isaiah Steiner; Pastoral Council, Rev. J. C. Mehl.

We have three active societies in our church, Junior, Intermediate and Senior; the Women's Foreign Missionary Society, the Serving Others Circle and the K. O. T. N. society. The Women's Foreign Missionary Society has a membership of 47. They meet the first Thursday of each month at the various homes to make garments, bedding, etc. The society supports two Bible women and two orphans in India. $106 was donated for a Rest Home for our missionaries in India, $103 for a Girls' School in China, $70 for Food Drafts to Russia, besides a number of other donations, in all amounting to nearly a thousand dollars. They have been and are yet doing a great amount of European Relief work. Our pastor, Rev. M. M. Horsch, has 3 different Bible classes with which he meets each week. The Teachers' Training Class meets every Monday night and is conducted by Rev. J. C. Mehl.

The church services on Christmas morning were conducted by Rev. Maures, of China. The Christmas program was in charge of the Primary and Beginners Department of the Sunday school, assisted by the choir. The weather was perfect and the house was filled to overflowing; the program was exceptionally pleasing; the three and four-year-old tots were decidedly interesting. A Pantomime given by a class of girls, entitled, "It came upon the midnight clear," formed a fitting closing for a happy day.

The Christmas festivities were overshadowed by the death of two of our most faithful sisters, Mrs. Albin Weber, wife of Dr. A. L. Weber, and Barbara Funk.

On the last day of the year we had communion services, conducted by the pastor and Rev. J. C. Mehl. The number of communicants was the largest in the history of the church. A fitting service for the closing of the old year. The New Year was opened with a service conducted by Rev. D. B. Hess. He related that on the previous night a number of young people had gathered at his home to see the old year out and the New Year in. When the clock struck the hour of twelve they arose and sang, "I'm standing on the Promises of God." He rejoiced to know that the church had a bunch of young people who opened the New Year with those resolutions.

The weather is ideal, poinsettas, roses, violets, Chinese lilies, daffodils and many other flowers are in bloom. The orange trees present a beautiful sight with their golden fruit hanging among the dark green foliage. We are greatly enjoying the spring vegetables fresh from the garden, such as lettuce, onions, radishes, cabbage, rhubarb, etc.

Among our Easthern friends spending the winter here are, Mr. and Mrs. J. S. Summers, from Pekin, Ill.; Mr. and Mrs. Monroe Hostetler, from Elkhart, Ind.; Mr. and Mrs. Andrew Hostetler, from Middlebury, Ind.; and the wife and daughter of Prof. H. H. Ewert, of Gretna, Manitoba. Mr. Peter Hiebert and family of Oklahoma, and Mr. M. H. Beutler and family of Reedley, Calif., have recently purchased homes in and around Upland.

Correspondent.

RELIGIOUS FORCES INTRODUCE DRASTIC SUNDAY BILL INTO CONGRESS

By Mrs. Clara R. Winterton.

A new compulsory Sunday observance bill was recently introduced into Congress by Congressman Fitzgerald of Ohio, at the instigation of The Lord's Day Alliance, The National Reform Association, the Methodist Board of Temperance and Moral Reform, and the Pastor's Federation of Washington, D. C. This is the 3rd compulsory observance measure introduced into Congress during this session. This bill is the long promised Sunday measure put forth by the Sunday law advocates which is to close up everything tight on Sunday in the District of Columbia, and is to serve as a model for the whole nation. It forbids all kinds of work except household service on Sunday. In the first section of the bill it excepts work of "necessity and charity" but in the third section it limits even works of "necessity and charity" to six days of the week. If an individual or a firm allow works of necessity or charity on Sunday, they must then provide a succeeding twenty-four-hour day of rest for each offender.

No exemptions are made for those who religiously observe another day than Sunday. Those who can afford to be idle two days in the week may fare well enough, but no provision is made for those who need to work six days in the week for their daily bread.

The bill specifically closes on Sunday all "places of public assembly or amusement for secular purposes," and also "unlawful sports," but does not say what unlawful sports already prohibited by law, are to become extinct with the passage of this drastic Sunday law. Later on they may even see to it that the moonshine factory becomes "still" on Sunday.

A penalty of from $5 to $500 with up to six months in jail, is provided for the violation of any of its prohibitions.

THE C. E. TOPIC

Feb. 11, 1923.

Lessons from the Testimony Psalm

Ps. 145:1-21.

(Consecration meeting)

The heading given to this psalm ascribes it to David and calls it a psalm of praise. The committee on C. E. Prayer Meeting Topics calls it the Testimony Psalm. These two titles put together give us the thought that the predominant element of Christian testimony should be praise to God. Perhaps we have all at one time or another listened to testimony given in public meeting which sounded more like praise to the speaker. Such testimony does not edify. But to

speak of God's goodness and power, of His holiness and mercy, uplifts the soul of the hearer. To praise Him for what He has done for and been to me in my own experience may be helpful to another soul to look to Him for blessings needed. When David in another psalm testifies, "This poor man cried unto the Lord and the Lord heard him and saved him out of all his troubles", many a one has been encouraged thereby to go to the Lord with his troubles and receive a similar blessing.

Again a testimony of praise begets a like feeling in others who perhaps have also been recipients of blessing but have failed to give God the glory. David here says in verse 5: I will speak of the glorious honor of Thy majesty and of Thy wondrous works; then in verse 7 he says: They (other men) shall abundantly utter the memory of Thy great goodness and shall sing of Thy righteousness. Does he not mean to say that his own speaking in testimony to God shall stir up the memory of others and cause them to join in praise to the Giver of all good?

It is significant also that this topic and psalm are chosen for the consecration meeting. These monthly recurring consecration services are not meant to suggest that the individual Endeavorer should twelve times a year offer himself or herself in consecration to God, doing the same thing over and over again. But having once for all put our seal to the acknowledgement of God's ownership in us and our surrender to Him, it is well again and again to look these truths squarely in the face so that we may rejoice more and more in our blessings and privileges as the consecrated of the Lord. Such joy in the Lord is our strength for further service. And no spiritual exercise is better calculated to establish us in this joyful service than that of united praise to God in acknowledgement of His blessings. Let our consecration meetings therefore, take on largely the nature of testimony and praise, speaking not of what we have done, but of His grace and what it has done for us and for others.

It will help us in our life for Him to keep reminding ourselves in the words of Fanny Crosby's hymn, saying

"I am thine, O Lord, I have heard
Thy voice
And it told Thy love to me,"
and to pray with her
"I long to rise in the arms of faith
And be closer drawn to Thee."

Then with a slight change in the second verse, remembering that our consecration as well as our sanctification and all the rest, is a work of God's grace, let up pray

"Consecrate me still in Thy service Lord
By the power of grace divine;
Let my soul look up with a steadfast hope
And my will be lost in Thine."

Spurgeon in his "Treasury of David" comments on the 7th verse of this psalm as follows: The Lord's redeemed people having been filled with His great goodness shall retain the happy recollection of it and shall be moved often and often to utter those recollections. It shall be their delight to speak with one another of God's dealings with them and to compare notes of their experiences. Oh that there were more of these memories and utterances, for it is not meet that the goodness of the living God should be buried in the cemetery of silence, in the grave of ingratitude.

THE S. S. LESSON

Feb. 11, 1923.

The Spirit of Prayer

Luke 18:1-14.

Golden Text: The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise. Psalm 51:17.

In this course of studies in Luke's Gospel the lesson committee has assigned on an average one chapter to a lesson. To make the study complete each lesson should cover the whole chapter assigned to it. Only a portion of the chapter, however, is printed in the lesson helps and the subject usually fits just that part.

The subject of this lesson, The Spirit of Prayer, is taught by Jesus in two parables given in the first portion of the chapter. The following portions bear only indirectly on the same subject. The one that stands in closest thought-relation to it, is the lesson of child-like humility required in order to be acceptable with God, which was elicited by the bringing of little children to Jesus and the unsympathetic attitude assumed by the disciples. vs. 15-17. This connects up with the example of the publican in the second parable. The child is the extreme opposite of the self-admiring egotist seen in the Pharisee. It makes no claim on the ground of what it is or has done, like that boasting embodiment of self-righteousness, but receives the blessing bestowed as a free gift like the contrite publican. It has as yet no sense of unworthiness or sinfulness as did the publican but it is this sense on the part of the latter that made him plead in a child-like spirit for God's mercy.

The rich young ruler, vs. 18-30 whose love of earthly possessions made it hard for him to enter into the kingdom of God, may be put along side of the Pharisee as another illustration of those who, though coming outwardly to God in prayer, fail to receive a blessing—the Pharisee because he felt no real need and the ruler because he was not willing to make the sacrifice of the lower for the higher. The Pharisee's heart was wrapped up in himself and his fancied righteousness; the ruler's heart was bound to his riches and the worldly advantage they secured. Jesus promises blessings for time and eternity to those who are willing to forsake all, if need be, out of love for Him.

Jesus' own deliberate going to Jerusalem to certain suffering and death, verses 31 to 34, has also a bearing on prayer. His being fully surrendered to the Father's will, glorifying God by His obedience even unto death, was the ground on which He based His prayer, in John 17, for His own being received back into glory, and for those who are His by faith, to be glorified with Him. It is prayer based on willingness to obey that brings results. "Whatsoever we ask we receive of Him because we keep His commandments and do the things that are pleasing in His sight." I John 3:22. Compare the Golden Text.

The blind man's prayer, vs. 35 to 43, was effectual by reason of his faith. He realized his need and believed that Jesus could supply it. His prayer of faith gave his blind eyes sight and saved him. The lukewarm church of Laodicea Jesus admonishes to come out of her Pharisaic self-satisfied delusion and receive of Him the things necessary to relieve her desperate poverty, nakedness, and blindness.

The first parable in the lesson enforces the characteristic of persistence in prayer. It encourages us to continue to pray and not to faint. The parable is one of contrast more than of likeness. In his unrighteous selfishness, the judge, utterly indifferent as he was to the poor widow's suffering and to the merits of the case, stands in strong contrast to God, the God of infinite and tender love, who pitieth them that fear Him like as a father pitieth his children. The judge delays granting the petitioner's request because he cares not; God on the contrary yearns to bless and delays only because His withholding for a time will work for the petitioner's greater good. The judge finally grants the petition to save himself from being worn out by the annoyance; but God grants because of the joy it gives His father-heart to bless the child of His love.

The prayer of the widow is not for vengeance but for justice, to be delivered from the unjust and malicious treatment she was suffering at the hands of her adversary. The parallel in Christian experience is not a desire or prayer for revenge upon unchristian enemies, but rather the prayer of the saints, His elect, for the judgment of God to put an end to persecution and the infliction of suffering at the hand of the adversary of Christ and His people. John in his vision on the isle of Patmos, heard the echo of this prayer at the opening of the fifth seal, Rev. 6:9-11. There is an intimate connection between that scene and this parable. This is plain from the mention here of the coming of the Son of Man. At that coming, with which is connected the final overthrow of Satan, all the wrongs of this world of sin will be set right, and the elect will be avenged by being given possession of their inheritance which the great usurper and his hests are now disputing.

For this coming of the King, our glorious Savior, to take, with His saints, exclusive possession of the kingdom, we are to continue to pray, to cry unto Him day and night. It is the prayer of faith, which overcomes the world and brings the victory. The promise is that He will come speedily, i. e. without a moment's delay when once His time for it is fully come. Let not the seeming delay, which is only seeming, make us faint-hearted. Let us not cast away our confidence in the sure fulfilment of His promised return. When He comes He will be looking for those who love His appearing and are looking for it in faith. Shall He find this faith on the earth when He comes? Shall He find it in me and you?

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has just been received from our Unit in Russia:

"Fifteen kitchens feeding 9332 children and 5747 adults."

The following letter from the Canadian Mennonite Board of colonization is self-explanatory.

Canadian Mennonite Board of Colonization

Rosthern, Sask.,
Dec. 15, 1922.

Dear Editor and Readers:—

In the matter of the immigration of our Russian brethren there have been several postponements. According to a message of the 7th of November, the Soviet government has demanded that those who intend to emigrate be examined before they leave Russia. Should this, however, not be done and the emigrants be sent back from Libau in Latvia, then the Russian government would refuse to readmit those who had been turned back. Mr. Dennis expressed the hope in his letter that the difficulties might be overcome with the help of the Canadian government. On Nov. 21 we received additional information through letters that the Canadian officials would not receive permission to enter Russia without further credentials. Brother B. B. Janz writes in a letter that the Soviet government is making the entrance of the Canadian officials very difficult, but that there is hope of finding a satisfactory solution; and today we received a telegram from Mr. Dennis which states that the difficulties have been solved and that the emigration can begin whenever we are ready. We replied that if the journey be possible in winter, as the C. P. R. and Bro. Janz believe, the movement may begin, and that we will prepare ourselves to receive the brethren.

So the Lord has once again opened the way and hope has returned. May everything work out for the best interests of our sorely tried brethren.

With greetings,
David Toews.

Postscript:—In view of the now definite prospect that the immigrants will come, let us work together with a good heart that the sale of shares may be pushed forward with all speed. The latest development of the case will impose upon us great demands. Let us prepare ourselves that we may stand the test. "Quit yourselves like men; be strong."

The list of the first immigrants have already been published. The Rundschau will send them out as supplement to its weekly issue. We have word from Bro. Janz that the first immigrants will arrive with but few exceptions according to the first lists. They are to come in groups of about 750 people and at intervals of about ten days. D. T.

Letter from A. J. Miller

Dear Friends:—

A. W. Slagel reports from Alexandrovsk that the fine weather and ending of the fall field work gave the people an opportunity to gather fuel on the fields and made it much easier to operate the kitchens successfully. Even the villages that have the least fuel will now be able to continue with their kitchens for some time. However, we shall have to put forth every effort to get some fuel for them for February, March and April.

The grain tax has been very heavy, and has brought on extreme hardships, especially in the Molotchna. More people are therefore thrown into the first category of needy which will make it necessary for us to feed a larger percentage of the population.

In Chortitza Volost 12 kitchens operated during November, feeding about 2100. The very large number of widows, who are without the possibility of earning a livelihood makes the situation there severe. The feeding lists have been kept down as much as possible, but will increase somewhat more rapidly now from month to month.

The Nicolaipol Volost has issued in 4 kitchens about 280 rations.

In Gnadenfeld (Bogdanovka) Volost the kitchens are feeding about 5500. The small food supply produced by these people during the summer is in many cases already exhausted, so that the number in the first category is increasing rapidly. Scattered between the villages are Russian settlers, who are also asking for help. An effort is being made to solve the problem of this needy group of newcomers but the fact that they are so scattered increases the difficulty.

In Gnadenfeld (Bogdanovka) Volost the 26 kitchens fed about 3300. Some villages in this Volost had a good harvest on the small acreage sown, but others will need much help.

In the Gruenfeld settlement conditions are reported as somewhat better than last year. About 420 rations are being issued in 8 kitchens, and this number will not increase very rapidly.

In the Kotschubejevka Volost some of the poorer villages will need considerable assistance. But the entire program need not be large there. The people have solved their fuel problem by cutting wood in the Government forest nearby. The 19 kitchens fed about 670 rations in November.

In Nemetzkaya Volost (New York) the 5 kitchens fed about 300 rations.

In Fuerstenland settlement 5 kitchens issued 520 rations. The A. R. A. has issued food in the Kamenka district to provide for their operations up to May 1.

In the larger Volosts the kitchens have been supplied with food sufficient to Jan. 1. Before that date additional supplies will be issued to safeguard against interruption in the operation of the kitchens during the winter weather.

Very sincerely yours,
AMERICAN MENNONITE RELIEF,
Alvin J. Miller, Director in Russia.

MARRIAGE

Parker-Dirks.—On November 18, 1922, in the Salem Mennonite church, Ruff, Washington, Leslie M. Parker, of Seattle, Wash., and Mary E. Dirks, of Warden, Wash., Rev. D. D. King officiated.

Dirks-Trupp. On January 14, 1923, in the Salem Mennonite church, in Ruff, Wash., William P. Dirks, of Ruff, Wash., and Katie Trupp, of Moody, Wash., Rev. D. D. King, officiated.

DEATHS

Funk—Barbara Funk, was born in Wirtenburg, Germany, June 11, 1882. She came with her people to America in the spring of 1890. For about six months they found shelter in the home of relatives, at Halstead, Kan. From here they moved to Clay Centre, Kansas. A few years later they moved to Geary, Oklahoma. Here Barbara, upon confession of faith in her Saviour, was admitted to the membership of the Mennonite church by Rev. J. S. Krehbiel, the officiating pastor. During the remaining days of her life she showed devotion to the church of her choice and great fidelity to her Master, by freely rendering such service as she could. Truly it may be said of her "She has done what she could." Finding the rigors of an Eastern climate too severe for her weak constitution that was hers from childhood, she accepted the kindly invitation of her uncle and aunt, Mr. and Mrs. John Landis, and came to California ten years ago. Her kindly disposition at once endeared her to her benefactor and she became as one of the family. She seemed in her usual health until last Thursday morning when on account of a severe headache she was confined to her bed. During Thursday night she seemed to sleep peacefully, but early the next morning, January 12, her soul peacefully took its flight to God who gave it. Barbara made friends of all who learned to know her. She had reached the age of 40 years, 6 months and 9 days. Three brothers, one sister and many other relatives are left to mourn her loss. Funeral services were conducted by Rev. John Lichty and J. C. Mehl.

Flueckiger.—Caroline, nee Neuenschwander, wife of Theophyl Flueckiger, was born near Berne, Ind., January 12, 1892, and died near Dalton, Ohio, January 16, 1923, aged 31 years and 4 days. The cause of her immature departure from the great responsibility of wife and mother was blood poison following the birth of a hahy boy a week before. She leaves her deeply bereaved husband, with whom she had shared the joys and responsibilities of a happy wedlock since February 1917,—two little sons besides their baby brother, her aged parents, Abraham Neuenschwander and wife, 5 sisters and 6 brothers, all but one sister and one brother, living in this community. One infant son preceded her a year ago. On January 19th the funeral services were conducted at the Salem Mennonite church where the deceased had been a faithful worshipper. Rev. M. A. Niswander, pastor conducted the servics in English and Rev. C. N. Amstutz, pastor of the Sonnenberg congregation in German, both from the same text, Rev. 14:13, "Blessed are they who die in the Lord." The deceased grew to young womanhood near Berne, Ind., from where she came to this community several years ago. She was a faithful member of the Sonnenberg congregation and was known for her devoted Christian life and loving disposition. She may truly be called "blessed" as she "died in the Lord" and her works followed her into the presence of her beloved Master.

Gerber—Elizabeth, nee Lehman, was born on Sonnenberg, Wayne Co., Ohio., February 3, 1842, and departed to her eternal home January 18, 1923, aged 80 years, 11 months and 15 days, after several years of infirmities at times attended with severe suffering. She was a very faithful and consistent member of the Mennonite church here, from her youth, and of the Salem Mennonite congregation since its foundation. In 1871 she was married to C. U. Gerber, at that time a young widower, who has preceded her beyond four years ago. She leaves to cherish her loving memory, two sons, one daughter and one stepdaughter, one grandson, besides three granddaughters and one grandson, children of one deceased stepson. On January 20, funeral services were conducted at the Salem Mennonite church by the pastor, Rev. M. A. Niswander in English, and Rev. C. N. Amstutz in German, assisted by Rev. H. R. Shear, of the U. P. church.

Schenbeck.—Jacob Schenbeck died 4 P. M., January 25, at his home, 417 Willard avenue, Bloomington, Ill. Dissolution was due to a complication of diseases.

He was the son of the late John and Catherine Schenbeck and was born in Holmes county, Ohio, on June 16, 1845. In his youth he came with his parents to Adams county, Indiana, where he grew to manhood. He united in marriage with Magdaline Egly, on August 11, 1872, who died on March 16, 1883. He united in marriage the second time with Anna Schindler, who died October 20, 1918.

In youth he united with the Mennonite church and on December 29, 1882 he was ordained a deacon in the Defenseless Mennonite church, in Adams county, Ind., where he served in this capacity until 1916, when he moved with his family to Pontiac, Ill., and three years ago to Bloomington where he has since resided.

The following children survive: Mrs. William Rocke, Miss Lydia, Mrs. Jessie Egly, and Edwin, all of Bloomington; Rufus, of Swanton, O., Noah, of Flat Rock, Ill., and one sister, Mrs. Anna Souder, of Grabill, Ind. Three children preceded him in death. There are also ten grandchildren surviving.

Funeral services were conducted by Rev. W. H. Grubb, pastor of First Mennonite church, on January 27, and interment made in Waldo cemetery at Gridley, Ill.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. FEBRUARY 8, 1923. No. 6.

IN MENNONITE CIRCLES

The next session of the General Conference of the Old order, will be held in the Waterloo Mennonite church, Waterloo, Ontario, August 29 and 30, 1923. Rev. J. A. Ressler, Scottdale, Pa., is the presiding officer.

There are at present 3000 Mennonites in Cusi, State of Chihuahua, Mexico. They are erecting solid stone houses. They have good strong horses and with these they have transformed about 3000 acres of rough prairie land into fine farm land.

Silas M. Grubb, pastor of the Second Church of Philadelphia, has so far recovered that he preached again to his congregation last Sunday, February 4, the first since he came from the hospital. He is improving very nicely but will not be allowed to use his eye for some weeks.

Mr. James H. Shelly, of the East Swamp church, accompanied by his brother, Dr. W. W. Shelly, has gone to the sunny south where they expect to spend a month or more. Their first stop will be Jacksonville, Florida, where a few days will be spent and a "Henry" purchased with which to go at will and enjoy to the full the wonderful sights and the balmy atmosphere.

In spite of the deplorable conditions in the political and social world the churches of this country added nearly a million souls to their membership in 1922. The Church of Christ is still a force to be reckoned with. Its good works are not heralded in the public press as are the works of the devil; but they count for something. What will the record for 1923 be?

The special Missionary Sunday was observed by the First Church of Philadelphia in connection with the "Go to Church Sunday."

In Switzerland, the flapper with the dress short at both ends, is considered detrimental to health as is indicated by the insurance companies in that they charge them 15 per cent. more than for women sanely dressed.

ALL-MENNONITE CONVENTION REPORT

After some months of delay and waiting for the manuscripts of the addresses of the All-Mennonite Convention, held at Goshen, Indiana Sept. 6-7, 1922, the report is finally ready for distribution. The entire proceedings of the Convention, including the minutes and the sixteen addresses on subjects of vital interest to all Mennonites are printed entire without abridgement.

A number of these addresses give information on subjects which discusses from first hand information questions of vital concern to all Mennonites. Of especial value are several addresses bearing on the subject of Mennonites and War and also on Mennonites and Relief Work. These addresses contain current history of the highest value. Every informed member of the Mennonite church will wish to be in possession of this book of 118 pages of up-to-date information on topics relating to our own Mennonite history during and since the war. Copies, either single or in quantities, of this report can be secured from Prof. Paul E. Whitmer, secretary, Bluffton, Ohio, for 25 cents per copy. The cost of publishing the report is borne by the treasury of the organization. For this reason these reports are sold for a fraction of the cost of publication. We feel that these reports are of such real value and sold at such a low price that they should be widely distributed throughout our Mennonite churches.

A MENNONITE ORPHANAGE DESTROYED

In his "Survey of Religious Life and Thought" in the Sunday School Times of January 13, Ernest Gordon after writing of the great work founded by George Mueller whom Prof. James describes as a "sturdy beggar" and his prayers as being "of the crassest petitional order," and still carried on as a faith institution with never any lack of funds, describes several other similiar institutions, one under Pastor Zaeckler in Galacia and the other in Russia. Of the latter he writes as follows:

It was established thirteen years ago by a Mennonite, Abraham Harder, in Grossweide, Government of Tauris, Russia. Harder was a devout man who gave all his considerable property to this charity. When the war broke out there were over a hundred children in it, with forty-eight in a branch home.

Gifts were never sought but the support and conduct of the institution were put altogether in God's hand, and here again the Lord honored his sturdy beggars. In spite of all the privations of wartime, clothing, footwear, and the rest were all supplied.

The orphanage was closely linked to a tent mission with which the Mennonites worked. When the Bolshevists came into power the leaders of this mission and several deaconesses were arrested, taken to a barn, shot, mutilated, stripped of their clothing, and left unburied. Presently orders came from the Communist authorities to suppress religious instruction in the orphanage school. The orphanage leaders, however, continued with morning and evening prayers after the formal class lessons in religion ceased. When the Bolshevist Utopians—protagonists of liberty and peace and brotherhood—heard of this they ordered all prayer ended in the institution under threat of serious penalties.

The little ones heard about it, could not sleep, would weep, and even get out of their beds and kneel down. Mr. Harder and his wife refused to carry out the order and were ejected after being robbed of their personal possessions. Harrowing scenes occurred when the beloved housefather and mother left. The children hung to the wagon wheels to prevent their going.

Then came the new regime. The five-pointed red star of Bolshevism was sewed on the children's caps. The new anarchist housemother went about the place cigar in mouth and explained to the children in their classes that there was no God. Others of her stripe visited at the expense of the home and orgies of drinking and eating and worse followed. Everything soon fell into disorder and dirt, the children received no proper guidance or instruction. Finally no more money coming in, the institution was closed and the children scattered. Bolshevist education had registered one more social triumph.

MISSION BOARD MEETING

The meeting of the Foreign Mission Board is to be held this year, D. V., on February 13, in Newton, Kansas.

There are again some big questions on the program, for which we solicit the intercessory prayers of all mission friends and churches.

The work is progressing, and we praise the Lord for what could be done under the circumstances, but the building program and the sending out of new workers are on a standstill. Before we send out new workers we will, of course, have to provide houses for those on the field, even if no new workers can be sent this year.

To all kind supporters we again express our gratitude, especially to those who of late have so extraordinarily contributed to the needs of our work.

In the name of the Board,
P. H. Richert, Sec.

WHERE THEY ARE AND WHAT THEY ARE DOING

In a communication from Brooklyn, N. Y. Sister Elizabeth Foth, writing for herself and her companion in missionary work, Sister Martha Franz, wishes through the columns of the Mennonite to answer the many inquiries of friends, with thankful acknowledgement of the kind expressions of love and interest they have received.

Referring first to their late field of labor in the Altoona, Pa., Mission, she says: "That every beginning is hard is well known. The pioneer years on the Altoona field, when I was the only worker, were years of hardship and many discouragements. Every victory gained in the development of the field, both materially and spiritually required hard toil and perseverance in prayer. The first Sunday I was on the field there were two people in Sunday

school, and the next Sunday four and six in church service. But through your interest and cooperation in prayer, God wonderfully blessed the work, so that we soon outgrew the humble little Mission House, and two years ago the new church and Workers Home were erected. I have the full assurance that it was God's leading that brought me to that field and I am thankful that I could have a part in its building up.

"I praise God for the many poor down-and-out lost souls who in that mission witnessed the joy of sins forgiven. The Lord values one soul more than the whole world. Some have been called home to their reward, who with the light of heaven on their faces said as they passed away, "We are going home to be with Jesus and will be waiting for you over there." Oh what a meeting that will be! I praise the Lord for all those blessed experiences. The work and the people in Altoona had become so dear to me that it nearly broke my heart to leave. But I find there are souls to be rescued wherever we go, and that the work and the souls in New York are as precious in God's sight as those in Altoona. And I thank God for opening doors of work, for His constant presence, and for the privilege of being a co-worker with the Lord.

"Here in New York Miss Franz and I found work awaiting us the very day we arrived. We have taken light housekeeping rooms in a Mission Home in Brooklyn. Miss Franz is taking a special Missionary Training course and doing practical city mission work, and I am devoting my full time to the work.

"In the fall while the weather permitted, we went out with other Christian workers and held street meetings. On Sunday mornings we teach Sunday school classes in a Baptist church. I have a class of high school boys. Sunday afternoons we work with Polish children. A few months ago about 1900 Polish people came out of the Catholic church and are eager for the true gospel. It is a wonderful privilege to instruct their dear children, for they are so attentive and drink in every word. Since a Christian church has no minister I have at various occasions told the old story of Jesus and His love at this place. I have also given messages at different missions, mothers' meetings, missionary meetings and similar organizations. I also go to the county hospitals in New York and Brooklyn, and the City Home, to talk and pray with the many hungry and needy souls. I have blessed experiences in this work.

"On Friday afternoons we work with the children of the poor in the Bowery, the heart of the slum district. Most of the children are Italian and Spanish. We have between 50 and 55 children in this work. On Friday nights we help in a men's meeting conducted by a Mr. Rockefeller. Although he is a wealthy man he considers it a privilege to come and give the message of God's love to those poor down and out men of the slums. Miss Franz plays the piano and we have opportunity to witness and do personal work. God is blessing the work, and among many others, two men who have been in the penitentiary for 19 and 35 years respectively, have been gloriously saved. I often think when we hear their earnest testimonies how zealous they are for the Lord, how they put many of us Christians to shame, who have had better training.

"I am also doing house visitation for one mission and two churches. This work is strenuous but blessed. The people in the slums are crowded into flats and there are many long, dark, and dirty stairs to climb. Although I could tell you of many interesting cases I will mention but one. The other day after climbing many steps I finally reached a place where all members of the family are drunkards, and the Lord opened the way for me to go in. I talked to one woman about her soul salvation. Soon another woman came out from behind a curtain and fell into my arms crying as though her heart would break, and said, "I could not stay away any longer. Oh, the remorse of a guilty conscience!" After explaining the plan of salvation to them they both fell on their knees crying to God for mercy and deliverance. That night they came to an evangelistic meeting where I have been helping and gave their testimonies that their sins were forgiven but asked all Christians to pray for them. I am indeed happy in the work of the Lord.

"We have been working with Methodists, Baptists, Christians Brethren, and Presbyterians, and now five permanent positions are open to us. We ask our friends to join us in prayer that we may be led aright.

"Yours in His love and service."

LET US RESOLVE—

—"To do all the good we can
In all the ways that we can
To all the people we can
Just as long as we can! ! !"

CORRESPONDENCE

First Church, Philadelphia.—As has been the custom for a number of years the six neighboring churches have again united in Union Gospel Services, to continue three weeks with three services in each church. The pastors do their own preaching. The speaker for the evening is not announced and only the six pastors know who the speaker will be for the evening. The churches cooperating are the Evangelical, Moravian, Presbyterian, Baptist, Methodist Episcopal and Mennonite. Prayer meetings and house to house visits will be continued as well as personal work in all the services. The meetings will come to a close on the 25th of February with a large mass meeting and the gathering of all the converts.

Mr. and Mrs. Joseph B. Bechtel, one of our deacons, have gone for a month to be spent in the sunny South. Their objective point will be St. Petersburg. We wish them a pleasant and profitable sojourn and a safe return.

Our pastor is away attending the Board meeting of Bluffton College, and Witmarsum Seminary. He expects to be home again about the seventh. In his absence Rev. N. B. Grubb, our former pastor, will preach in the morning of the fourth. The evening service will be in charge of Prof. S. M. Rosenberger. The speaker will be Miss Suchen Wang, a Chinese student at the Woman's Medical College, Philadelphia. She spoke on the wonderful work the missionaries are doing in her native land.

Deer Creek, Oklahoma.—To the Readers of the Mennonite, Greetings:—

Surely we appreciate the Mennonite as a means of fellowship one with another. Then the articles in it and the letters from the churches; the Relief Notes and calls of the Mission Board and of the missionaries; also through the report of the receipts for missions and relief; from all these we learn to know each other better and to appreciate each other more.

Our church, like others, has reorganized its Sunday school for the New Year. The superintendent for this year is Elmer Lichti. Some changes in the teaching force has also been made. There are nine classes, two of these are conducted in the German language.

The senior and junior Christian Endeavor societies are trying to help Christianity in the heart of the individual. A large number of the senior society are trying to read through the Bible in a year.

Services are held regularly Sunday morning and evening, prayer meeting on Wednesday evening. The singing of the congregation, accompanied by the organ and the new-bought piano, helps to make the Sunday morning hour of worship a blessing. A community chorus has been conducted for awhile under the leadership of Mrs. O. J. Moyer. At present plans are being laid for the rendition of a public program to be rendered about Easter.

The coming Sunday is the time for the Special Mission Sunday for our conference. May we all learn to see more and more that giving is a privilege.

Mrs. Gerhard Friesen, Cor.

West Swamp, Pa.—Greetings: There may not have appeared much from our church in the Mennonite lately, but that is no indication that we are not actively engaged in the Lord's work.

On Saturday evening, December 23rd we held our Christmas festival. The children gave a message of Christmas in a very beautiful manner. The Lord blessed us with an ideal evening and a full house.

Just before the holidays we painted our Sunday school room. Dedication or opening services were held Sunday, December 31. Prof. S. M. Rosenberger, of the First Church of Philadelphia, gave a very interesting reminiscent talk. Rev. E. S. Johnson of the Bally church was another interesting speaker for the occasion. At the close our pastor gave a very interesting New-year's sermon.

We have large organized Sunday school classes which is a means of great help to arouse the interest of the pupils. We pray the Lord will continue to shower His blessings upon us as He has done heretofore.

Our Young Peoples' Societies are very active and thriving. On December 31 our senior society held a Watch-night service. The members of the senior society sent to each of our Home missionary families and native workers a remembrance for Christmas. Their letters of acknowledgement of these members but we know preciated and will surely stimulate a much greater interest in missionary work.

During the past year three of our aged members have passed to their reward. We regret the loss of uthese members but we know that we shall meet them again.

Our pastor, Rev. P. E. Frantz, has been with us now for a year. His spiritual sermons have been a great help to every one. At present he has a group of young people under instruction in the catechetical class. May the blessing of the Lord rest on the work which we endeavor to do in His honor and to His glory.

Amos R. Bauman, Cor.
Milford Square, Pa.

CHRISTMAS AT LAME DEER

We pause to tell about our "doings". They are over, and we begin the new year in committing our way anew to God and His service. We covet no greater privilege in all the world than to thus serve Him among this interesting people.

The mission boxes and packages from Kansas, Nebraska, S. Dakota, Missouri, Ohio and Oklahoma came very early in the fall. We are especially grateful to the senders for this promptness. Their gifts and prayers have gone up to the Giver of all good and perfect gifts, as a sweet incense together with the prayers of all saints, and the attending blessing cannot fail of its purpose. We thank you one and all.

As has been reported before, all Indians on our reservation celebrate Christmas. It is a time of big gatherings, feastings, prolonged dances, "noa hese vestoz" which means the giving of horses, ponies, blankets, saddles, calicoes, dresses, dishes, sewing machines, tents, music boxes, war bonnets, moccasins, beaded leggings, vests, belts, etc., etc.

It is a time for the heathen priests to exert their baneful influence, so also, these celebrations give no glory to God, and leave the Indians poorer, sadder and more destitute in mind, body and soul than before.

While Lame Deer, where the Agency is located, being the central point on the reservation, has these celebrations more frequently, it has happened before, as this year that the bulk of our Indians went to Busby, Ashland or Birney.

However this disconcerted us very little. Indeed we were glad not to have the rabble crowd, and went quietly ahead with our Christmas plans, not even making definite announcements as to the time of the various services. It was therefore a source of great comfort and encouragement to us that our church people in a body stood with us. Though we offered no special attractions of feasts, etc. While there were a few deserters, there are such every year, and they only come back to look with envy upon the substantial gifts and blessings those received who staid, besides being conscious that they have lost in prestige, if they had any.

It was decided to have the Christmas tree program on Saturday night. With the help of the Christian men and women, a heaped bob sled of evergreens brought in joyfully by Vohokass, was used to decorate the interior of the newly repaired log chapel. Large pictures of the Holy Babe, and the wise men on their camels, wreathed in green were prominent, while large branches, garlands and wreaths were in tractive. We leave it for many formation every year is very attractive. We leave it for many weeks until falling pine needles makes it necessary to dismantle the walls.

A number of children whose parents had gone to other districts preferred to stay to say their recitations in the light of the Christmas tree candles. Long before the appointed time, the crowd began to gather, and soon every available seat was taken, though we had provided extra ones. Had there been time, I would have sent men to the wood pile for discarded cracker boxes to serve as temporary seats.

The program was pronounced by all the "best ever". Though there were about 35 numbers, many of the recitations were quite short, so it did not seem too lengthy. One Indian Christian read the Christmas story in Cheyenne, while Vohokass and Yellow-fox each gave short addresses emphasizing the true meaning of Christmas. Missionary Petter read and spoke briefly in English for the benefit of such who could not understand Cheyenne.

The children entered so happily into their little parts. A number of the girls wore most beautiful and elaborate Indian costumes of fringed buckskin heavily beaded, others of a thick, dark material ornamented with part imitation, part genuine elk teeth, together with solid beaded moccasins and leggings, and tiny tinkling bells. Some wore in addition pretty tinsel "hoxszeahestoz," like diadems about their heads, and the sight of such little Indian princesses, as some were in actuality, in the light of the two Christmas trees with their burning candles was a picture not soon to be forgotten.

Luther's cradle hymn, and Silent Night, sung both in Cheyenne and English together with other appropriate songs, formed part of the program, and the dainty little daughter of our Indian Agent, who seldom fails at Sunday school, sang a pretty little solo accompanied by her mother.

The giving of small gifts from the tree, with balls, dolls, candy bags, followed in which Indians remembered one another or us as missionaries with a little surprise. Thus throughout the years there come to us valuable tokens of the love and esteem of those for whom we work.

Among these this year was one gift of unusual significance. Mr. Petter was the recipient and Ernest, who took such a decided stand against the medicine men when "Hotävac", (Mary Victoria) was born, as reported in the church papers, was the giver.

Convinced more and more of the vanity and folly of all things, especially of every form of heathen worship, he took occasion publicly to give a valuable necklace of rare vegetable beads, with human skin medicine bags and bear claws attached to it, which had formerly belonged to his father, to Mr. Petter, as a striking testimony that he was forever "done" with the Cheyenne heathen ceremonial life, and had faith only in the Truth.

A hush fell on the entire assembly when these sacred things were thus publicly handled. While some white people thought it a joke, not catching the deeper, hidden meaning, this gift has stirred the whole reservation similarly to other startling events formerly unknown to the strictly conservative Cheyennes, and born only in the brain of some "crazy Lame Deer Christian", as some of our staunchest, boldest members are deridingly called.

Sunday morning the church was again well filled by worshippers who gave reverent attention to the regular preaching service, and some of the Christians suggested that we prolong the evening prayer meeting until midnight, as it was Christmas eve when we celebrated especially the birth of the Holy Babe. We missionaries must confess that we were not so anxious for such a prolonged service after the great rush of work just before Christmas, so we tried to snatch a little rest in the afternoon as the body demands cannot be disregarded wholly.

Some came after five o'clock, and while the hour for the evening service is seven o'clock, we had to begin soon after six.

After opening the meeting, I asked Yellowfox to preside, and he took occasion to give an open invitation to all true worshippers to take part in prayer and testimony. A number responded promptly, and the spirit was good, until one luke-warm, weak-kneed Christian arose and openly upbraided Ernest for having brought the sacred ceremonial paraphernalia with its bear claws into the church on the evening before. Ernest then quietly arose and again explained the purpose of his gift as being similar to the Hopi boys who recently burnt their family gods publicly.

At the very close of the service, the chief of police, who is not a Christian, but who had said "My wife is a member here, and we have decided not to go to Busby for the heathen 'doings' and dances there, though urgently called, until the church services here are over", arose. He made some well-meaning remarks, but took occasion to also upbraid Ernest and others.

This robbed us of further blessing, and Yellowfox closed the meeting though it was not yet 9 o'clock. Mr. Petter's series of sermons on the kingdom of Satan, its manifestation, etc., as based on the visions of Daniel and portions of the book of Revelation was bearing fruit, and the arch enemy was plainly up in arms.

Monday, being Christmas morning, we were up early to get all the mission gifts in order for the big giving. Indians began to collect before we were done, and we had to place guards so tree and bundles be not needlessly handled until all was in readiness.

Mr. Petter hurriedly translated Acts 19:17-20 how the early Christians "that practised magical arts brought their books and burned them in the sight of all. So mightily grew the word of God and prevailed." At the conclusion of his sermon, he read this in the hearing of all, commending Ernest's gift as being wholly Scriptural. In turn he gave him a morocco-bound Bible with appropriate inscription. The lukewarm Christian and the chief of police looked rather uncomfortable in the rear of the chapel, as our heads were again lifted in triumph and rejoicing.

Several days after Mary reported her husband Ernest "had not ceased to be happy. He reads his Bible every evening and then puts it near his head saying 'Now the devil can no longer disturb me with uncanny dreams.'"

We rejoiced further before the week was over to learn that all this was bearing immediate fruit. When the high priest of the tribe arose in the big heathen assembly at Busby to revive new enthusiasm for all the old ceremonials, the sun dance, the "mashaom", The Indian doctoring etc., this same chief of police publicly defied him saying, "Your endeavors are wholly in vain. The Government and the general public will no longer stand for the old order of things."

This statement coming from this source was astounding, for while holding a trustworthy position under the government, the chief had never openly rebuked

(Continued on Page 4)

THE MENNONITE

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GOD AND COUNTRY

J. W. Kliewer

(Conclusion)

Another proof that we are not a Christian country comes to us when we observe that our people are pleasure mad. We should ask ourselves seriously whether large numbers of our population would not fall under the condemnation of being "lovers of pleasure more than lovers of God." The pleasures of our country and not all harmless pleasures at that, cost our people much more than the interests of the Lord cost them. Both rich and poor are guilty of this defalcation. And some of the guilty ones claim membership in our churches. Envious glances are cast at those who outdo others in this respect instead of pitying them for their shallow mindedness. Our luxuries are not only permitted to enervate us, but they are also permitted to empty the Lord's coffers.

Selfishness is still too common in our country and proves us lacking in Christianity. Classes clash in suicidal and fratricidal conflict because of this selfishness. The poor neglect religion because the rich claim it. They forget that instead of being only poor they would likely still be slaves if Christianity had not made slavery impossible. The rich look down on the poor and make conditions such for them that it is almost impossible to live a Christian life. But they forget that it was Christianity that removed the assassin's dirk and the poisoned cup from the servant's hand by placing Christian love for fellowman into his heart. They further forget that Christianity elevates the poor and in God's sight they are on the same level with the rich. It is heart and not purse that decides a person's real merit.

A wrong conception of loyalty is still quite common in our country. Bombastic boasting is often considered as sufficient proof of loyalty to the cause or organization with which one is connected. Pointing out any faults is deemed disloyal. But by this test most of the prophets of old would have stood convicted of disloyalty. Our country needs prophets daring enough to point out its faults. Cultivating a boastful spirit will shut our eyes against our needs, but some feeling of need is necessary to drive us to our God. We are so easily satisfied because we do not put our ideals under the light of divine revelation.

There is corrupt politics in our country. This corruption results from lack of conviction with office seekers and office holders that public offices are held in trust, and that the incumbent is responsible not only to his constitutency but to God. Corruptness in politics in our country is further traceable to the lack of conviction in our people that divine intention of all government is to make it helpful to men to reach that perfection which is intended by God for man.

There is very much doubting of divine things in our country. A variety of causes contributed to this. One of them is the attempt of mediocre scientists to settle theological questions for us. Another is the attempt of mediocre theologians to offset the influence of these scientists by making the findings of scientific research seem questionable from the viewpoint of religious interests. To men who are neither scientists nor theologians it appears that specialists in either field respect the findings of specialists in the other field. This is in accordance with humility of heart as it is taught by the Christian religion and will help to get us out of the difficulty.

Another unchristian thing in our country is that we do not seem to know that sin is at the bottom of all misery. It is considered quite smart to deny the reality of sin. But the Bible says he who does that makes God a liar. We must come to realize that the final solution of our social problems is God's solution. That is not to be found primarily in reform conventions and pungent resolutions of condemnations of the ills that afflict our society, though these conventions and resolutions are helpful and should therefore not be condemned. The final solution must be found in the right attitude of the individual to the Christ crucified for sinners.

Thus we see that there is still much reason why we should pray that God's will be done in our country. Our prayer, however, must be supported by our efforts, if they shall ring sincere. Sin is often the result of ignorance. More knowledge will often break its power. Therefore the last commandment of Jesus to His disciples was to go and teach all nations. In the carrying out of this command we have been more generous toward other nations than toward our own. We teach the Christian religion in our mission schools of Japan, China, India and other mission lands, but fail to do as much for the children in our own public schools. Small wonder that Japan sends word that we might profitably employ in our own country the missionaries we send to that non-Christian land. We are committing a crime against the children of our country. We are providing for their every need through our public school system except their highest need—the religious. Our high school buildings are veritable temples. We pride ourselves in calling them temples of learning, but the temple where the things of God are not taught has the earmarks of paganism. This is not a wholesale attack on our public school system. We have much reason to thank God for it. It is one of the best, if not the best, in the world. But it would be a fool's patriotism to be so puffed up about its merits that one would be blind to its defects. It is not right that we leave it to the weekly half-hour efforts of the Sunday-school to correct the wrong impression by our day schools that things of God do not mean much and therefore receive no place in the curriculum. Such a statement is not intended to belittle the efforts of the Sunday-school. It is the attempt, and often the only attempt, that the Protestant churches of America have to teach children religion. Its efforts are important enough that every man who is a member of a church, or wants the boy in whom he is interested to be, should consider it his duty to support the Sunday-school by his presence, else he will leave the impression that it is not a manly thing to attend Sunday-school. His boy, ambitious to do the manly thing, will then soon stay away. But that may at present be the only place where any organized effort is being made to bring his boy to Christ.

With all appreciation that we may have for the work that is being done in Christian education in the Sunday-school, it remains true that it is inadequate though at places quite efficient. Religious education needs to be dignified in the eyes of our youth by being incorporated into our general educational system. This will not be an easy task. But it is cowardly and un-American to shrink from a task merely because it is difficult. American Christianity must evolve a satisfactory scheme by which the paganization of our children in our schools is halted. This effect upon our children is none the less lamentable because it is unintended by a large majority of the teachers in our schools. It is also unlikely that it was intended by the founders of our country. There is a large body of Christian truth that can be taught in an unsectarian way just as civics, history, and the political sciences in general can be taught in a way that is nonpartisan. There are even large sections of the Bible to whose teaching even Jews could not consistently object. Why not give these sections a part on the school program for four days in the week, and on the fifth day put the pupils under the instruction of their respective religious leaders for that period, be they pastor, priest or rabbi. If a satisfactory scheme is to be evolved, the beginning will have to be made with a plan that may not be altogether satisfactory.

May the day soon come when the children in our schools will be so taught that praise for our Lord will come out of the mouths of these babes. Oh, for the day when the Psalmist's words may be even more true than when written: "Alleluia, the Lord God reigneth, the Lord reigneth, let the earth rejoice." Our text encourages us to pray for this. And if we pray for it, we must work for it, else our prayer will be idle and in vain. May the Lord grant our prayer.

CHRISTMAS AT LAME DEER

(Continued from page 3.)

the tribal leaders in their "doings."

These victories give us ever new courage, new outlook, new enthusiasm. The last Sunday of the year, we had a record attendance both at Sunday school and at church, and we closed the year with an evening prayer meeting in which our souls were uplifted in prayer, thanksgiving and new petitions as one after another arose to testify of his faith, to renew his Christian vows to seek cleansing or renewing, to plead for the lost, the sick, the erring and to commit his way to the Holy Babe whose birth meant also salvation from the curse for him. Is it worth while, dear mission friends to work for such as these? Let the answer be "O thousand times Yes".

After the prayer meeting we hurried to the Radio hall where Agency people and some Indians were quietly collected to hear what sounds would come through the air and over the wires in this isolated place. Lo and behold we were in touch with the whole outside world though the nearest railroad is 65 miles distant. While some of the screeching, scratching, bellowing, howling sounds were fearful to listen to, again and again, a fine orchestra piece, a strain of "Joy to the world", "A perfect day", a wonderfully sweet harp selection and best of all "Silent Night, Holy Night" from far-off Los Angeles stirred our souls with this marvel of our day —wireless telegraphy.

In His glad service,

Bertha E. Kinsinger Petter.

A FEW STATISTICS

C. Henry Smith

One of the unsettled questions in the history of the immigration of Mennonites from Russia to America in the seventies and early eighties of the last century has been that of the number of settlers who located on the western prairies of the United States and Canada during that period. The two writers on the subject who were in the best position to know the facts, and whose figures have been quoted most frequently, evidently were satisfied with a general estimate of the number without taking the trouble of verifying their statistics.

C. B. Schmidt, the Foreign Colonization Agent of the Santa Fa Railroad Company, on whose lands most of Kansas settlers located, met most of the immigrants at one time or another in New York and Philadelphia or Topeka, and should have known that an estimate of 15,000 for the State of Kansas alone was too high. But to Schmidt the part played by the Santa Fe Company in the immigration movement loomed very large, and his figures undoubtedly are in keeping with this general exaggerated notion.

Professor Wedel, on the other hand, in his "Abrisz der Geschichte der Mennoniten" is made responsible for a set of statistics so conflicting that the confusions can best be explained by the likelihood of a typographical error on the part of the printer. The statement of a total immigration for the entire period, of 1200 families as given in one place, together with the distributors among the various states and Manitoba is an exact reproduction of the report of the Mennonite Board of Guardians for only a part of the year 1874, and not for the entire period to 1879. The estimate also of 10,000 souls is entirely too large if it is based upon the above 1200 families; for investigation among 500 actual families, as well as the conclusions of the statisticians of the Relief Committees of the time show that the average family consisted of five members instead of eight: and it is too low if intended to cover the entire immigration of the period. Elsewhere in his book Professor Wedel makes an estimate of 15,000 which is undoubtedly meant to include those who emigrated to Asia also, but this number perhaps is rather a conjecture than the result of actual investigation.

From a rather careful computation of the arrivals both at the eastern ports and on the western prairies as given in the various Mennonite periodicals in circulation at that time, and in reports from various committees which had charge of the American end of the immigration, the following statistics have been gathered for the ten-year period from 1874 to 1884, which practically covers the whole movement.

The Mennonite Board of Guardians of which Christian Krehbiel, John F. Funk, David Goerz and B. Warkentin were the official heads reported for the first year, that of 1874 the following arrivals:

United States 1045 family, 5225 souls; Manitoba, 230 families, 1150 souls; Total families 1275, 6375 souls.

Of those who came to the United States, the board reported 3000 as having settled in Kansas; 1475 in the states of Nebraska, Minnesota and Dakota; while 750 remained in the Eastern congregations too poor to travel any farther. Nearly all of these latter ultimately found their way to their brethren in the west, after having earned sufficient money in the east to give them a start in life.

During the first year it will thus be seen nearly half of all the immigrants located in Kansas; but in the following years fewer chose Kansas and more the other three states and Manitoba.

In the succeeding years statistics from various sources show that the western states as a whole (excluding Manitoba) received the following numbers,

1875—1305
1876— 635
1877— 540
1878— 570
1879— 860.

This makes a total for the United States alone from 1874-1879 of 9145 souls. This includes the twenty families who came in 1873; and also some seventy-five families of Prussians; but not the twenty-five or more families who arrived from Asia in 1884. Nor does it include the seventy-five families of Swiss from Galicia, nor the twenty odd families direct from Switzerland who came in the early eighties and located near the original Russian settlements.

The immigration had nearly run its course by 1880 to be sure, for that was the last year of grace in Russia for those who wished to escape military service by emigration. But individuals and small groups continued to come for some time after that, counting all of these, including those who wandered here from the ill fated Chiva expedition in 1884, it is not an exaggeration to say that approximately 9,500 Mennonites (that is children and all) came to Kansas, Nebraska, Minnesota and Dakota during the ten-year period following 1874.

This does not include about 1,000 Mennonites of various branches from the eastern states who settled on the western prairies during the same period.

Of these 9,500 nearly one-half, 4,500 in round numbers, chose Kansas for their homes, the other half going to the other three states.

Manitoba received less of the immigration than the United States, J. Y. Schantz, the active head of the Canadian committee reported the arrivals in Manitoba up to August, 1879 as numbering 7,383. Of these 1150 arrived in 1874, and 2,850 in 1875. It is fair to estimate that enough of the friends and acquaintances of the first settlers came after 1879 to make the total by 1884 a round number of 8,000.

Summing up, therefore, we find that the entire number of Russian Mennonites who came to America during the ten years from 1874 to 1884 may safely be placed at 17,500 souls. This is a conservative estimate, for no allowance is made for such stragglers and small groups who may have escaped the notice of the Mennonite periodicals of the time.

Perhaps half of these immigrants arrived as large groups, comprising a large part of, and in some cases the entire passenger list of the ships which brought them over. Among these groups was the Alexanderwohl congregation in Kansas consisting of 475 souls at that time, which, under the leadership of their elder Jacob Buller, landed at New York on the ship Cimteria on July 31, 1874. A few days later the Hoffnungsau group piloted by Dietrich Gaeddert, arrived on board the Teutonia, a converted freighter with a total of 314 souls. About the same time Elder Jacob Stucky brought over nearly one hundred families of Swiss from Volhynia on board the City of Richmond. In December of the same year the Fatherland unloaded at New York 700 Mennonites from Poland nearly all of whom were rushed unexpectedly in mid-winter to the barren plains of Kansas where they arrived penniless, without food and shelter and where their immediate needs had to be supplied by a temporary relief committee and the Santa Fe Railroad Company in several abandoned stores in Florence until they could be located on small farms near Canton. In the same month the Abbotsford decked at New York with 400 Mennonites. This vessel went under in the Irish sea the next year but without serious loss of life.

During the next year, 1875, on July 25, the steam ship Nederland of the Red Star line arrived at Philadelphia with a Mennonite passenger list of 530. On August 4, the state of Nevada unloaded 500.

In 1878 Rev. J. W. Penner of the Brudertal congregation, Kansas, acted as leader for 570 on the ship Strasburg many of whom went to Kansas. Rev. Penner still has in his possession the yellow slip of paper containing the names of all the passengers with their native villages in Russia and their destination in America.

On June 24, 1879 the Switzerland of the Red Star line brought over 635 souls, the last large ship load to come over, who waited until almost the eleventh hour of grace, hoping all the while that something would change in the military situation which would make unnecessary their immigration to a new country.

Those who went to Manitoba took passage on the Allan line which landed its passengers at Montreal, from whence they were transported by water and rail by the Canadian government at small expense to Fort Gary, now Winnipeg, some sixty miles south of which began the big reserve on which the Mennonites were located.

It was a current report at the time that about one third of the Mennonites of Russia immigrated to America. The figures above would indicate that those who left their native land to avoid military conscription constituted a strong third of the entire population of 1875.

This initial Mennonite population of 17,500 of Western America has expended by natural increase to about 70,000 at present, making a growth four times its first number in the course of a little more than forty years. This is not only the most rapid growth of a Mennonite constituency in the entire history of Mennonitism during an equal

period of time, but it is also far above the average of the natural increase of the population of the United States as a whole during the same period.

DR. MOTT TOURING THE CONTINENT FOR THE QUICKENING OF RELIGIOUS LIFE

A continent-wide tour of visitations, with purpose to quicken and strengthen the religious life and work of the Young Men's Christian Associations of the United States and Canada—that is the significant movement now in progress in this country. The first visitation was in Montreal, November 28-29, and the itinerary as planned includes 45 meetings in 35 states, reaching to Vancouver on the Pacific Coast, and winding up in St. Louis, April 5. New England was covered before the holidays; New York, Pennsylvania, Maryland, Virgina, S. Carolina and Florida in January and the February tour will reach from Georgia to Indiana, Michigan and Ohio. There are no waste days in the entire period. The churches have a distinct interest in the outcome, as one of the objects is to effect closer cooperation between them and the Association in mutual service to the community.

This movement had its organized beginning at the Lakehurst Conference a year ago, when the special commission which had been studying the religious work of the associations and the religious status of the members made a report which frankly admitted the necessity of reestablishing and reemphasizing the religious work as the primary objective. When Dr. Mott was approached with the request that he devote himself to this movement as its leader for four months of intensive work, it was found that he had long felt the supreme importance of just such a movement, and was ready to give himself to the task of furthering a constructive religious work program and do all in his power to promote the spiritual vitality of the associations. In company with a representative of the General Secretaries' Commission on Religious Work and a staff member of the Religious Work Department of the International Committee, Dr. Mott is now touring the country.

The program includes three features. First, a series of statewide or inter-state "retreats." These are confined to the leaders, both lay and secretarial, of all the associations in the areas concerned—city, county, railroad, industrial, student, army and navy, and colored association. The aim is to influence and move the springs of the leadership of the whole brotherhood. In these meetings the leader will give intimate addresses with reference to the spiritual life of the workers and the pronouncedly Christian and evangelistic aspects of the work of the association; and there will be periods of self-examination, meditation, dedication and united intercession, and a special period given to the building of a minimum religious work program which should be in operation in every association. The spiritual influence of such "retreats" is inestimable, as those who have attended them know.

Second, a series of religious work institutes in typical communities across the continent. These continue for two days, and each visit includes a meeting with the entire employed staff of the association with reference to quickening their sense of responsibility for this most vital part of the work and also to stimulating their own spiritual life; a luncheon meeting of the most influential laymen of all Protestant denominations—the men who, because of their position, character and influence can do most to commend the religion and work of Christ to young men and boys; a meeting with the Protestant clergymen on the most helpful relations which should exist between the association and the churches; and a three-hour meeting of all the Christian working forces on behalf of young men and boys in the community, whether these forces are in connection with the association or not; also, whenever the time permits, a meeting with immediate evangelistic purpose confined largely to young men and boys from eighteen to twenty-five years of age. In connection with these meetings the intent is to work out a new and enlarged religious work program for the association in each community and to augment the religious forces. These are typical visits, designed to set an example to other communities.

Third, the organizing in each state of deputations of laymen and secretaries who will carry the message and the plans out to hundreds of communities which it will be impossible for the touring party to visit. In connection with each State-wide "retreat" special time will be given to preparing these deputations for their vitally important work, through which it is aimed to reach the last local association with a quickening message and impulse.

This is one of the most important evangelistic and revival movements of the day, working in a special field which has a prepared constituency and a wide outreach. It carries out the spirit of the International Convention at Atlantic City, which reaffirmed so strongly the supremacy of Christ and the primacy of the church, and declared its absolute loyalty to the original objective, winning young men and boys to Christ. It makes the word "Christian" in the name of the association the supreme word which it was intended to be, and should mark a new era in the spiritual life of the great organization whose historic policy is to promote the growth of the Christian church.

CHRISTIAN ENDDEAVOR NOTES

In 1892 there were 20,080 Christian Endeavor societies in existence; in 1922 there are 80,000.

For the first time in years a Christian Endeavor Convention has just been held in troubled Mexico, 366 delegates attending.

United Evangelical Endeavorers have erected a church in Siangtang, China.

An average of sixteen new Christian Endeavor Societies have been organized in the United States every day in the past twelve months.

India has today more than two thousand Christian Endeavor Societies.

In the past year 4,623 new Christian Endeavor Societies were reported at Christian Endeavor headquarters.

THE S. S. LESSON

Feb. 18, 1923

Jesus and Zacchaeus

Luke 19:1-10

Golden Text: The Son of man iscome to seek and to save that which was lost.—Luke 19:10.

The incident of Zacchaeus the publican is related by Luke only. Matthew and Mark also record the journey through Jericho and the healing of the blind man (or men, for Matthew says there were two). What seems the most likely explanation of the difference in the accounts as to whether the blind man met Jesus going into or coming out of the city, is that Jesus probably made a brief stay in and around Jericho, going forth from the city and back again, meeting the blind men on such an excursion and then on re-entering the city finding the publican perched in a tree in his eagerness to see the great teacher and healer. This fits the order of the two incidents as given by Luke.

"Publicans and sinners" is an expression often met with from the mouths of the Jews of that time. The work of the publicans, gathering the tax levied by the Roman government, was in itself enough to cause the one engaged in it to be thoroughly disliked by the Jews. It was, as they thought of it, a sin against the chosen people of God for any one to assist the Gentile government levying tribute upon them. No matter how fairly and honestly the work was done the tax gatherer was in their sight a sinner just the same. However, the Roman method of farming out the collection of the taxes opened a strong temptation to the collector to enrich himself at the expense of the tax-payer. Like the grafters and profiteers of today, there were those among the publicans then, perhaps the great majority of them, who gave free rein to their cupidity and exacted from their countrymen what they could to increase their own rake-off.

That Zacchaeus was not free from this form of sinning against God and his fellowmen is indicated in his own announcement of purpose to take his medicine according to the law (Ex. 22:1-7), and make restitution to those whom he had wronged. How much of his accumulated wealth was fruit of unjust gauging methods, practiced by himself and his underlings, for he was a chief publican, perhaps no one but himself had any correct knowledge, if indeed he knew. We may charitably assume that many a present day possessor of great wealth would be surprised, and likely scared, if faced by a convincing estimate of the degree of hardhearted advantage-taking represented by his accumulations.

Whether it was the searching eye of the Savior looking into his heart, or what it was, that caused Zacchaeus to take a look at himself as he was, his conviction and the expression of his purpose to give full proof of his penitence was recognized by Jesus as sincere, opening the way for an infinitely greater blessing than earthly wealth to be bestowed.

Was it only curiosity that prompted Zacchaeus to perch himself on the limb of a tree in order to see Jesus? It would ordinarily take a stronger incentive for a man of his social standing in the community to expose himself to the jeering of the crowd. We cannot say what may have been going on in his heart, what unsatisfied longings of the soul may have prompted him to hope for help from a teacher whom the people would thus follow to see and hear. Had he learned to realize with Solomon of old the vanity of vanities of his selfish existence and was he longing for something better? Whatever was his heart attitude at the start, his determined seeking to see Jesus who He was, issued in his finding just the One he needed to save him from himself and his unprofitable, unsatisfying lower life, and give him something better to live for. Though his littleness of stature physically remained the same, his head was lifted up above the sordid things of earth, above the clouds of greed and worldly ambition, into the clear atmosphere of faith, and love, and hope of eternal life. Such is the reward of all true seeking after God and spiritual things. The seeker shall find, and to him that knocketh at the door to the heavenly possessions, it shall be opened.

Zacchaeus sought to see Jesus. But he was not alone in seeking. Jesus sought him. For the Son of man came to earth to seek the lost that He may save them. Let every one believe this fact of God's seeking love, and thus put himself in the way of being speedily found and eternally blessed.

There was a divine "must" about Jesus' going into the house of Zacchaeus. Just as there was about His going through Samaria on that one particular journey to Galilee. Where there is, in the fore-knowledge of God, a soul to be found, there is a heavenly compulsion in God's love. Of the "other sheep" yet to be sought by the Shepherd's love, Jesus says: "Them also I must bring and they shall hear My voice." Do we properly share that feeling of divine compassion? Why are we so slow in going out in His name to seek and bring in the lost?

They murmured at Jesus for going into the house of a sinner. But Jesus saw the saint that should be. It all depends on what we bring with us into the domain of sinners whether or not it is right for us to go there. Jesus never compromised His mission when He went into the house of Pharisee or publican. He never left the place as He found it. The Pharisee was rebuked and here the publican was saved. To every one according to his faith.

THE C. E. TOPIC

February 18, 1923.

$50,000 for Improving Our Community: How Should We Spend It?

Gen. 4:9

To most of our young people this probably will seem to be a question the consideration of which might be put off for yet a while. To have a say in the spending of such a sum of money for community purpose is something to be imagined and theorized about but not realized just yet. However it will do no harm to project our thoughts into the future at times and build aircastles with such material as present circumstances and conditions will furnish, in other words, to think what we would do if—or what others to whom our "if" is a present reality, should do. It will be a good thing to weigh in our minds the relative importance or value of different things one can think of as possible improvements in our community. Such thinking will prepare for the right kind of action when the time comes for us to help make and carry out community plans.

The mischief often growing out of our planning what we would do with what we do not have, is that we make it serve as an excuse for not doing what we could and should with what we do have. Jesus tells us it is only those who are faithful in the use of little things that will be given greater things to work with. Let us see to it that our planning for a $50,000 improvement does not keep us idly waiting for that capital to drop into our hands. There is much to be done in preparation for it. You need to work up to it so that it will be properly appreciated when it does materialize. Almost without exception the big things in any community had their beginning on a small scale. Even in this age of colossal enterprises we must not despise the day of small things. Let us get the vision of what is needed for the community's welfare and not let our pound lie buried in a napkin because it is not any more. George Mueller of England had a vision for the care of poor orphan children and he went at it to realize the vision in the way the Lord led him by faith. The example of his faith still speaks through those who have succeeded him in the great and still growing work. There are many similar examples to look to for inspiration in this and other Christian lands. What could we wish for that would be better than that the consideration of this topic in our C. E. societies should start in the minds of our young people visions of noble enterprises to be undertaken in the name of Christ for the temporal and eternal welfare of their fellowmen?

Let us not forget in the consideration of this topic that the Christian looks at the question of community welfare from a different standpoint than that of the people of the world. Our citizenship is in heaven and our ideal for a good community to live in during the time of our sojourn is fashioned after our conception of conditions in the Father's home. Jesus teaches us to pray: "Thy will be done on earth as it is in heaven." Only that can be an improvement for a community which tends to bring the people nearer to God and to His standard of the proper relation of man to their fellowmen. Real uplift must be a lift heavenward. Institutions to enlist the Christian's support must be positive in their effect for the higher good in the individual and the community life.

Schools and libraries are great factors in the life of most communities. Added to these are lecture courses, art galleries, places of amusement and social gatherings, public parks and playgrounds, etc., all of which may or may not be helpful in the way above indicated. In reference to schools a writer on C. E. topics says: "Too many go out from our schools and colleges failing to serve as they should their God, their country, and their kind, because those schools failed to instil the wisdom which begins with the fear of God. We could do our community no better service than to put God's wisdom into its educational system."

The Christian's first concern is to honor his Lord, and to make Him known to others, knowing that only so can he help them to live a life worth while. It is therefore our first aim to make the church life in our community a spiritual uplifting force, in the power of Christ. Let each endeavorer first of all put his or her own money and talents under His direction and control, and then let the same principle of loyalty to Him control our participation in the interests of the community.

RELIEF NOTES

(Conducted by Vernon Smucker)

Another shipment of clothing has gone forward to our Unit in Russia and soon after this reaches the eye of the readers it will be on the ocean, well on toward its destination. Since the previous shipment, made in December, clothing has been arriving in Scottdale in a steady stream, and several workers were kept busy sorting, baling and taking care of it as it came. A few days ago it was shipped to New York. Clothing that reaches Scottdale from now on will go on another shipment, but will be sent as the amount is sufficient to warrant it.

This latest shipment consisted of 128 bales of clothing, 25 bags of shoes, and 7 boxes of soap. From Lancaster, was sent to New York to go with this shipment, 59 bales of clothing, 1 bag of shoes, and 43 boxes of dried fruit, making a total of 187 bales, besides the bags and boxes. The total weight of these shipments is over 16 tons, and the value it represents is approximately $25,000.

A cablegram from Russia reports the following number of people fed in Neu Samara during the months indicated: July, 1569; August, 716; September, none; October, 902; November, 1006; December, 902.

The following cablegram was also received from Bro. Miller:

"Total persons assisted first clothing shipment, 7493."

The above shows that our efforts are actually meeting a need.

Word has just been received by cable that Bro. Peter H. Unruh, who left for Russia about December 1, 1922, has arrived safely in Moscow. It will be remembered that Bro. Unruh was chosen a member of our relief unit in Russia, and we are glad to note that he has now safely arrived on that field.

Attention is hereby called to on error which appeared in these columns last week in the cablegram reporting the feeding operations of our Unit in Russia. The number of kitchens stated there should have been 115, instead of 15.

A cablegram this week conveys the information that there are now 119 kitchens, feeding 9244 children and 5845 adults, with three institutions feeding 93 persons. During the next few months the number fed in these kitchens will grow larger, and the number of kitchens will no doubt be further increased.

DEATH

Beutler.—On January 17, at the age of 78 years and 5 days, at his home a mile east of Pratum, Oregon, Samuel Beutler went home to be with the Lord. He was born January 12, 1845 in Canton Bern, Switzerland. At the age of 24 he came to America and lived several years in Sandusky and later at Bluffton, Ohio. In 1878 he was married to Elizabeth Schaller, and a week later the couple migrated to Oregon, one mile east of Pratum, where they bought a piece of timber land; here they made their home ever since. In 1892 they were received into the church by baptism, where the departed one proved faithful and active to the end. Seven years ago he became an invalid through paralysis. The sunshine of faith has however made his lot cheerful in going through the dark valley. An internal trouble for the last months has caused his speedy end and intensified his longing to go home and be with the Lord. He leaves 5 sons, 2 daughters, 2 brothers, 1 sister and 7 grandchildren and a great number of friends and relatives to mourn his departure. Funeral services were held on the 22nd of January, at the Mennonite church in the presence of a large gathering. Rev. S. S. Baumgartner spoke words of comfort, based on James 1:12.

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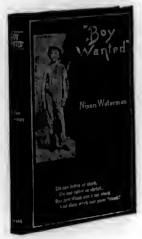

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. FEBRUARY 15, 1923. No. 7.

IN MENNONITE CIRCLES

Rev. Reed F. Landis, pastor of Zion Mennonite church, Souderton, Pa., since April 1, 1917, has tendered his resignation, to take effect April 30.

A delegation of twenty-five persons from the different Mennonite congregations in Kansas have gone on an inspection tour in Old Mexico. Their purpose is to see the people and to inspect the land.

Our sympathies go out to our dear brother and veteran minister, Jacob W. Penner, of Hillsboro, Kansas, Whose life partner recently departed this life. She was the mother of our missionary, P. W. Penner, in India.

NOT GETTING ALONG

Some years ago a discouraged young doctor in one of our large cities was visited by his father, who came down from a rural district to look after his boy.

"Well, my son," he said "how are you getting along?" "I am not getting along at all," was the disheartening answer. "I'm not doing a thing." The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young doctor had an unsalaried position, and where he spent an hour or more every day.

The father sat by a silent but intensely interested spectator, while twenty-five unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth: "I thought you told me you were not doing a thing! Why, if I had helped twenty-five people in a month as much as you have in one morning, I would thank God that my life counted for something."

"There isn't any money in it though," explained the son somewhat abashed. "Money!" the old man shouted scornfully. "Money! What is money in comparison with being in use to your fellowmen. Never mind about your money; go right along at this work every day. I'll go back to the farm and gladly earn money to support you as long as I live—yes, and sleep sound every night with the thought that I have helped you to help your fellow-men." —Witness.

JOHN HAMILL THE TITHER

Tithing is contagious. Let me tell you something about John Hamill. He lives in Cleveland, Ohio. He is known by his church people as the blacksmith missionary. He used to be a blacksmith. He is now engaged by the East Ohio Gas Company to look after the repairs of trucks and autos. A number of years ago he contributed only $5 to $6 annually toward his church treasury. His vision has grown. He heard a sermon on "Tithing". He began to tithe. He tells this story, that within the last 12 months he had averaged an income of $43 a week, amounting to $2,236 the year. Out of that he gave to his church, missions and God's causes between $700 and $800. And he gave it cheerfully. No, he did not inherit money! He says that every dollar he ever had he had worked for. No, he is not a single man, who has no cares but his own! He is a married man and has several children.

Mr. Hamill is supporting a missionary in Africa, Miss G. Bowyer. This lady tithes her meager income. Two of her black converts are also tithers. The one is so happy about the Christian religion that she gives one-tenth to God's work, the other gives one-seventh.

The church to which Mr. Hamill belongs has a membership of about 300 or 400 members. That congregation is paying the entire expense for about seven missionaries in different countries. If the congregations of our conference would practice tithing, as some of the members do, there would never be any deficiency in the accounts of our Foreign and Home Missions; and there would be left enough money to pension our missionaries and make their last days comfortable and pleasant. Besides this there would be a sufficient surplus in the treasury for all and every charitable and educational institution of our conferences.

THE JOY OF GIVING

"The greatest fun I have I extracted from my giving," said a Christian who is not only giving of his means to the church, but also of his services. Why should it be otherwise? Who that calls himself a true follower of Christ will dare to doubt the absolute truth of His words, that it is "more blessed to give than to receive"? If more blessed, then pleasurable and satisfying. And yet there seems to be considerable skepticism among Christians on this point. Giving, whether it be money or service, is done from a sense of duty rather than from a sense of genuine pleasure. Many pay their church dues very much as they pay their taxes to the state. They are "dues" in the same cold, hard sense in which we look upon debts. They are obligations which rest upon the mind as burdens which we dislike to think of and are anxious to be rid of. We once asked a church member, who loved nothing better than to spend lavish sums of money for clothing to beautify her body, whether the church dues which we saw her place in her envelope gave her as much pleasure to put into the Lord's treasury as the costly coat she had just bought. Her surprised look gave the answer where her lips refused to make the confession, that what she spent upon herself was more truly pleasurable than what she gave to the Lord. The thought was as new as it was startling to her. It is a question that puts giving to its acid test, for Christians to ask themselves whether they really extract more joy from giving than from receiving.

Would our Mission Boards be harassed with debts, and with the painful necessity of allowing the Lord's work to suffer for lack of workers and of funds if church members thought more of the joy of service and of giving and less of the burden of meeting our just obligations? Why should giving be painful? Dare it be, can it be, painful in the case of anyone who loves the Lord Jesus, whose whole life was one continuous offering up of Himself for the world's salvation? Not to find joy in giving is to miss the most satisfying pleasure a Christian can have. It is in fact an index of a defective spiritual state. It reveals an absence of that Christ-like love which must spend and be spent in the service of the Master.

We wonder sometimes whether in the making of appeals for the church's great causes enough stress is laid on the joy and the privilege of giving. Whether we are presenting it as a measure of the love we bear for Christ and for the precious souls for whom He died. To doubt that there is joy in such giving is to doubt our Christianity and to confess that we do not love our Lord. Love is the great motive power in all the benevolent operations of the church, and love is like an imprisoned force which pines and dies unless it is given freedom of exercise. It wells up from the heart like a fountain and sends forth its waters in perennial streams to refreshen and gladden. It is twice blessed; it blesses him that takes and him that gives. To love is to give and to give is to love, and where is there a joy that can compare with that which springs out of love?—The Lutheran.

THE ONLY BOOK NEVER OFF THE PRESS

By Frank H. Mann
General Secretary, American Bible Society

Four hundred and sixty-seven years ago the first book was printed from movable type. That book was the Bible and it took five years to complete the task. One of these books sold recently for $50,000. Today great presses printing for the American Bible Society are turning off copies of the Gospels at the rate of 10,000 an hour to be sold anywhere in the whole world for one cent each. In the intervening years the Bible has never been off the press. It has had a steady run for more than four centuries. Yet

if all the Bibles printed in all the years since printing was invented were available today, there would not be enough to supply the world's present population. The present rate of production of Bibles is not as great as the birth rate. Large portions of the population of the world are still unable to get the whole Bible or even a main part in their native tongue.

It must be said to the credit of the church that a vast work has been done in giving the Bible to the world. In whole or in part the Bible has been translated into 770 languages or dialects. During the past decade the Bible has appeared in a new language on an average of every six weeks. In the past century some 550,000,000 copies of the Scriptures have been prepared by the Bible Societies. Millions of dollars have been given by the church for this great task. Thousands of consecrated men have given themselves in sacrificial service.

But still the fact remains that the Book is undelivered. When the Bible Societies are asked for an explanation their answer is immediate, direct and simple: "It could be delivered in hundreds of languages to millions of people if paid for." It is merely a matter of dollars and cents. The scholarship of the church is equal to the gigantic task of translation if it can only be made available. The mills are equipped to furnish the paper and the presses to print the sacred words if only funds are at hand to meet the expenses. The man power and woman power of the church are adequate for the task of distribution. In the most literal sense all that is wanting is money to finance the venture.

No phase of the church's task is so basic as that of giving the Bible to all men everywhere. It is probable that no other phase of the church's work produces so large a return for the same amount of money and service. And yet the church has never given as generously to this part of its work as it has to other branches of its missionary program. The percentage devoted to Bible work in the benevolent program of the church as a whole is not something of which the church may boast. If a great wave of generosity were to sweep the church in behalf of the Bible cause, it would bring a revival of spiritual life to her membership. This thing is fundamental to the church's success as a spiritual force in the world.

Nor have the stewards of great wealth seemed to realize the unlimited opportunity for far-reaching service presented by the Bible program. The really conspicuous gifts made during the first hundreds years of this work could be counted in the proverbial way on the fingers of one hand. No one has come forward to create a foundation for Bible circulation as has been done in behalf of other worthy enterprises such as public health, education, music, literature and art. After a century of operation, the total endowment of the American Bible Society, which is second in importance to no other American institution, is less than two millions of dollars yielding an income of less than $100,000. May God stir the hearts of those whom He has richly endowed with material things to see this work as an opportunity fraught with vast possibility for human betterment and spiritual advancement.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho. January 30, 1922.—Dear Readers: To be correspondent for the year 1923 has again become my lot and I shall try to redeem it. It affords me great pleasure to report that our last 1922 activity was the rendering of a most blessed Christmas program. The committee, of which Mrs. Rev. Galle was at the head, had done wonderful work with the little ones. It was a pleasure to listen how the youngsters joined with songs, declamations and recitations to proclaim the coming of the New Born King. The program was so arranged that it lasted exactly 1 hour. Our church was filled to the last seat and everybody went home with praises for what they had heard and seen. Our annual business meeting was held on the evening of December 26, 1922. The final touches of our 1922 church business were given; officers were elected and plans laid for the work for 1923.

Rev. M. J. Galle has already started a catechetical class. This class is not only for those who are preparing for church membership, but a number of others attend in order to familiarize themselves more with the Word of God. We parents certainly are very thankful that we see our children at such places rather than seeking the pleasures of the world. May much blessing grow out of such instruction. Another class has been organized under the leadership of Rev. Galle to study the Articles of Faith of the Mennonite church as founded on the Holy Scriptures. This class had its first session on January 25, and promises to be a large and studious class. Young and old are participating in this work. The regular evening for the class to meet will be Thursday. The results of this study should be far reaching.

A special program was rendered Sunday evening, January 14 by the Intermediate Christian Endeavor society with a view of raising funds to purchase a silver communion set.

The program was good and well rendered and appreciated by all present. The Presbyterian church, which often works together with us, had closed their services that evening and came over in a body to worship with us. Such services have a pleasing effect on both churches.

A false statement had crept into my last report. I mentioned that we had no visiting minister in our church during the last quarter of 1922. I should have mentioned that Rev. P. R. Aeschleman had served us with the Word of God several times. I beg pardon of Rev. Aeschleman for the oversight.

Our health conditions are satisfactory and the services in our church and Sunday school are good. The average attendance in our Sunday school is, I believe, 183. The weather has been fine, but now we have a little snow on the ground but it is not cold.

With brotherly greetings,
G. A. Bartel.

THE NEED IN GERMANY AND THE "CHRISTENPFLICHT" RELIEF WORK

By John Horsch

Having been in Germany for a few weeks I had the opportunity to acquaint myself with the existing material need and the work of the "Christenpflicht" Mennonite Relief Committee.

The need arises from the fact of the general depreciation of the money and the very high and continuously rising prices of food and clothing. There is, it is true, little unemployment and most of those, who are able to work can earn sufficiently for a living. Yet a considerable part of the population are going hungry and many more are undernourished. They are principally those who, one account of advanced age or sickness, are able to do but little work or none at all, and have no children or relatives to provide for them. In consequence of the prevailing worthlessness of the money a very large number of the well-to-do and rich have become poor, many of them extremely poor. A few concrete cases may elucidate this point.

In the city of Munich, in a very small room there lives an elderly lady, a countess, who has distant relatives in a foreign country. She has a fixed income of 300 marks a month. Six years ago, when the German mark had its normal value, this sum was equal to 75 dollars in American money. Today it requires over 8,000 marks to make a dollar. Three hundred marks are today scarcely four cents. At the present time the price of bread averages about 80 marks a pound. Milk sells at 200 marks the quart. Meat, which is out of question for the poor costs 560 to 800 marks, margarine at 1100 marks a pound. Coal sells at 5000 marks the hundred weight. The sum of 300 marks that formerly was sufficient to feed and clothe an average working man's family a month will today barely suffice to buy three pints of milk or four pounds of heavy dark bread. This woman receives from the public charities of the city 1200 marks a month, a sum that will not suffice to keep the wolf from the door. From the "Christenpflicht" work she receives a food draft valued at 600 marks or about 8 cents a month. This may seem an inconsiderable sum, but it makes a great difference to this person, as any one may hear, who has the opportunity to pay her a visit.

This is a case among many thousands of similar ones. Everywhere, even in small villages, there are people, who before the war were in comfortable circumstances, but in consequence of the depreciation of the money have become poor. They have lost their savings, for capital and bonds have become almost worthless. For illustration, five or six years ago the interest of a capital of about 30,000 marks was sufficient for the maintenance of an elderly couple. Many aimed to save such a sum in order to make provision for a "rainy day". Today this annual interest will buy only about 12 pounds of bread. The number of those, who have practically lost their life—long savings and in their advanced years are suffering bitter need, is very great.

We visited another person, a widow, who through sickness has lost the use of her lower limbs. She has no children and no means or resources. This woman, like the others, appreciates very much the material help she is getting from the "Christenpflicht" work. But above all she is thankful for the spiritual blessings, that have come to her. She has been led to a living faith in Christ by the sister who has charge of the "Christenpflicht" work at Munich. It is evident, that she realizes this to be the greatest treasure, not only for the life, that is to come, but for that which now is as well. Her request for a short season of prayer before we left her, was gladly granted.

In a large family, where the father has been unable to work for some time, the mother was asked, why the children did not come to Sunday school. The answer was, because they had no shoes. This mother was plainly interested in the spiritual welfare of her children.

The Mennonite Relief Committee "Christenpflicht" is now doing relief and mission work in the cities of Munich, Augsburg, Nuremberg, Ingolstadt, Würzburg and in the Erzgebirge. About 3600 persons receive monthly food drafts valued at 600 marks each, which is sufficient to buy about a bushel of potatoes. It is a work that reaches the poorest of the poor who are undernourished and to whom the aid, that they thus receive, means much. An American dollar will go far to alleviate the most pressing needs for a person for a considerable period.

Contributions for this work may be sent to The Emergency Relief Commission of the General Conference.

ONE SHALL BE TAKEN AND THE OTHER LEFT

"Watch ye therefore, for ye know not when the Master of the home cometh, at even, or at midnight, or at the cock-crowing, or in the morning, lest coming suddenly He find you sleeping. And what I say unto you I say unto all. Watch!"—Mark 13: 35-37.

Evangelist W. Frank Bell, of Winnipeg, Canada, relates the following:

A short time ago, while engaged in an evangelistic campaign, in the town of—, I heard of two young ladies who had been to an evangelistic service and had listened to an address on the coming of the Lord.

They were sisters and resembled each other somewhat in appearance, but were quite different in the sight of God. One was serving the true and the living God, while the other served Satan and lived only to satisfy the desires of the flesh. One was laying up for herself treasures in heaven, while the other coveted only earthly treasures.

The preacher was speaking from the text, "There shall be two in one bed; one shall be taken and the other shall be left."

After the service, as they started for home, the Christian girl, said to her sister as they walked along, "I feel tonight that you ought to make a full surrender to Christ. I realize as never before what a solemn and fearful thing it would be for you if the Lord should come, and find you in your present sinful condition. I would be taken up to be forever with the Lord, and you would be left to suffer the judgment of God, as a Christ-rejecter." Her sister made no reply, but the few words spoken caused her to do considerable thinking.

That night the sisters slept together and after bidding each other good night, they fell asleep. The Christian girl wakened after a brief interval and as she lay awake the words of the text came to her, "there shall be two in one bed; one shall be taken the other shall be left." As these words came to her she felt burdened in heart and arose and went into a corner to pray, and plead with God for her sister's salvation. As she prayed, her sister awoke and missed her and immediately the words of the text flashed through her mind, "there shall be two in one bed; one shall be taken and the other shall be left." She arose immediately and looked out of the window, then in alarm she exclaimed, "The Lord must have come and taken my sister and I am left."

Then as she looked around again, she espied her sister praying in the corner. She immediately knelt beside her and surrendered her all to Christ. The two girls clasped each other in their arms while the tears of joy ran down their checks and both were thankful to God for that night. From that time forward they could say with William Cowper:

O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road,
That leads me to the Lamb.

Dear reader, are you longing for Christ to come or do you tremble at the thought of His coming? You can not say, "Come, Lord Jesus," unless you have been washed in His precious blood.

THE VEIL TAKEN AWAY

A minister of the Gospel has given this touching narrative. He says that he was one day preaching to a large and attentive congregation, when his attention was arrested by seeing a man enter having every appearance of a Jew. He was well dressed, and his countenance was noble, though it was evident his heart had lately been the habitation of sorrow. He took his seat and was all attention, while unconscious tears were often seen to wet his check. After service the minister fixed his eye steadily upon him, and the stranger reciprocated the look. A deeply interesting conversation ensued, when the Jew gave his touching history.

He was a respectable and educated man, lately come from London, and with his books, his riches and a lovely daughter of 17, had lately found a charming retreat on the banks of the Ohio. He had buried the companion of his youth before leaving his home in Europe, and his whole pleasure was now centered on his endeared child. She was indeed worthy of a parent's love. Beautiful by nature, and educated by art, no wonder her charms struck every beholder. Her father being a strict Jew, she had been brought up in the strictest principles of his faith. But "he builds too low who builds below the skies." Not long before the time of this narrative, the daughter was taken sick, and the sickness proved to be unto death. Her eye lost its luster and the rose faded from her cheeks, and the afflicted father saw her daily fading before his eyes.

One day he went into her room to talk to her, expecting to take a last farewell. She held out to him her wasted hand.

"Father, do you love me?"

"My child, you know that I love you—that you are dearer to me than all the world besides."

"But, father, do you love me?"

"Why, my child, will you give me pain so exquisite? Have I never given you any proofs of my love?"

"I know, my dear father, that you have ever loved me; that you have been the kindest of parents, and I tenderly love you. Will you grant me one request? Oh, my father, it is the dying request of your daughter; will you grant it?"

"My dearest child, ask what you will; though it take all of my property, whatever it be, it shall be granted. I will grant it."

"My dear father, I beg you never again to speak against Jesus of Nazareth."

The father was dumb with astonishment.

She continued, "I know but little about Jesus, for I was never taught. But I know He is a Savior, for He has manifested Himself to me since I have been sick, even for the salvation of my soul. I believe He will save me—I feel I am going to Him. And now, dear father do not deny me, never speak against Jesus of Nazareth. I entreat you to obtain a New Testament that tells of Him; and I pray that you may bestow on Him the love that is now mine."

Exertion overcame her feeble body. She ceased; and the father's heart was too full for tears. He left the room in great horror of mind, and before he could summon sufficient fortitude to return, the spirit of his accomplished daughter had taken its flight to that Savior she loved and honored.

The first thing the parent did after committing to the earth his last earthly joy, was to procure a New Testament. This he read, and taught by the Spirit, he is now numbered among the followers of the Lord Jesus Christ.—Selected.

WORLD-WIDE SUNDAY SCHOOL NEWS

The Sunday School in Devastated Armenia

Workers on the foreign field often call at the office of the World's Sunday School Association when on furlough and the story of their experiences is always fascinatingly interesting. Few men have had a more varied life during the war years than Clarence D. Ussher, M. D., of Erivan, Armenia and Turkey. During the siege of Van he was the only physician among a population of 45,000 Armenians. He succumbed to the fever in time and was carried out of Turkey through Russia on a stretcher. He was the go-between in the surrender of Erivan and was able to save the lives of many by his fearless leadership.

Sunday school work, though greatly hindered for a time, is making renewed progress in many parts of the devastated country. The sword cannot crush out sincere faith. In Erivan, for example, those eager to attend the Sunday school each week are so many that they cannot be cared for at the same session. On a recent Sunday there were 587 pupils under 14 years old. After these had received their instruction for the day, they were dismissed and more than 250 over that age flocked in to take their places. The church service followed and the young people had to literally be driven out of the church that their elders might have place for the morning worship, with standing room taken and many turned away. Memorizing of Scripture is part of the regime of that school. The report just came that no less than 130 had learned the Ten Commandments, Lord's Prayer, Apostles Creed, Psalms 19, 23, 119, Sermon on the Mount, John 14-15. Romans 12 and I Corinthians 13. One girl repeated all without a single mistake.

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INFLUENCE

Address of John D. Bergey, Superintendent of the Second Mennonite Sunday School of Philadelphia, at the Annual Banquet of the "Semper Fidelis" Class, February 2nd, 1923.

One of the greatest forces that is working in this world all the time is influence. Conscious or unconscious. But the greatest influence is the unconscious influence. The Bible Class, attended every Sunday by men and women, is casting out an unconscious influence that the class itself does not realize. Numbers may not be added every Sunday to the Class Roll, but the fact that men and women are seen going to their Sunday-school sends out an influence in the community that none can tell the force of it. In Acts, 5th chapter and the 15th verse you read these words: "in so much that they brought forth the sick into the streets and laid them on beds and couches, that at least the shadow of Peter passing by might overshadow them."

This man Peter was a member of the early church. He was known as an upright, downright and outright sort of a Christian. He did many good deeds, and spoke true and kindly words. So simple and unaffected and genuine in his make-up that people believed in his very shadow, and that his shadow would do men good; so they brought the sick folk into the street that at least Peter's shadow might fall upon them as he passed by. We are not told that the sick people were actually healed; that would be expecting a good bit of a shadow, but the fact remains that it is a tribute to the man. People believed that there was some power that came out of his life, and it was their testimony to the silent contagion of a thoroughly good life.

There is a form of energy that is entirely personal. It has not been delegated to any institution. It was a reflection, a projection of Peter himself on the grass. If Peter was broad, you would find a broad shadow. If he was tall and thin, you would find a long shadow. If he was short you would find a shadow, small, but at any rate the sun reproduced Peter's appearance.

Influence is not so much what you say, not so much what you do; it is what you are that does the business. It is not what you are saying, not what you are doing; it is rather what you are when are not saying and when you are not doing anything. It is what you are when no one is watching or listening to you. It is the certain atmosphere which you create and carry that registers its impress upon other lives for good or evil.

Influence—Napoleon in his best days on the eve of every great battle sent for his marshalls and have them come one by one to his own tent, then in silence he would clasp each man's hand, look into his eyes for a moment and let him go. He had not uttered a word, but it was enough. Every man of them went out ready to do and to dare and to die, if need be, next day for Napoleon. His shadow had fallen upon them, healing them of any lurking remnant of cowardice or any lingering uncertainty touching the victory they were to win. Thus it is in business, politics, work of education and in religious work, it is personality that counts. And where a given personality is stimulating, wholesome and reliable influence it gets results like those which the people of that early day were ready to ascribe to Peter's shadow.

The finest form of influence is unconscious. Peter did not think of his shadow. If he had, he would not have had the influence that he did. He would have been looking at his own shadow all the time, and saying, what a wonderful shadow I have. People never lay their needs along the path of a self-conscious man or woman, ever posing and trying to make an impression. It is the unconsciousness of life that loses all thought of itself in the service it seeks to render which gives it power. People in street cars, on the street, your place of employment, in the church, see and feel the influence that goes out from your life.

A young man studying for the ministry lost heart; he was about to give up all. He had no money and few friends that could help him. Then one day as he walked the back streets of Philadelphia he passed a little home when he heard the strain of an organ, the music of a song, and a girlish voice that sang; and she sang a song into the heart of that discouraged young man. That young man today is one of the most popular and influential ministers in Philadelphia. Dr. Dager in telling this story said, "I never saw that girl, but some day I do expect to meet her in heaven and tell her of her unconscious influence.

A college professor was sitting in his study late one night; a senior was coming across the campus. He was drunk. He saw the light in the professor's room and the silent form of his professor as he toiled and burned the midnight oil. The senior as he gazed to that lighted window stopped long enough to think of that life and to think of the life he was leading. In that mid-night hour the unconscious influence of the professor was felt in the life of the student resulting in the saving of his soul, and the career of his life.

When the Master of men was upon earth He was in a throng one day. A woman who was sick for many long years was in the company; she would not as much as speak to the Master, but she touched the hem of His garment and His influence went out to her and she was healed.

When this same Master was eating the last meal with His disciples He said to them, I have not given you money, or high office, or houses or lands, but I have given you an example that ye should do as I have done. If we look at Christ, and know that He did His best, even so our lives as men and women of the church and Sunday-school can be, and will be, a power for good.

LARGEST BIBLE ORDER

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the Gospels of Matthew, Mark, Luke and John, the Book of Acts, and the Book of Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received. Issued by the American Bible Society, Bible House, Astor Place, New York City.

THE S. S. LESSON

Feb. 25, 1923.

The Parable of the Pounds
Luke 19:11-26.

Golden Text: He that is faithful in that which is least, is faithful also in much. Luke 16:10.

This parable resembles that of the Talents in Matt. 25. But the points of likeness are out-weighed by the points of difference, so that it is out of the question to consider the two as different versions of one and the same parable. To treat them as such would be to impugn the trustworthiness of the Evangelists as witnesses to the Lord's words.

This one was spoken to the multitude that gathered about Him in Jericho, perhaps while yet in the house of Zacchaeus. It was "added" to His statements occasioned by the Publican's conversion and it was spoken by way of correcting wrong expectations in the minds of the people. He was on His way to Jerusalem there to fulfill His present mission on earth by death on the cross, while the people thought it was a throne that awaited Him there. They supposed that this public journey to the capital city attended by so many miracles and impressive discourses was leading up to His assumption of His Kingship and the introduction of the Messianic Kingdom of temporal splendor. His reference to the coming of the Son of Man, (v. 10) added vividness to their expectation and Jesus, reading their thoughts, hastened to direct them along a different course.

This setting determines the interpretation of the parable. Jesus Himself is the "certain nobleman" who must first obtain His right to the Kingdom and bide the appointed time before He can return to take possession. Therefore not "immediately" was the Kingdom of God to appear. Those who are to reign with Him when He comes will in the meantime be given opportunity to prove their fitness for this distinction by faithfulness in minor positions of trust.

The figure employed was quite easily intelligible to His hearers. From that very city Archelaus, who had built there a magnificent royal palace, had made just such a journey to Rome to receive authority to rule over the province. Some of the details of the parable probably receive their coloring from this parallel in the local history.

The ten servants were all given the same amount to trade with, while in the parable of the talents the amounts differed according to the several abilities of the servants. The initial gift to each believer is the same. It is the free gift of God's grace—the gift of salvation. It is a pound to be traded with, to be put to good use not for one's self alone but for the good of others and the glory of God. Paul reminds the Philippians that having received this gift of salvation they are to work it out, not as in the sight of man but of God "who worketh in you both to will and to work for his good pleasure." Phil. 2:12, 13, Is it a far-fetched application to think of the pounds only by the faithful servants as representing other souls won and blessed with salvation through their testimony.

The pound laid away in a napkin is like the light put under a bushel, giving no light and being itself smothered. To keep the gift of salvation in hiding shows lack of appreciation, is dishonoring to the Giver and results in eternal loss. The case set forth in Heb. 6:4-6 seems to be like this. There we see blessings offered, in a measure communicated and tasted, but in the end turned away from, with the result of irremediable loss. They tasted of the heavenly gift, of the good Word of God, and of the powers of the age to come, but turned their backs upon it all. The unprofitable servant accepted from the hands of his master the proffered pound, received his charge, heard the good words promising his return as a king with power to reward, and thus in thought may have tasted of his master's plans and prospective glory. But there was an admixture of bitterness in the taste. He was at heart only a bondservant of a master whom he had not learned to respect for his good qualities as a master, much less to love. Paul and the rest of them never tired of calling themselves the bondservants of Jesus, but it was to them a sweet thought to be owned, body and soul, by one whom they loved supremely. Jesus applies the term friends to His servants and as such He takes them into His confidence regarding the Father's plans and purposes (John 15:15) making exception only of that which He, the Father, "has set within His own authority." Acts 1:7.

The parable brings before us an other class, viz., those citizens who hated the nobleman and did not want to have him reign over them. These plainly correspond to whom Jesus came as to His own and they received Him not. John 1:11. He came as their promised Messiah of whom prophecy said that He should sit on the throne of David and of His kingdom there should be no end. But He was despised and rejected by them and to this day they as a people maintain the same attitude toward Him. In a wider sense the whole human race is His own. The earth is Jehovah's and the fulness thereof; the world and they that dwell therein. Ps. 24:1. And in this wider sphere Jesus' claim to kingship is rejected by large numbers who will not have Him to rule over them. According to His own prophetic announcement and the further revelation of the Spirit through the apostolic writings, this opposition to His reign will finally head up in the Antichrist and his deceived followers—"the lawless one whom the Lord Jesus shall slay with the breath of His mouth and bring to nought by the manifestation of His coming." II Thess. 2:8.

The Son of man shall send forth His angels and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into the furnace of fire; there shall be weeping and gnashing of teeth.

Then shall the righteous shine forth as the sun in the kingdom of their Father. Matt. 13:41-43.

THE C. E. TOPIC

Feb. 25, 1923.

What Are Some Temptations to Lie, and How to Overcome Them.
Prov. 12:17-22.

Jesus speaking of Satan, said: "He is a murderer from the beginning and standeth not in the truth because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father thereof."

These words of the Savior suggest two inferences that are uncomfortable to contemplate for the untruthful. The one is that he who does not stick to the truth stands in close relationship to Satan. Jesus applies this corallary to the opposing Jews when He said, "Ye are of your father the devil and the lusts of your father it is your will to do."

The other inference is that lying stands in the same category with murder and in close relation to it. This is the thought underlying the old fable about the animals which at their request were taught to change their voices and then used this power in deceiving those whom they wanted to kill and devour. Like the animals in the fable so men with evil designs use lying deception to lure their intended victims to destruction. And not only does lying lead on to other forms of sin, but is usually resorted to cover up wrong doing after it has been committed. Oliver Wendell Holmes says, "Sin has a great many tools, but a lie is a handle that fits them all," and v. 20 in our Bible passage says, "Deceit is in the heart of them that devise evil."

The temptation to use falsehood arises as a rule out of the desire to gain some selfish personal advantage. It may even be that a person feels himself entitled to more than he is getting and thinks a false statement justified to counterbalance unjust treatment and to get what he thinks is unjustly withheld from him. It was this thought that Satan put into the mind of man in Eden causing them to believe his lie and to act upon it. They allowed themselves to doubt the truthful warning of God's love and believed the lying deceiver.

Whatever may be the thought that suggests a resort to falsehood, such a course is never justified. There are no white lies. They may appear so at the time but the appearance no more makes them so than Satan's appearing as an angel of light makes him anything but the prince of midnight darkness. Lying lips are an abomination to Jehovah, but they that deal truly are His delight.

If ever there is any advantage gained by the use of falsehood it is only temporary. Our text says, "A lying tongue is but for a moment." Sooner or later the supposed gain turns into fearful loss. God is not mocked: for whatsoever a man soweth that shall he also reap. The story of Jacob of old, rightly read, illustrates this: His resort to deception and cross lying was like the bird of evil omen that came home to roost. Another adage says, "Honesty is the best policy;" and so is truthfulness. But it is more than good policy: it is a Christ-like principle that makes for peace of conscience and spiritual satisfaction.

In the years of chilhood a lively imagination oftenis responsible for the making of exaggerated and consequently false statements. Wisely dealt with such a tendency in a child can and should be kept from becoming a habit in after years. Oh, how often parents and caretakers of children miss it in this respect. To treat a child's statement which expresses its fancy rather than the facts of the case, as though it were a deliberate falsehood or lie may do the child a great injury. But on the other hand the love of truth for truth's sake and the sake of Him who is the Author of truth may be early cultivated and the habit of truthfulness formed. Nowhere is right habit of greater importance than in the matter of always speaking and acting the truth.

How to overcome the temptation? A look into the face of Jesus will always give strength to gain the victory over evil. No evil thought can abide that look. Remember the preamble to the C. E. pledge, "Trusting in the Lord Jesus Christ for strength." He who was tempted like as we are, yet was without sin because he had divine power not to yield to temptation, can and will give each one of us the victory over self, over the world, the flesh, and the devil.

The straight path is in every case the shortest way to the right goal, and if we walk with Him He will be sure to lead us along that way. "He walks with me and He talks with me," and "A little talk with Jesus makes it right, all right."

RELIEF NOTES

(Conducted by Vernon Smucker)

The Mennonite Central Committee has under consideration the question of sending more workers to Russia. More definite announcement may be made following a meeting of the Executive Committee at Philadelphia, on February 10. Meanwhile, if there are those who wish to make application to go as workers the Committee will be glad to hear from you. Only applicants of certain definite qualifications and types will be considered. Those to be sent, if any, must possess mechanical and administrative ability, should be able to speak German, and capable of organizing and directing work in a large way. They should be at least 25 years of age, preferably single, and willing to stay for several years if necessary. Anyone capable of meeting these qualifications, at least in a large measure, should communicate at once with the secretary of the Committee, Levi Mumaw, Scottdale, Pa.

A letter from Bro. G. G. Hiebert, who is in charge of the tractors working for our Unit in Russia, says that the work is going nicely, but that it is being somewhat hindered on account of a very abundant rainfall. At the date of writing (Dec. 22) he reports that they had already plowed 4400 acres, and about 714 acres had been seeded by the Unit. He reports favorable indications for a good crop next year.

The following news release has been sent to the papers of Pennsylvania, Indiana and Kansas, by

the press department of the A. R. A. It refers particularly to our Mennonite work in South Russia. Only extracts of the report are here given.

Moscow, Russia.—By Mail—The American Mennonite Relief Committee, in affiliation with the American Relief Administration, is feeding 18,000 children and adults in Russia. As the food shortage approaches its crest in the late winter and early spring, the number will be increased.

Most of the feeding, which is under the direction of Alvin J. Miller is in the Ekaterinoslav Goubernia in the Southern Ukraine. A limited amount is carried on at Samara and Arenburg. In addition to the feeding in open kitchens, the Mennonites, since they have entered Russia have distributed more than $100,000 worth of food packages.

The funds to Mr. Miller for general relief come through the Mennonite Central Committee, with executive office at Scottdale, Pennsylvania. The organizations subsidiary to the Central Committee are: Mennonite Relief Commission for War Sufferers, Scottdale; Emergency Relief Commission of the General Conference, Eastern Mennonite Board of Missions and Charities, Lancaster, Pa.; the Krimmer Mennonite Brethren church, Chicago; the Mennonite Brethren church of North America, Hillsboro, Kansas, and the Pacific Branch of the Relief Committee for the Suffering Mennonites in Russia, Reedley, California.

February 2, 1923.

A CORRECTION

In Dec. statement there slipped in an error from copying out of the book into the statement. It should read from Junior Endeavor, Newton, Kan., $20.00, instead of $10.00.

CONTRIBUTIONS

Contributions Received by the Ex. Com. of Mission Societies during Jan., 1923.

Mission Workers, Moundridge, Kan., Caroline, India, $70; do., Samuel, India, $60; Sew. Soc., Bergtal, Pawnee Rock, Kan., Evangelist, India, $50; Sew. Soc., Bergtal, Corn, Okla., Orphan, India, $30; Ladies' Aid and Miss. Soc., Bethany, Quakertown, Pa., Orphan, India, $30; Sr. Sew. Soc., Halstead, Kan., Orphan, India, $25; do., two orphans, India, $60.

For Russian Relief:

Sew. Soc., Bethel, Hydro, Okla., $10; Boys' S. S. Class, Upland, Calif., Food Draft, $10; Sew. Soc., Sichar, Cordell, Okla., do., $20; Young Ladies' S. S. Class, Upland, Cal., do., $10; do., Orphanage, Breslau, Germany, $35.

For General Treas., Foreign Mission:

Ladies' Aid, West Swamp, Quakertown, Pa., $25; Sew. Soc., Medford, Okla., $105; Sew. Soc., Bruderthal, Hillsboro, Kan., $20; Sew. Soc., Bergtal, Corn, Okla., $100; Sew. Soc., First Menn. ch., Newton, Kan., $25; Sew. Soc., Arlington, Kan., $13.25; Sew. Soc., Salem ch., Dalton, Ohio, $12; Sew. Soc., Gretna, Man., $70.55; Sew. Soc., Herold ch., Bessie, Okla., $28.60; Sew. Soc., Reedley, Cal., $50.

For General Treas., Home Missions:

Sew. Soc., First Menn. ch., Newton, Kan., $15; Sew. Soc., Arlington, Kan., $13.25; Sew. Soc., Reedley, Calif., $60; Sew. Soc., Bergtal, Corn, Okla., G. M. Baergen, Altoona, $10; Girls' S. S. Class, Bruderthal, Hillsboro, Kan., Girls' School, China, $4.45; Sew. Soc., Upland, Calif., for Mrs. R. Petter, $7.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

JANUARY RECEIPTS FOR FOREIGN MISSION

General Gifts

Emmanuel ch., Aberdeen, Ida., $23.51; Katie M. Smith, Bloomfield, Iowa. 5; Dorcas Soc., Wayland, Iowa, $50; S. S. Salem Zion, ch., Marion, S. Dak., $25; S. S. Salem ch., Dalton, Ohio, $85.15; First Menn ch., Mt. Lake, Minn., $61.28; Salem Zion ch., Marion, S. Dak., $67.82; S. S. Monroe, Wash., $43.61; Bethel ch., Perkasie, Pa., $20.56; Bethlehem ch., Bloomfield, Mont., $69.55; Peter J. Stucky, Moundridge, Kan., $15; S. S. & Menn. ch., Wadsworth, Ohio, $20.23; J. & L. Krehbiel, Moundridge, Kan., $50; S. S. Menn. ch., Buhler, Kan., $125; Bethel ch., Inman, Kan., $63.26; Menn. ch., Goessel, Kan., $15; S. S. Garden Twp. ch., Moundridge, Kan., $26.55; Sen. C. E. Soc., Berne, Ind., $17.75; Mission Boxes, Berne, Ind., $3.61; Birthday Money, Berne, Ind., $.06; S. S. Class, Careful Gleaners, Berne, Ind., $56.02; Balance Bank account, Berne, Ind., $12.59; Christmas Serenaders, Berne, Ind., $2; Hoffnungsfeld ch., Moundridge, Kan., $45; Friend, $6; Lisette Kinsinger, Collinsville, Ohio, $10; Menn. ch., Trenton, Ohio, $81; Bethesda ch., Henderson, Nebr., $157.96; West Zion ch., Moundridge, Kan., $112.36; A. J. Schmidt, Whitewater, Kan., $5; Alexanderwhol ch., Goessel, Kan., $279.15; S. S. Wayland, Iowa, $106.91; S. S. Menn. ch., Summerfield, Ill., $35; S. S. First Menn. ch., Reedley, Calif., $147.29; J. H. Ediger, Inman, Kan., $25; Menn. ch., Lind, Wash, $10.08; Jr. C. E. Soc., Upland, Calif., $15.03; Sister Hillegonda's S. S. Class, Newton, Kan., $3; Menn. ch., Goessel, Kan., $46; West Zion ch., Moundridge, Kan., $40; S. S. Johannestal ch., Hillsboro, Kan., $44.51; Menn. ch., Deer Creek, Okla., $35.34; Christian ch., Moundridge, Kan., $37.15; Sewing Soc., Laird, Sask., $50; S. S. Christmas Missionary Offering, Berne, Ind., $1,026.78; Mission Boxes, Berne, Ind., $1.10; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., $151.35; P. P. Janzen, Bingham Lake, Minn., $17; S. S., Alsen, N. Dak., $4.87; Normal Class, First Menn. ch., Newton, Kan., $13; Small Children S. S. Class, Lehigh, Kan., $12.17; Bethel College, ch., Newton, Kan., $61.56; Henry T. Reimer, Holmesville, Nebr., $50; Menn. ch., Hillsboro, Kan., $60.55; Bergtal ch., Corn, Okla., $13.08; Mary Priheim, Monroe, Wash., $6.50; Menn. ch., Lake Charles, La., $11.09; Sichar ch., Cordell, Okla., $15.15; Jr. C. E. Soc., Donnellson, Iowa, $4; Herold ch., Bessie, Okla., $10.73; S. S. & ch., Pratum, Ore., $4.50; S. S. First Menn. ch., Newton, Kan., $1.71; Menn. ch., Upland, Calif., $48.36; S. S. Hereford ch., Bally, Pa., $57.53; Arlington ch., Kan., $8; S. S. Zion ch., Donnellson, Iowa, $21.98; Friend, Davenport, Iowa, $82; B. F. Welty, Tacoma, Wash., $50; Friend, Beatrice, Nebr., $25; S. S. Salem ch., Marion, S. Dak., $150; S. S. Mission ch., Hutchinson, Kan., $19.05; P. H. Klassen, Harlingen, Texas, $10; J. H. Von Steen, Beatrice, Nebr., Int. on Legacy, $280; S. S. Bethel ch., Wolf Point, Mont., $47.65; K. M. Krehbiel, Halstead, Kan., $200; Mission ch., Los Angeles, Calif., $42.39; S. S. Escondido, Calif., $18.29; C. E. Soc., Bethel ch., Inman, Kan., $21.89; C. E. Soc. West Zion ch., Moundridge, Kan., $45.25; Friend, American Falls, Ida., $10; John T. Neufeld, Chicago, Ill., $10; Sisters of Bethel Hospital, Newton, Kan., $42; Aaron G. Good, Denver, Pa., $15; A. Habegger, Busby, Mont., refund, $50; Jacob Amstutz, Pulaski, Iowa, Liberty Bond, $500; Bethel ch., Inman, Kan., $34.55; Menn. ch., Pulaski, Iowa, $14.05; Menn. ch., Fairmead, Calif., $15; Bergtal ch., Pawnee Rock, Kan., $52.51; Mrs. August Leisy Fund, Wisner, Nebr., $50; Ladies S. S. Class, Fortuna, Mo., $19.77; John W. Tschetter, Carpenter, S. Dak., $20; Lydia L. Smith, Bloomfield, Iowa, $5; W. F. Wilkowske and family, Calumet, Okla., $10; H. H. Harmes, Whitewater, Kan., $20; S. S. Fortuma, Mo., $13.76; S. S. Menno ch., Schrag, Wash., $25; Peter Eck, Sen. Meno, Okla., $100; S. S. Laird, Sask, $50; Heinrich Schulz Legacy, Buhler, Kan., $28.80; S. S. City ch., Beatrice, Nebr., $146.22; Total, $6,314.52.

Special Fund

Friendship S. S. Class, Upland, Cal., Orphan, $15.; C. E. Soc. Salem ch., Dalton, Ohio, Worker, $100; J. A. Schmidt, Reedley, Calif., Orphans, $60; Mrs. Delzell & Mrs. King, Pulaski, Iowa, Orphan, $30; C. E. Soc., Philadelphia, Pa., Orphan, $10; G. B. Regier, Chouteau, Okla., $30; Friend, Berne, Ind., Enlarge Janjgir ch., $250; Friend, Berne, Ind., Enlarge Janjgir ch., $250; Friends, Untainted Children, Champa, $2; Onecho Union S. S. Class, Almota, Wash., Orphan $60; Mary Sperling, Goessel, Kan., Orphan, $25; Alexanderwhol ch., Goessel, Kan., Teacher, $75; Delta Alpha S. S. Class, Wayland, Iowa, Untainted Children, $10; S. S. Class, Wayland, Iowa, Tainted Children, $5; Bible Class, Reedley, Calif., Orphan, $30; C. E. Soc., Pulaski, Iowa, Orphan, China, $50; S. S. Johannestal ch., Hillsboro, Kan., Orphan & Biblewoman, $90; J. H. Schmidt, Gotebo, Okla., Orphan, $30; Sundria Soc., Bethel College ch., Newton, Kan., Orphan, $30; Emma L. Gross, Plumsteadville, Pa., Orphan, $30; Mrs. M. A. Bechtel, Bally, Pa., Orphan, $30; C. E. Soc., Henderson, Nebr., Orphan, $30; C. R. Voth, Canton, Kan., Orphan, $25; Mrs. A. B. Becker, Meno, Okla., Biblewoman, $10; Y. P. S., Bethany ch., Quakertown, Pa., Orphan, $12.50; English Bible Class, Reedley, Calif., Orphan, $30; C. E. Soc., Wisner, Nebr., Orphan, $25; C. E. Soc., Emmaus ch., Whitewater, Kan., Orphan, $35.50; Menn. ch., Inola, Okla., teacher, $45; Ebenezer & St. John Mission Soc., Bluffton, Ohio, Orphan, $60; Gerhard Zerger, Moundridge, Kan., Teacher, China, $100; S. S. Munich, N. Dak., Teacher, $66.80; Mission Soc., Summerfield, Ill., Biblewoman, $40; H. H. Epp, Henderson, Nebr., Worker, $136; S. S. Allentown, Pa., Orphan, $20; Mrs. J. W. Kliewer's S. S. Class, Bethel College, ch., Newton, Kan., $18.49; Total, $2,061.29.

India's New Station

C. E. Soc., Menn. ch., Hillsboro, Kan., $140; C. E. Soc., Corn, Okla., $28.66; C. E. Soc., Bethel ch., Fortuna, Mo., $68.50; Tabor ch., Goessel, Kan., $49.50; Aletta H. Krehbiel, Clarence Center, N. Y., $10; C. E. Soc., Zion ch., Donnellson, Iowa, $35; Flatland ch., Quakertown, Pa., $35; C. E. Soc., Ebenezer ch., Mt. View, Okla., $2; C. E. Soc., Bethel ch., Mt. Lake, Minn., $15; C. E. Soc., Bethesda ch. Henderson, Nebr., $100; C. E. Soc., Carnduff, Sask., $11.15; C. E. Soc., Deep Run, Perkasie, Pa., $5; Y. P. S. S. Class, Summerfield, Ill., $39.05; C. E. Soc., Upland, Cal., $1.50; C. E. Soc., Tiefengrund, Sask., $19; Total, $633.36.

Girl's School

Ladies Mission Soc., First Menn. ch., Bluffton, Ohio, $10.

Russian Bible Fund

Alfred Wiebe, Upland, Calif., $25.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

January 1, 1923, Bal. in Bank, $407.72

Receipts during January:

Treasury for General Gifts....	$ 6,314.52
Treasury for Special Gifts....	2,061.29
Treasury for New Station....	633.36
Treasury for Girl's School....	33.60
Treasury for Russian Bibles	25.00
Total receipts during the month	$ 9,067.77
Balance and total receipts..	$ 9,475.49
War Savings Stamps paid..	1,135.50
	$10,610.99
Received one Liberty Bond....	$ 500.00
Paid on Debt	1,228.65
Paid during the Month	7,378.52
	$ 9,107.17
Bal. in Bank on Feb. 1, '23	$ 1,503.82

Gratefully acknowledges,

Whitewater, Kansas.

J. G. Regier, Asst. Treas.

On February 1st Our Board has a debt of $11,000, which is borrowed and owes $2,000 on the P. A. Kliewer house, which amount Bro. Kliewer has borrowed.

FOR HOME MISSIONS
December and January.

General Fund

P. C. Jantz, Ruff, Wash., $10; Wayland, Ia., ch., $78.73; Pulaski, Ia., Jr. Endeavor soc., $5; Clovis Oberli, West Unity, O., $10; Garden Tp. ch., Hesston, Kan., $9.18; Swiss churches, Bluffton and Pandora, O., $700.00; Monroe, Wash., ch., $68.76; West Zion ch., Moundridge, Kan., $53; First Menn. ch., Aberdeen, Ida., $26.25; Lydia L. Smith, Bloomfield, Ia., $5; Katie M. Smith, do., $5; Hoffnungsfeld-Eden church, Moundridge, Kan., $177; Herold ch., Bessie, Okla., $12.81; Springfield ch., Pleasant Valley, Pa., $10; Bethesda ch., Henderson, Neb., $201.08; Oakleaf sew. soc., Mt. Lake, Minn., $20; Grace Ladies' Aid, Pandora, O., $50; Bethel C. E., Inman, Kan., $19.50; Tabor S. S., Goessel, Kan., $50; Mrs. G. Andres, Newton, Kan., $10; Halstead, Kan., ch., $179.27; Swiss ch., Whitewater, Kan., $125.46; Eden ch., Inola, Okla., $33.94; First Menn. ch., Phila., Pa., $86; Johannestal ch., Hillsboro, Kan., $50; Gnadenberg ch., Elbing, Kan., $67.10; Zion ch., Donnellson, Iowa, $40; J. P. Andres, Beatrice, Nebr., $25; Bergtal ch., Corn, Okla., $70; Salem ch., Freeman, S. D., $198.23; First Menn. ch., Newton, Kan., $328.57; Salem ch., Dalton, O., $64.97; Salem Ladies' S. S. class, Dalton, O., $5; Pulaski, Iowa, ch., $54.08; Deep Run, Pa., ch., $20; Sr. C. E. soc., Berne, Ind., $30.80; mission boxes, Berne, Ind., $6.80; part of Thanksgiving offering, Berne, Ind., $1,178.86; friends and fellow-workers, Dodge City, Kan., $15; John H. Ensz, Visalia, Cal., $10; Bethlehem ch., Bloomfield, Mont., $38.50; D. G. Dyck family, La Manda, Cal., $20; Anna R. Bachman, Bloomfield, Ia., $5; Christian ch., Moundridge, Kan., $22; First Menn. S. S., Bluffton, O., $103; Paso Robles, Cal., ch., $41.20; Bethany ch., Freeman, S. D., $70.44; Lizzie C. Ruth, Upland, Cal., $10; Sichar ch., Cordell, Okla., $9.80; First Menn. ch., Bluffton, O., $100; Herbert, Sask., ch., $75.52; Grace ch., Pandora, O., $27.61; San Marcos ch., Paso Robles, Cal., $27.85; Eicher ch., Noble, Iowa, $79.34; Summerfield, Ill., ch., $60; a friend, Halstead, Kan., $25; First Menn. ch., Upland, Cal., $38.37; Bethel College ch., Newton, Kan., $224.31; Friedensberg ch., Avon, S. Dak., $35.05; Woodlake, Cal., S. S. and ch., $18.90; Pratum, Ore., S. S. and ch., $17; Bethel ch., Fortuna, Mo., $47.30; Beatrice, Nebr., C. E. soc., $15; Salem Zion ch., Marion, S. D., $22; Mrs. Ed. Baumgartner, Ft. Wayne, Ind., $5; Bethel ch., Perkasie, Pa., $15.30; Escondido, Cal., ch., $8.50; Trenton, Ohio, ch., $54; Morse, Sask., Mennonites, $2; Lehigh, Kan., ch., $10.05; Emmaus ch., Whitewater, Kan., $205.76; Salem S. S., Wisner, Nebr., $20.84; Hoffnungsau ch., Inman, Kan., $32; Wadsworth, Ohio, S. S. and ch., $20.23; First Menn. ch., Mt. Lake, Minn., $43.96; Ebenezer ch., Mt. View, Okla., $26.55; Young Ladies' Miss. soc., Bluffton, Ohio, $20; two friends, Paso Robles, Cal., $20; Menn. mission ch., Los Angeles, Cal., $104.77; Canton, Kan., ch., $59.19; Hydro, Okla., sew. soc., $7; Zionsville, Pa., sew. soc., $13.76; Halstead, Kan., Jr. sew. soc., $14.65; Bethel College sew. soc., Newton, Kan., $29; Berne, Ind., sew. soc., $50; Summerfield, Ill., S. S., $25; G. J. Voth, Choteau, Okla., $50; Salem S. S., Dalton, Ohio, $26.91; West Zion S. S., Moundridge, Kan., $54.60; Laird, Sask., sew. soc., $25; Jacob Snyder, Altoona, Pa., (time and trav. exp. for Board Meeting), $63; First Menn. S. S., Reedley, Calif., $103.63; Young Men's S. S. class, Wayland, Iowa, $9.40; Menno, Wash., ch., $8.18; Faithful Followers S. S. class, Upland, Cal., $20; Swiss S. S., Whitewater, Kan., $92.09; First Menn. S. S., Mt. Lake, Minn., $17.35; Hoffnungsau S. S., Inman, Kan., $18.14; H. A. Claassen, Beatrice, Nebr., $25; Lydia Dirks, Los Angeles, Cal., $15; Salem ch., Ruff, Wash., $10.14; birthday gifts, Sister Hillegonda's S. S. class, Newton, Kan., $3; anon., Newton, Kan., $5; Salem S. S., Marion, S. D., $52.32; Bethany Y. P. S., Quakertown, Pa., $10; Bethel College Jr. Endeavor, Newton, Kan., $20; Bruderdal S. S., Hillsboro, Kan., $58.65; Donnellson, Iowa, Jr. Endeavor, $3.50; Alfred Wiebe, Upland, Cal., $10; Mrs. August Leisy mission fund, Wisner, Nebr., $50; Saron S. S., Orienta Okla., $30; Escondido, Cal., S. S., $18.29; Bethel College Volunteer Band Quartet, Newton, Kan., $5; John W. Tschetter, Carpenter S. D., $20; Bethel Hospital sisters, Newton, Kan., $42; P. Neufeld's daughters, Niverville, Manitoba (for J. J. Voth), $26.50; John H. von Steen Co., stock, Beatrice, Nebr. (dividends), $195.50.

City Missions

West Zion S. S., Moundridge, Kan., $61.51; Laird, Sask., sew. soc., $10; white gifts, Mrs. D. C. Bixel's S. S. class, Bluffton, Ohio, for Chicago, $15; Young Men's S. S. class, Wayland, Iowa, do., $28.50; a friend, Wadsworth, O., do., $25; Hereford Ladies' Aid, Bally, Pa., for Altoona, $30; Johannestal C. E. soc., Hillsboro, Kan., do., $5; do., for Los Angeles, $5; Ebenezer S. S., Bluffton, O., for Hutchinson, $25.

Jewish Mission

Bethlehem ch., Bloomfield, Mont., $38.50; Laird, Sask., sew. soc., $10; Alfred Wiebe, Upland, Cal., $20.

Total receipts during the two months	$7,392.75
Cash on hand, Dec. 1	57.56
Total disbursements during the two months	6,060.57
Balance on hand at bank, February 1, 1923	1,389.74

No unpaid orders on hand Febr. 1. It is with special gratitude to God and all our contributors that I am closing this report with the statement that all orders have been paid up to date and that there is a cash bank balance on hand of $1,389.74 to meet the incoming orders. May God bless both the gifts and the givers.

J. E. Amstutz, Treas.,

Trenton, Ohio.

EMERGENCY RELIEF COMMISSION

For January, 1923

Sr. C. E. soc., Berne, Ind., $1; Abr. Janzen, Mt. Lake, Minn., $50; First Menn. ch., do., $113.85; Salem ch., Munich, N. Dak., $50.10; First Menn. ch., Shafter, Cal., $25.04; Bethel Jr. soc., Inman, Kan., $47.10; anon., Dallas, Oreg., $100; Sichar Menn. ch., Cordell, Okla., $37; anon., Beatrice, Nebr., $50; Herold Menn. S. S., Morden, Man., $17; P. D. Schroeder, Drake, Sask., $8.50; P. C. Jantz, do., $2; C. C. Jantz, do., $5; P. G. Harms, do., $1; E. C. Harms, do., $1; A. F. Schroeder, do., $2; R. C. Schroeder, do., $1; Carnduff Menn. ch., Sask., $18.11; Ebenezer Jr. Soc., Mountain View, Okla., $17.18; Bethlehem Menn. ch., Bloomfield, Mont., $69.55; Bethel Menn. S. S., Wawaka, Tex., $30; San Marcos ch., Paso Robles, Cal., $23.44; Peter J. Stucky, Moundridge, Kan., $15; P. P. Unruh, Newton, Kan., $10; J. J. Thieszen, Newton, Kan., $20; First Menn. ch., Newton, Kan., $922.16; Gerhard Wiens, Newton, Kan., $10; Sister Maria Froese, Newton, Kan., $10; First Menn. ch., Reedley, Cal., $100; Deer Creek, Oklahoma, $31; Friedenstal Menn. ch., Tampa, Kan., $87.49; Bethel College ch., Newton, Kan., $40.77; Salem Menn. ch., S. S., Freeman, S. Dak., $56; Ed. J. B. Waltner, do., $5.00; Springfield Menn. S. S., $17.10; J. H. Schmidt, Gotebo, Okla., $30; Inman Menn. ch., Kan., $40; Bergfeld Menn. ch., Mountain Lake, Minn., $137.13; First Menn. ch., Newton, Kan., $20; ZoarMenn . ch., Goltry, Okla., $26; Trenton Menn. ch., Ohio, $12; Chris Latschars, Deer Creek, Okla., $48; P. H. Reimer, Medford, Okla., $28.10; Peter Miller, Marion, S. D., $25; Jacob Stoesz, Butterfield, Minn., $50; Zion Menn. ch., Donnellson, Iowa, $24.02; Sam. Schultz, Hillsdale, Okla., $11; Herold Menn ch., Bessie, Okla., $17.50; brothers and sisters, Oakley, Okla., $10; S. Blumf. S. S. Dist. do., $4.21; Good Hope S. S. Dist., do., $5.17; Fred Komora, Schwenksville, Pa., $10.50; Mrs. Benj. Frey, Goessel, Kan., $10; First Menn. ch., Philadelphia, Pa., $3; anon., Redfield, S. D., $10; Pretty Prairie Menn. ch., Kan., $8.50; Jonas A. Stucky, Pretty Prairie, Kan., $10; C. D. Krehbiel, do., $10; Jonathan R. Goering, do., 20; John Goering, do., $10; Mrs. Jacob J. Graber, do., $10; P. A. Graber, do., $10; Mrs. Joseph Preheim, do., $10; Henry S. Voth, Goessel, Kan., $10; First Menn. S. S., Aberdeen, Ida., $28.80; do., $15.90; Hebron Menn. ch., Buhler, Kan., $73.68; Menn. S. S., Woodlake, Cal., $18; Christmas collection, Menn. Arapahoe Indian Mission, $8.68; Corn. Voth, Buhler, Kan., $10; John K. Regier, do., $10; John W. Penner, Hillsboro, Kan., $10; anon., Newton, Kan., $10; anon., First Mennonite ch., Berne, Ind., $50; Laird Menn. ch., Sask., Canada, $38.45; do., sewing soc., $16.10; Sister Maria Froese, Newton, Kan., $10; J. J. Stucky, Moundridge, Kan., $20; Herman Winsinger, Pretty Prairie, Kan., 50c; Rosthern Menn. ch., Canada, $40.70; Laird S. S., Sask., Canada, $51.30; anon., Laird, Sask., Canada, $8; S. S. class, Menn. ch., Moundridge, Kan., $10; John Hierstein, Summerfield, Ill., $5; Paul P. Grosz, Bridgewater, S. D., $15; Menn. S. S., Ransom, Kan., $17.25; Friedensfeld Menn. ch., Lorena, Okla., $20.18; Menn. ch., Los Angeles, Cal., $64.35; Bergtal Menn. ch., Corn, Okla., $28; Johannes Busenitz, Whitewater, Kan., $60; J. A. Busenitz, do., $25; Katharina Gaeddert, Newton, Kan., $10; J. K., Penner, Beatrice, Nebr., $20; Friedensberg Menn. ch., Avon, S. D., $95; Martha Goerz, Newton, Kans., $10; C. W. Claassen, do., $15; Prof. C. C. Janzen, do., $20; Maria Distio, Kansas City, Mo., $10; J. J. Mindel, Freeman, S. D., $25; A. W. Reimer, Newton, Kans., $10; J. M. Waltner, Freeman, S. D., $10; First Menn. ch., Mountain Lake, Minn., $74.90; Menn. ch. S. S., Freeman, S. D., $69.72; Mrs. Magdalene S. 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Horsch, Upland, Calif., $5; Menno Beutler, do., Kate Dettweiler, Alta Loma, Calif., $1; Helen Haury Kintzi, Calif., $5; Rev. J. Kaufman, Freeman, S. Dak., $2; Rev. Wm. Bonekemper, Long Beach, Calif., $1; Mrs. E. Goerz-Kauffman, Calif., $10; Mrs. Helen Goerz, $10; friend, $1; Peter Graves, Goessel, Kan., $10.50; J. K. Regier, Buhler, Kan., $20; P. & L. Waltner, Pretty Prairie, Kan., $10; Inman Menn. ch., Kan., $14; Burrton Menn. ch., Kan., $21.75; Herold Menn. ch. Bessie Okla., $34.13; Mrs. J. P. Kaufman, Marion, S. Dak., $5; John C. Kaufman, $5; Bethesda Menn. ch., Marion, S. Dak., $81; Emmaus Menn. ch., Whitewater, Kan., $357.50; W. H. Entz, Elbing, Kan., $100; anon., Newton, Kan., $20; John P. Claassen, Newton, Kan., $10; Sr. Ida Epp, Mountain Lake, Minn., $10; J. J. Thieszen, Newton, Kan., $250; J. W. Wedel, Goessel, Kan., $20; Halstead Menn. ch., Kan., $75.90; Johannestal Menn. ch., Kan., $100; Gerhard Wiens, Wisner, Nebr., $10; Lehigh Menn. ch., Kan., $17; C. H. 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For Russia, $8,818.38; for Food Drafts, $1,140; for Germany, $228; Near East Relief, $72.25; Fluechtlinge Chapel. $5.00; Poland, $11.00; Bibles to Russia, $5.17; Tractors, $525. Total, $10,804.80.

Jan. 1st, 1923, Balance	$ 80.51
Receipts during Jan.	10,804.80
Total	$10,885.31
Paid out during Jan.	$10,708.85
Balance February 1st, 1923	$176.46

Respectfully submitted,

C. F. Claassen, Treas.

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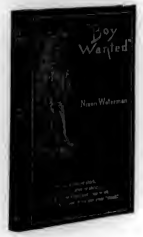

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. FEBRUARY 22, 1923. No. 8

IN MENNONITE CIRCLES.

Miss Talitha Neufeld, missionary to China, home on furlough, will shortly return to her field of labor.

The Mennonite congregation of Normal, Ill., Rev. William H. Grubb, pastor, is planning the building of a new church this spring.

Rev. John M. Franz, pastor of the Bloomfield, Montana, Mennonite church, tendered his resignation at New-year. He will be succeeded by Rev. Baergen.

Rev. L. L. Miller, pastor of the Wadsworth Mennonite church, is preceding his morning sermon with an address to the children. This results in more of the young people remaining for the morning service, after the close of the Sunday-school session.

It is with sincere sorrow that we chronicle the death of Anna Rittenhouse Fretz, the wife of Rev. Allan M. Fretz, at Perkasie. Our sympathy is herewith extended to the bereaved family.

Mr. Hofer, who, with his wife are conducting Relief work in Russia, among our brethren under the auspices of the American Mennonite Relief, writes under date of December 20, 1922: "Right upon the heels of the need of bread follows the need of clothing. Shortage of clothing has learned many old and young mothers and grandmothers to operate the old-fashioned spinning-wheel as long as wool was available, but now in many homes the last gunnysack has been tailored into shirts, pants and other garments. Mrs. Hofer has organized a class of twelve Christian girls into a Sewing Circle. She meets with them twice a week to sew for the most helpless families."

LECTURES AND WORKERS' CONFERENCE AT BLUFFTON

The week of Sunday, February 4, to Friday, February 9, is a noteworthy one in the history of Bluffton College and of Witmarsum Seminary for this school year, for it was during this time that the annual Bible Lectures were given, and the Christian Worker's Conference held, at these two institutions. Since the establishment of the Seminary, the College has been furnishing the Bible Lecturer, while the younger institution directs the work of the Christian Workers' Conference.

The annual Bible Lectures were given this year by Harris Franklin Rall, Ph. D., D. D., of the Garrett Biblical Seminary, Evanston, Ill. The subject of Dr. Rall's lectures was "What Can I Believe."

Perhaps some have noticed that this is a change from the announcements as they were originally made. The programs had been printed announcing Dr. Henry E. Dosker of the Presbyterian Theological Seminary, Louisville, Ky., as the speaker but shortly before the time when the lectures were to begin, he informed Dr. Mosiman that due to illnes, he would not be able to keep the engagement. In seeking about for someone else, Dr. Mosiman was extremely fortunate in being able to secure Dr. Rall at the eleventh hour.

In discussing his subject, Dr. Rall, as he emphasized, tried to do away with all theorizing in presenting the fundamental facts of the Christian faith. He approached his task not only with the thorough training of the scholar but with an attitude of sincerity and devotion and a reverent Christian spirit, that could not be mistaken. He spoke clearly and plainly and presented the essentials of Christian faith in a way that could not help but strengthen the belief of his hearers and encourage them greatly in the Christian life.

The burden of the messages centered around God and man, and their relations to each other, and to the world, through Jesus Christ. That his addresses were appreciated and interesting as well as helpful was shown by the fact that not only the students, but large numbers of the people of Bluffton and community were present at the meetings, particularly so in the evenings.

The Christian Workers' Conference was also a real success, due on the one hand to the nature of the program and speakers, and on the other to the good attendance which characterized practically all the meetings. These conferences have been drawing more and more people each year and their rightful place as a valuable informational and inspirational aid to Christian workers is becoming more generally recognized.

Mennonite Missions in Africa was the subject for an address by Rev. William Kensinger, a missionary of the Central and Defenseless Conferences. Mrs. S. F. Pannabecker of Bluffton, O., and Rev. W. B. Weaver of Danvers, Ill., gave helpful suggestions on the relations of the church and her young people. The two sessions for a day were given over to each of the other three speakers. Professor P. C. Hiebert of Tabor College, Hillsboro, Kans., who spent some time in relief work in Russia, gave his observations of conditions in that country. Rev. J. W. Kliewer, president of the Mennonite General Conference foreign missionary board, spoke on missions and discussed the aftermath of the war as he saw it on his trip around the world. The program concluded with two addresses on the last day by Rev. P. A. Penner, senior Mennonite missionary to India. One of these was informational in nature and in the other, Rev. Penner presented the challenge of India.

OUR WOMAN'S WORK

Altoona, Pa.—Greetings in His name. I hesitate a little to write this, as I am not sure as to the nature of the article. As was suggested "Woman's Work", we have no such organization here, although work of such nature is done in the visitation work.

There comes to me the thought of the "Cottage Prayer" work, which may answer the purpose. In winter time as a general rule we have one night in the week, namely on Thursday, for such meetings. This meeting we have in various homes. It has a two-fold object, first to uplift Christians in their spiritual life, second, but not least, to win souls for Christ. We try to get places where there are unsaved people, either father, mother, son or daughter. The meetings have been of great blessing to all.

Have had the experience also of seeing men and women come to Christ. Mother and children were coming to Sunday-school, so there was a way to approach the husband and father. We arranged for Cottage Prayer Meeting at the home. After singing some songs, a short message was given. Then a short testimony meeting and we went to prayer. At this time the man was under deep conviction, and we went to talk to him. Satan was trying to hold him. He was trembling all over. After a little while Satan lost out and the man came out for the Lord.

At other times we have had these meetings which resulted in getting attendances to the church services. We praise God for the wonderful guidance that He has shown us.

Pray for us, please, and as the new worker has come that we may be a real blessing to someone else.

Yours in His service,
Mr. and Mrs. G. M. Baergen.

Champa, C. P. India, Nov. 13, 1922—Dear Sisters: Christmas greetings in Jesus' name! How glad I am that Christmas is everywhere where Christians are. Christmas can be happy even without visible gifts, but I am glad that you have helped to add to the Christmas joy of our people by sending them tangible things. In years past when I could be present when boxes for India were packed I always enjoyed it, but to be present at this end where they are unpacked is still a greater privilege. All of us missionaries, the Steiners, Thiessens, Miss Lehman and we were present when our boxes were unpacked. We must have looked like children rejoicing over their Christmas toys, but why should we not? We were too excited to pray a real connected prayer, but God saw our thankful hearts and I cannot but believe that He will reward every one of you for the love that prompted you to give of your time, your means and your

energies to make this joy possible to your dusky brothers and sisters. In the name of all our Christians accept our heart-felt thanks.

And not only for our Christians, but for us you had enclosed a gift. I feel very unworthy of it, because I have thus far borne so little hardships for my Master, for which I should deserve anything. Furthermore we know that your generosity is taxed to the utmost by the Russian need—and yet you have remembered us who live in plenty. But we are not ungrateful. If we might only be faithful out here in representing you people who show us so much love. Meanwhile—thank you with all our hearts for your gifts and your love to us.

We are still plugging away at the language. We have finished the first year's work and have just begun on second. In a general way we can make ourselves understood, but there is still much to learn before we can really speak. We have been helped by your prayers. May each prayer act like a boomerang and bring a blessing upon yourself.

We have had some interesting times here lately. All or nearly all the preachers, teachers, Bible women, and from all our stations and outstations came to Champa to attend the annual short Bible course. There were about sixty-five of them. We had put up about a dozen tents and some other temporary huts for them to live in, with their families. Our compound looked like a veritable ant-hill. Five of the missionaries were the teachers. Following the course we had several days of revival meetings which were well attended, and we trust, really revived those who had become lax.

Last week we attended the semi-annual workers' conference at Korba. If it were not for Bro. Sukau and Wiens' Ford it would be quite an undertaking for us all to travel per ox cart. Korba is about twenty-five miles from Champa. Those are great days when we can all be together and enjoy each other's fellowship. Everyone on the field was present except the Wiens and Sukaus' children who are in the hills at school. We were twenty-two in all, including the little children.

While at Korba we were invited to the wedding of our headmaster of the boy's boarding school at Mauhadei, to one of the teachers of our girls' school at Janjgir. The bride was very beautifully attired in a silk sahri and veil. We were also invited to partake of the wedding dinner. On the morning of the third day several men had come into our bathroom to get the bath-tub. I wondered what they wanted with it but asked no questions. At about noon several of us were strolling to the place where the wedding dinner was being cooked, and there stood our bath-tub carefully covered with a sheet. I lifted it and peeped in and behold! a bath-tub full of cooked rice. (In justice to the cooks be it said that I think it had been washed out at the river.) Well, when the time for the meal arrived we sat down on the floor on rugs in Mr. Sukau's motor shed. The rice was served to us with the hand, meat curry, and cooked dahl (a sort of dry legume) with ladles. We ate with our fingers, and it tasted so good that I forgot all about the bath-tub.

We are impatient to get to work but it will probably be another whole year before we can really do full work. We see so much to do and we are so helpless without the language.

We have a man here who has had two operations recently. First, half of his foot was removed on account of gangrene and when it refused to heal it was amputated a little below the knee. However, gangrene had made such progress that, humanly speaking, it could not heal. We were contemplating another operation, but the man didn't want to consent. He said, "The Lord is powerful. He can heal this leg." "Yes," Miss Lehman said, "the Lord can, and if it does heal it is simply by His power." Now the wound is beginning to heal. Let us pray that his faith may be fully rewarded.

With much love to every one of you, I am,

Yours for needy India,

Mrs. F. J. Isaac.

Janjgir, C. P. India.—Now is the time when the various stations hand in the lists of clothing they need for the work. We, who are to begin the work at the new place in Phuljhar State will also be very glad for some help in this line.

There are practically as many baptized Christians in Phuljhar and surrounding districts (often called the Sukri field, though rightly speaking Sukri is only the name of one of the small villages where Christians live) as there are at the other stations combined, but they are scattered throughout many, many villages, over 44, and so since they were so far from Mauhadei, their nearest mission station, they have not been helped very much. Mrs. Wiens took some things along last year when we toured the district with them, but not a third of the naked little girls and boys in the Christian families received something. Then Mrs. Wiens sometimes gave more to such who came to Mauhadei for Christmas or who sent their children to school, etc., as an incentive to the parents. I think she did very well, and even though she often would have done more but lack of supplies, great distance and other things prevented.

Personally, I think now that it would be unwise to give and help them too much all at once, but need it they certainly do. I cannot well give an estimate in detail, but suppose I say about an amount equal to that of another station. Every sister on the field knows how very much a little bit of clothing helps in winning them a little closer, in teaching them to wear something and being Christian-speaking, decent. Little coverlets, dresses from the smallest size up to adult size, jackets—plain flannel ones are much liked. Those ignorant people wear the little boys either only a shirt, a coat or a dress—rompers they misuse badly, although we tell them again and again. Should anyone want to send patches for sewing quilts, these too are acceptable, for I want to teach as many women as possible to sew, and a plain patch quilt is quite suitable for them in stitching and it gives them joy when it will be for their own bed.

Durnig this, the winter season, it gets very chilly and cool during the nights, particularly so in many places in Phuljhar, nearer the small mountains of which I must write, too, some time. The people live in such poor huts. Here in Janjgir, too, some of the nights had snappy cool breezes, then it is hard for the people.

Teaching and helping these people patiently again and again brings its results. Although some Christian mothers still let their children run naked, even when they have dresses. But there is much encouragement and hope, for how could these middle-aged mothers and fathers change all their attitudes and ideas about cleanliness and their habits all in one short time. Their children and the young Christians grow into maturer followers of Christ in all ways and in them and the coming generations the by-products of Christian living shows plainly.

Just this week my husband and the other members of the building committee started out on a tour to buy the land. We hope, if God prospers all plans, that we can move after New-year's or about that time—live wherever we best can. There will be much work getting a home suitable for the hot season, house, well, etc., but the work among the Christians is almost more urgent. They have been baptized and know that faith in His name brings salvation to their souls—but, alas, though we are very glad they have taken the big step, they are quite ignorant of what Jesus expects of their daily life and character—personal and social. Pray often for us and this work—that strong churches may spring up among these many Christians and that many more may take their stand for Christ.

I did not mean to add so much personal matter to the bit of business, but knowing you so well and your interest in mission work, my pen ran away with me. Mrs. Penner and I are seated at a crude table in front of our tent, writing by lantern light. We, too, are touring with evangelists and Bible women northwest of Janjgir. Started yesterday morning with two buffalo carts—a camping party. Today we walked to the nearby villages and had eager and good sized crowds listening to the singing and the preaching. The men went to the villages further away. Quite a few Gospels, little song books and stories were sold. Tomorrow evening the lantern slides and lecture will be given. Such will be our program for some three weeks from place to place—sowing the seed. Truly very much like the sower in Jesus' Parable, for we meet many kinds of heart soil. God grant that many may nourish the messages they received this day—that it may grow and bear its good fruit.

I am glad for the opportunity to go with Mrs. Penner—she is a capable and experienced personal worker, and each such opportunity teaches us many things of these people, which we must necessarily know in order to work with them, and which we would not learn so soon in living and working at the station all the time. Although, in looking back over the myriads of experiences of these our first two years in India, it seems a long time since we have come, yet we are still new and still in the school of experience. Our language study, second year, we finished in October.

Thanking you and the many dear helpers, and with many God Bless You's, I remain your friend and fellow worker,

Metta Moyer.

CORRESPONDENCE

Newhopedale Church, Meno, Okla., February 5th, 1923.—Dear Readers:—Will attempt to make a brief contribution from here. Most likely will not recall all items worthy of mention. The catechetical class that was instructed by Elder H. H. Schmidt, consisting of eighteen persons, was admitted to church membership by baptism on September 5, 1922, and several more were added by letter. Rev. J. W. Kliewer was with us on November the 3rd, and gave a report of his journey and observations in the various mission fields. Our Christian Endeavor Society is doing well and renders a program every first Sunday in the month. A lengthy program was rendered on Christmas evening by the Sunday-school. The weather being ideal gave a chance for a large audience. Election of officers in the Sunday-school was held on December 21.

The sudden death of Mr. Toews was a shock to the community. He had moved to this vicinity about a year ago, and had become a member of our church shortly before his death. Mrs. L. J. Janzen, nee Susie Ratzlaff, passed away after a brief illness, July 23, 1922. Internment at the Northwest Church, north of Ringwood. On February second, an infant of Mr. and Mrs. Abraham Enns, was laid to rest. Besides these several others were laid to rest in the Meno cemetery.

We have had a mild winter with scarcely any snow to date. Some sickness is reported, here and there, though chiefly lagrippe and colds.

Benjamin W. Koehn.
Ringwood, Okla.

Zionsville, Pennsylvania—Dear Readers of the Mennonite:—Not for a long time has anything been heard from us here, but I promise to write from time to time. We had our yearly business meeting the first Saturday in January, when we elected new officers for the church and Sunday-school. Last year was a very prosperous one for us and by the help of God we hope to make the year 1923 a better one. We have almost reached our Thanksgiving quota of $3,000; as we increased our pastor's salary $200 just at the same time the drive for the Thanksgiving fund started. We then decided to take $200, first for the pastor's increase; that is the reason we have not quite reached our quota yet. We raised $3,400 in the last three years for the fund. Not quite $200 are needed to reach our quota, $3,000.

A short time ago we had a business meeting of our Young People's society and elected our new officers. We also changed our meeting time from Saturday evening to Sunday evening. We had two meetings since then and it seems that the change is quite a success. We regret that our pastor cannot be with us very well as at that time he has his services in the Allentown church. We hope and pray that it can be arranged to have him with us quite often, for we need him. Prayer changes things, so we must pray if we expect to accomplish something.

In the year 1921 we started a Bible Class and the meetings attended very well. On account of the lack of coal we had no meeting for about two months, but we will start again this Wednesday evening. These Bible Class meetings are the most interesting meetings I have ever attended; Brother Boyer is the teacher and the way he explains the Scriptures is a great help to all who attend. May God bless the Bible Class so that we may learn more of our Father in Heaven and do what He wants us to do and be what He wants us to be.

West Zion Church, Moundridge, Kansas: Greetings to all our readers—Since our last letter to the Mennonite was written, we have crossed the threshold of a new year—a year which will bring sorrows and disappointments as well as joys, but above all it will be a year filled with opportunities for service to those interested in the upbuilding of Christ's Kingdom.

In innumerable ways has the West Zion church been blessed the past year; first of all our minister, Rev. Brand, who has been with us a little over a year, has proved a faithful servant to our congregation, also Bro. and Sister (P. A.) Penner have made our church their home during their furlough and we feel grateful indeed to have them with us and Bro. Penner's inspiring messages spurn us on to more consecrated efforts.

On Thanksgiving Day we had a special service—Bro. Penner preached the Thanksgiving sermon, taking as his text Eph. 5:20, and Rev. Brand had charge of the service in preparation for the Lord's supper on the Sunday morning following. At this service seven were taken into church membership by letter.

During the year just closed, fifteen withdrew their membership—all, with one exception have moved away. Three have been called to their future reward.

Christmas festivities began on Christmas Eve when the children gave a program which was very much appreciated. Missionary Penner also spoke to the children and impressed them with the true meaning of Christmas. On Christmas night a chorus of 50 voices sang "The Coming of the King" by Dudley Buck, to an overflowing house, quite a few were turned away because they could not find standing room, those who attended greatly enjoyed the cantata, which has become an annual musical treat to the community.

The annual business meeting, was held the day after Christmas. All business for the new year was discussed and a board of three trustees was elected to have charge of all church finances. It was also decided to have German and English services alternating, instead of two sermons each Sunday morning.

Bro. Penner again delivered an inspiring sermon on New-year's morning, his text was Isa. 44:31. The first Sunday in the new year Rev. Brand led in a consecration service for 25 teachers and officers of the Sunday-school. Bro. Brand told briefly the need and influences of the Sunday-school and what it has accomplished, after which he read the names of all teachers and officers who stood up as their names were called. After a prayer by Rev. Brand, the superintendent took charge of the Sunday-school.

The Catechism class numbers thirteen, receiving instruction from Rev. Brand on Wednesday evening of each week, also a teachers' training class meets on Tuesday evenings.

A men's chorus has also been organized and alternates with the choir in the Sunday morning services. Mr. Nelson Krebiel who led the cantata has charge of the choir and also the male chorus. All other organizations of the church are working faithfully. The C. E. societies, both Senior and Junior, are growing in interest—the Juniors now number about 45 and are taking very fine interest in all their programs which are given every two weeks. The mite boxes, which were given the Juniors last spring have aroused their interest in giving for missions, at Thanksgiving time when the boxes were opened they contained almost ninty dollars—forty dollars of this was given for the new mission station in India. Sixty dollars is given each year for the support of 3 orphans in Korba, India.

Then let us not be weary in well doing: for in due season we shall reap, if we faint not. Gal. 6:9

Mrs. D. O. Rupp

DEVELOPING NATIVE CHRISTIAN CHURCHES AND LEADERS

The Christian religion is America's greatest export. And unlike most exports, it is sent overseas so to propagate itself that it will be unnecessary to send it out forever. For the task of the foreign missionary is not to make business for the denomination which he represents. It is to develop a native church in the land where he ministers and trains native men and women for the leadership necessary for carrying on its work. His greatest hour will be when those whom he has trained take his place and he can lay down his leadership as a task that is well done.

Until that day, however, it will be necessary for the Church of Jesus Christ in the homeland to send forth men and women evangels. It will be necessary to provide funds with which church buildings may be erected in non-Christian lands. It will be necessary to make it possible for the training which one day will result in the nations of the earth worshipping God in their own tongue in Houses of God which are the results of their own labor. It will be necessary to be the base of supplies from which shall go the ethical and spiritual teachings and standards so lacking in many countries.

The Missionary on the Job

The fact that evangelical Christianity to-day is not polemic but practical gives a concrete approach for the missionary. And the prevalence of village life in foreign lands gives him a point of contact which makes his task more appealing. One half of the human race live in the villages of India and China alone, while the great mass of people in Malaysia, Africa and Latin America are villagers.

Among these people the missionary is the leader of the social and religious life. His tasks are as varied as his ability to do them. He saws the boards for coffins and digs cellars for new churches. He preaches the Gospel and counsels on the proper cultivation of the soil. He is both father and mother to them all. The mere delivering of a message is but the beginning of a complicated enterprise.

The day of small things in the missionary's village looks insignificant when viewed in a missionary magazine read in a steam-heated, electrically-lighted American city apartment. But the little group he is gathering together and teaching about Jesus Christ are the nuclei of Christian civilization over there. When thoroughly taught they become church members. A local organization is perfected. And the same activities are carried on there as in the churces here at home. The lives of the men and women are transformed. They acknowledge Jesus as absolute Master of their lives. They become living epistles known and read of all men.

THE MENNONITE

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EDITORIAL

Suppose Jesus were in your company, would it not make your life strong and pure and effective, full of power and sweetness of power and joy to have such a Friend always at hand? His is a companionship that never grows wearisome, and His is a friendship that never fails, and it reaches through time and eternity.

Why did Zacchaeus want to see Jesus? Yes, but he wants to see Jesus, but why? Jesus is only a Rabbi, hailing from Nazareth. Reports about His words and work probably are exaggerated. He has no political influence, and owns no property. He has nothing to sell, can buy nothing and no taxes can be collected from Him. But Zacchaeus wants to see Him. He has an urge spirit that he ought to seek a sight of Jesus, just to judge what manner of man He is and to know first-hand what there is about Jesus that arrests the attention of so many people, and excites the hatred of the Jewish leaders. May be Zacchaeus feels that, being hated by the Jews himself, he will find a spot of sympathy in Jesus. Little does he know the bubbling sympathy of Jesus.

THE INNER CIRCLE

"And after six days, Jesus taketh with Him Peter, James and John."—Mark 9:2.

But why did He not take all of them? There can be no doubt that Peter, James and John were the greatest three among those who walked with Jesus. Peter, one who loved his Master; John, whom Jesus especially loved; James the first to seal his faith with his blood. These three had been singled out as a little inner group and are associated with Jesus on more than one occasion. They were taken into the death chamber in the home of Jairus; to the Mount of Transfiguration; and into the depths of Gethsemane. It is difficult to explain this sifting process. The choice could not be one of favoritism. These three disciples had marked characteristics of strength; they likewise had outstanding weaknesses. It was Peter, the fearless, who when told of his Master's imminent death, said, "Lord, I am ready to go with Thee, both into prison and to death." Yet Peter denied him thrice that he knew Jesus. James and John said too, we are able to drink the cup Jesus was to drink, and to be baptized with His baptism. They forsook Him and fled. They did not understand themselves nor Jesus. They needed to be alone with Him. Our supreme need is no different than theirs. Jesus leads us into a high mountain apart. There in the fellowship of prayer and closest communion He unfolds for us His plans and shows Himself to us.

REPORT OF TRUSTEES OF GENERAL CONFERENCE OF MENNONITES OF NORTH AMERICA

Assuming that the members of the conference will be interested to know that God's Spirit moved hearts freely toward His cause, in legacies received by the Trustees' Treasurer, Brother C. F. Claassen, of Newton, Kansas, since the last session of conference in 1920. The Executive Board of the Trustees herewith wishes to publish the legacies received from consecrated donors. The list being as reported by the Treasurer, C. F. Claassen:

December 1920, from Hannah Krehbiel, Clarence Centre, New York, through Theodore Krehbiel, executor, for Foreign Missions, $181.91.

February 2, 1921, Elizabeth Schowalter, Summerfield, Ill., through John Herstein, executor, for Foreign Mission, $5000.

March 5, 1921, H. Suderman, estate, Newton, Kansas, through Rev. G. Harder, Whitewater, Kansas, for Foreign Mission, $1300.

March 8, 1921, H. Suderman estate, Newton, Kansas, through Rev. J. E. Amstutz, for Bible Distribution, $325.

Prof. G. A. Haury, executor, Home Mission, $200.

May 21, 1921, J. W. Ruth estate, Halstead, Kansas, through Prof. G. A. Haury, executor, Foreign Mission, $300. Do., Home Mission, $200.

May 21, 1921, Elizabeth Schowalter estate, Summerfield, Ill., John Hierstein, executor, Haushaltekasse of the General Conference, $1003.23.

July 2, 1921, Judith Bowman estate, Bowmansville, Pa., through Rev. A. M. Fretz, for Foreign Mission, $1000, less Penna. Inheritance Tax $100, $900.

October 15, 1922, Susanna A. Krehbiel estate, Halstead, Kan., through Rev. H. P. Krehbiel, executor, for Foreign Mission, $1,000. Do., for Home Mission, $1000.

An additional legacy of $5000 has been reported as willed to the General Conference but this has not been paid thus far.

The Trustees of Conference praise God who touched the hearts of the consecrated donors, all of whom have been called to their reward. We are confident that the prayers of the donors will be heard and blessed in bringing souls to Christ and peace.

Brother G. N. Harms, President of the Board of Trustees, Whitewater, Kansas, will gladly give information to any inquirer contemplating making donations to any of the conference funds either permanent Trust Funds or temporary funds to be passed on for immediate use, in legacy or otherwise.

Brother C. F. Claassen, Treas., Newton, Kansas, long and well known for his painstaking care in handling conference funds, is ready to serve on the call of the executors of wills, for the receiving of funds by the Conference Trustees, and the administration of such funds as willed by the donors.

J. W. Krehbiel,
Secretary of Trustees,
Moundridge, Kansas.

IMPORTANCE OF RELIGIOUS TRAINING—THE SUNDAY SCHOOL

Mary Collins Terry

No little child should be without religious training, for it is as essential to the balance and beautiful growth of his character as the proper food is to his body. This training can be given in the home and in the Sunday-school. Both are excellent means, and should supplement each other, for it is when these two institutions work together that the child receives the highest benefit.

Because of the ease with which the child learns, and the capacity to retain even unto old age what was learned in childhood, religious training should begin early. Do not say, "Oh, when my boy is old enough to decide for himself I will let him choose his church." You do not leave his manners until then, so why his morals? High ideals and a good moral code are most easily formed in his plastic years.

The child is naturally an imitator and hero worshipper. The stirring stories of Bible heroes and the application of the truths of the great old Bible stories go far toward helping him formulate the rules which are to govern his own actions now and in later life.

The parents in the home are the ones whose high privilege it is to begin their children's religious training. It is a pity that so many, through thoughtlessness or neglect or a false sense of unfitness, neglect this sweet duty. The Sunday-school next should take up and help to broaden and develop the child's religious experience.

There are several ways in which the Sunday-school does its work a little better than the same work can be done at home. In the first place children are drawn to other children. They naturally tend to work or play in groups; to be with other children imitating or joining in their activities, gives incentive to Sunday-school work.

The Sunday-school carries on a regular and systematic course of Bible study, adapted to the ages of children, and presenting the most suitable Bible material in an attractive form.

A visit to the live modern Sunday-school in the average church would be a means of enlightenment and surprise to many. Hand work, simple songs, and rhythm for little children; and home work, class competition, and even dramatics and pageantry for the older ones, have been the means of making Bible study delightful, attractive, and absolutely indispensable to our children.

There are ways in which we parents can and ought to co-operate with the Sunday-school. Our children can learn to be punctual and regular. We should show our interest in their progress and experiences. How proud they would be if father or moter would also go to Sunday-school, perhaps to the adult Bible class . . . "A little child shall lead them." Then let us have faith in the old Bible promise:

"Train up a child in the way he should go; and when he is old he will not depart from it."

BOOKS AND TEACHERS

In a letter recently received by the writ r from a minister of the Gospel who is in a position to know first-hand what he is writing about, he said regarding a certain school of his denomination: "Text books are used written by authors who deny the inspiration of Scripture. Books for additional reading are recommended whose writers are scoffers at the Truth and the fundamentals of salvation. Pastors in touch with the school are thus led to use these books in their Bible classes and in the young people's Societies."

As I read these statements of the Brother and turned them over in my mind, the question came to me with great force,—Why do teachers in whom we want to

have full confidence for upholding the faith of our fathers, the "faith once delivered unto the saints"—why do they choose to make use of such books? I know full well, and to my sorrow, that there are books almost without number issuing constantly from presses of this and other lands, which while claiming superior scholarship, are saturated with the poison of destructive criticism and infidelity. But why put such in the hands of students as guides to their studies, in preference to others of a better stamp? There is no lack of good text-books, which are calculated to lead the student in "searching the Scriptures" constructively in the light of faith and no less also under the lens of the most scholarly research along linguistic, historical, and every other legitimate lines. If such are passed by in favor of those of the modernist stripe, there is just ground for apprehension as to the results.

The argument that a broad and liberal education requires a knowledge of different views on the various subjects studied, does not hold water when applied to matters of Divine revelation. Such reasoning follows the line of Satan's argument by which he persuaded our first parents that it was better to know good and evil than to know only good.

True, the teacher's emphasis, if rightly placed, may and does go far in nullifying the evil influence of a bad text-book, but the antidote does not always eradicate all the bad effects of the poison once taken into the system. On the other hand it may be said that even the best of text-books in the hands of an unsound teacher is immeasurably worse. Which is to say that more depends on the teacher than on the books used. But here one runs up against the thought of the old adage that a man's character may be known by the company he keeps. May not likewise an instructor's attitude be taken to be indicated, in a measure, at least, by the books he chooses and recommends as tools to work with?—A Lover of Youth and Truth.

CO-OPERATION IN CHILD TRAINING

I was calling at a friend's house the other evening and witnessed a rather hectic scene between a headstrong four-year-old and a determined father.

The father punished the child for disobedience. Immediately Micky rushed sobbing to Mother Patsy. He snuggled his little head against her shoulder. She patted and comforted.

"Did Daddy abooze my baby?"

Of course Micky understood that Mother Patsy did not approve of father's punishment. Most certainly the good effect was lost. Micky's thoughts strung together probably ran something like this:

"I don't have to mind my daddy. What if he does punish me? It's 'most worf it if Mother Patsy pets me like this."

The child had defied and disobeyed his father. The determined words and punishment were merited. Then the wise thing for Mother Patsy to have done was to cooperate with father. Instead of that, she made Micky feel that daddy, instead of himself, was in the wrong. Parents should understand that if a child is to be properly disciplined there **must** be co-operation.

A youngster can sense very quickly if there is dissension or lack of harmony between parents. A young mother recently confided to me:

"All Jim's and my quarrels have been because of Son."

That is certainly most unfortunate. Worse yet if the child knows that mother and daddy do not agree upon the subjects of discipline.

If the father tells Son he must stay at home every night for a week for a misdemeanor, and Son hears mother remark: "That's a perfectly silly thing, father. Let him go out and play with the other boys." What will the child think? He will surely decide that one parent must be greatly at fault. And the influence of both will be weakened.

Most children in homes where there is the proper co-operation think that mother's and father's judgment and ways are almost infallible. And that is as it should be. They should have the greatest respect for the wishes and opinions of their parents.

There are, of course, a great number of little mistakes made by children that parents should overlook, in order not to be constantly nagging or or harping. But when either mother or father does take charge of the discipline, the other should at least seem to be in complete accord. If there is any dissension, do not let the child sense it. First, last and always, there must be cooperation!

THE NEED OF A POSITIVE MESSAGE FOR THE AGE

Two deliverances, one from a Lutheran pastor in Toledo, and another from the editor of the **Christian Advocate**, says the editor of the **Lutheran**, have come to our table, both emphasizing the need of presenting the positive side of the Gospel in the preaching, are well worth quoting. The former says: "Only positive preaching is edifying and conducive to building churches. No great movement ever gets far on negations, consequently the pulpit or denomination whose stock in trade is negations and questionings of the fundamentals of faith cannot build itself up. The negative religionist maintains his existence largely as the parasite in the vegetable kingdom does. But churches and individual souls are built up on exclamation points, not interrogation points."

The latter says: "A sane and impassionate exaltation of the satisfaction and value of the life that is hid with Christ in God will do more to bring men into the kingdom than will a six months' series on the sins of the age. Such sins must be pointed out, must be fearlessly denounced and dramatically exposed as sins, but always as a preliminary to the vivid exaltation of the higher life". And further on he says: "It seems far easier to get a hearing on the vagaries of the 'flapper', or the shortcomings of the church, or a review of the Sacred Places of the heart than it is on a discussion of the essentials of a Christian life."

It is needless to add that where the Gospel is proclaimed in a positive and living way; in a way that will meet the deepest cravings of the human heart; in a way that will make men realize that they are sinners and in need of grace so freely offered; in a way to inspire men to holy living and noble service, the church is in the most healthy and flourishing condition. Sin sick souls are not nourished into health on negatives and sensational diet.

PORTIONATE GIVING

By Robert E. Speer

"There is no such thing as the **law** of the tithe. There is a **principle** of the tithe. Let us dismiss from our minds once and for all every legalistic and statutory idea in the Kingdom of God. The wrong of committing murder does not consist in the fact that the ten commandments forbid it. The ten commandments forbid it because it is wrong. Right and wrong lie on fundamental foundations beneath statutes. They are right and wrong not because God says so but because of God's character. This matter of tithe giving we are not to think of as a symbol of legal Judaism. Its claim upon us rests upon normal considerations that would have made tithe giving the duty of man even if the Jewish law had not been enacted. Revelation does not create moral ideals; it only expresses moral ideals that lie in the will of God. If the principle of the tithe is to be operative in the present day, accordingly it must be operative because of the broad moral considerations that underlie it, which, as a matter of fact, made the principle of tithe giving operative long before it was ever expressed in any of the legal enactments of the Old Testament legislation.

"We need some practical abiding principle like this to make sure that the principle of stewardship is a reality in our lives and that we do not inwardly find ourselves swept into self-deception. It is the easiest thing in the world for a man who does not deal with God in the matter of obligation as he does with his fellows to find that he has not been giving God his due. I will just ask any man who has adopted the minimum principle of the tithe if he did not discover that in the old days he was outrageously robbing God."

THE S. S. LESSON

March 4, 1923.

Jesus Teaching in the Temple
Luke 20: 19-26; 21: 1-14

Golden Text:—Render unto Caesar the things that are Caesar's and unto God the things that are God's. Luke 20: 25.

From Jericho, where the parable of our last lesson was spoken, Jesus came to Bethany where in the evening of Saturday, the last Sabbath day before His crucifixion, they made Him a supper in the house of Simon the leper, Lazarus being "one of them that sat at meat with Him" and his sister Mary anointed His feet, which anointing Jesus explained as being done in preparation for His burial.

On the morrow, Sunday, He entered Jerusalem in a manner to proclaim Himself the King of peace accompanied by the multitude shouting Hosanna to the Son of David, Hosanna in the highest. Thus began what in the story of His life is called "passion week". The chief priests and the Pharisees had already given commandment, that if any man knew where He was they should show it, that they might take Him (John 11:57). They were now fully determined to encompass His death and from day to day they watched and planned how they might accomplish their purpose without causing a disastrous tumult among the people who thronged about Him early and late to hear Him (Luke 21: 37).

In the course of His teaching during those days He spoke par-

ables and plain words of solemn warning against these men who were seeking His life. He pointed the words of prophecy against them as those who were rejecting the stone designed for headstone of the building thus bringing about their own undoing. He told them plainly that the Kingdom of God would be taken away from them and be given to a nation bringing forth the fruits thereof. Stung by His rebukes and perceiving that the parable of the vineyard and murderous husbandmen was pointed against them, they were goaded to madness and would have seized Him at once and put Him to death but for their fear of the people. They thereof. Stung by His rebukes subtility in order to entrap Him.

Their first attempt was to get Him in wrong with the Roman government. They sent some men to Him who feigned themselves to be righteously desirous to have His advice on a question about which their conscience troubled them. As members of the chosen race whose only rightful Ruler is God, is it right for us to acknowledge another ruler by paying tribute? Should we not in loyalty to God refuse such tribute? Their treacherous hypocrisy in thus professing a righteous loyalty to God as against Caesar is strikingly brought out in Matthew's account which states that some of the party were Herodians, i. e. Jews who sided with Herod and the Romans.

In their introduction to the question by which they sought particularly to throw Him off His guard, they said what they perhaps felt was true about Jesus' fearless faithfulness to God and the truth in His teaching. But as it came from their lips it was nevertheless a base lie coming from insincere hearts. Someone has said, "The devil never lies so foully as when He speaks the truth. He makes even the truth to lie." But have you ever contemplated the portraiture of Jesus as it looks out of the unwitting testimonies of His enemies. According to these He was the friend of sinners; He saved others but (for this very reason) Himself He could not save; it was expedient that one should die for the people; and so on, including among many more the testimony of these spies.

The answer of Jesus to their question is selected for the golden text of this lesson. It is one of the most frequently quoted sayings of Jesus. And it goes without saying that it is not in every case applied in accord with the spirit of Jesus. One writer on the lesson says, "It has cleared up the controversy between the church and state." It does clearly point the fact that there are duties owing the state or political government and that there are duties we owe to God, and further that there is no conflict between these, if rightly differentiated. But it is quite conceivable that a government may demand of a Christian citizen what he can not in good conscience yield. As the above quoted writer says, "Jesus gives no hope to the slacker" but does the teaching of Jesus in all cases endorse the judgment of those who call others by that name? Let that epithet be understood as Christ would define and apply it. To deny to the Christian citizen the right to be a conscientious objector to forms of service which according to his understanding are contrary to the spirit and teaching of Christ is to beg the whole question of distinguishing between the things that are Caesar's and the things that are God's.

The Sadducees next came forward with the question of the resurrection, trying to make the teaching of his subject seem ridiculous. He broke the point of their attack by correcting a false assumption on which their question was based, and then showed how inconsistent was their denial of spiritual life after death with the designation of God as the God of their patriarchal ancestors, Abraham, Isaac and Jacob. "He is not the God of the dead, but of the living."

Then He turned upon the scribes who expressed their approval of His answer to the Sadducees, with a question of His own which they could not answer because they lacked the idea of a divine Messiah, but gave them something to think about along that line. It is also good food for thought for those of our day who are inclined to doubt and deny the lordship, the divinity, the deity of Christ. This question, says Van Oosterzee, "affords the convincing proof that for true Christianity everything depends on a correct judgment of His glorious Person. To ignore this is to be ignorant of the central fact of God's revelation."

As He was teaching on one of those days He noticed the people casting their gifts into the treasury. What a difference His searching vision revealed! Not in the size of the gifts alone, but more particularly in the spirit back of the gifts. And that is what made the poor widow's two mites so great in the sight of God. Like the Macedonian Christians of whom Paul wrote, she, too, had first given herself in devotion to God and then she could put her last coins into His treasury ungrudgingly as a cheerful giver whom the Lord loveth. Paul says of those, that according to their power, yea and beyond their power, they gave of their own accord, the abundance of their joy and their deep poverty abounding unto the riches of their liberality. II Cor. 8:2-4.

THE C. E. TOPIC

March 4, 1923.

Lessons from the Psalms. 3. The Refuge Psalm.

Psalm 91:1-16.

This psalm is a great song of confidence. It is in the form of a soliloquy—the child of God speaking confidence into his soul, assurance against various forms of threatening harm. It reminds one of the mental statements recommended by a recent visitor to this country, as a means of overcoming or warding off sickness and other ills. But how different from such unsupported self-assurance. The Spirit says in I Pet. 3:15 that we shall be able to give a reason concerning the hope that is in us. On what ground is the Coue formula based? What is there back of it to inspire confidence? In the passage in the Epistle the ground on which to base our hope is stated thus: "Sanctify in your hearts Christ as Lord." And our psalmist bases his assurance of safety on the thought of his being one "that dwelleth in the secret place of the Most High." He says of Jehovah, "He is my refuge and my fortress, my God in whom I trust." It makes all the difference in the world what is the source of our auto-suggestion, and what power we look to for its efficacy. Any expression of what we may think or wish, that is not based on faith in God and linked with a meek submission to His will, has no promise. But God honors the faith of them that trust in Him. They shall not be put to shame.

Charles Spurgeon tells this incident of himself:

"In 1854, when I had scarcely been in Lodon twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardour to the visitation of the sick, and was sent for from all corners of the district by people of all ranks and religions. I became weary in body and sick at heart. My friends seemed falling one by one, and I fancied that I was sickening like those around me. As God would have it, I was returning mournfully home from a funeral, when my curiosity led me to read a paper which was wafered up in a shoemaker's window in Dover Road. It did not look like a trade announcement, nor was it, for it bore in good bold handwriting these words: 'Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.' The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitation of the dying in a calm and peaceful spirit; I felt no fear of evil, and I suffered no harm. The providence which moved the tradesman to place those verses in his window I gratefully acknowledged and in the efficacy of its marvelous power I adore the Lord my God." Many an other servant of God has had similiar experiences.

The Psalms and other portions of the Bible are full of such testimonies of faith in God's protecting care. Daniel's three friends, refusing to bow to the idolatrous image of the king, said, "Our God whom we serve is able to deliver us from the burning fiery furnace; and He will deliver us out of thy hand, O king." The further words of these men give expression to that fine resignation in God's disposing will, which always goes with the prayer of faith. Though having the confidence of faith in God's deliverance they yet humbly leave it to Him whether or not: "But if not, be it known unto thee, O king that we will not serve thy gods nor worship the golden image which thou hast set up." Even Jesus prayed: "Yet not my will but thine be done."

We have no right to presume upon God's protecting care in case we are not walking in His way. The devil bungled badly when he quoted from this psalm (vs. 11-12) in support of his tempting suggestion to Jesus. To cast himself from the pinnacle of the temple to make a show of God's power and care over Him, would have been tempting (making trial of) God, contrary to His appointment. Let us not be deceived and led astray by Satan though he come to us as an angel of light and quoting Scripture. The misfit of his quotations will be evident as we are guided by the Holy Spirit.

The words "not afraid" and "satisfy" are keywords in this psalm. Our refuge in Jehovah is perfect in the degree that we cease to be afraid. Perfect trust, like perfect love, casts out fear. God's best, all-inclusive name is Love; to know that name (vs. 14) is to set our love upon Him; "therefore will I deliver him" says Jehovah and "will set him on high." Thus we are lifted above the fogs that make us afraid and we dwell on high in His secret place—secret because His hand is over the entrance.

Life here on earth will be long enough to satisfy. Its length is not measured by days and years but by heart-beats in His service and by steps of approach to Him in soul-communion. If the soul's prayer is, "Nearer my God to Thee", the moment for the transition to the nearer side of the boundary will not come too soon, and the calm, satisfied rest in Him here will issue into the fuller life of unmeasured and unmeasurable length, where the soul will rest satisfied in unbroken communion with her Redeemer God.

"As for me I will behold Thy face in righteousness: I shall be satisfied when I awake with Thy likeness." Ps. 17:15.

AMERICAN MENNONITE RELIEF

Dear Readers, Greetings: Much are we thinking of you, often are we praying for you and long ago have we endeavored to write to you, but could not find time because of prevailing circumstances.

The last stretch of our journey we made by Ford, which sometimes is at our disposal from the American Mennonite Relief. Upon our arrival at our final destination we were cheerfully and cordially received by our American representatives and the Elder of the church. Two reasonable, comfortable furnished rooms had been provided for us in a nice brick building, just two blocks away from the proper authorities and made arrangements for our office, where we have office hours from 9 a. m. to 12 o'clock, noon. During this time there is a constant stream of people lined up to tell us of their needs. In the afternoon Mrs. Hofer and myself go out and personally convince ourselves of the prevailing conditions. To fully realize the poverty of these people one must personally see their homes. Permit me to mention,

1. The Need of Bread

Although because of the fact that conditions are remarkably better than a year ago, the fact remains that starvation still stands at the doors and would enter in many homes if the daily kitchen conducted and supported by the American Mennonite Relief should be closed at this time. Ten thousand, six hundred children and several thousand other homeless, helpless, friendless and penniless poor subjects of all ages are fed once a day for which next to God they thank the American people. But with the coming of winter the number of the needy will absolutely be increased in order to save them from the claws of death by starvation. It is a fact that last year mice, dogs and cats were actually eaten and now the cats are so scarce that they cost many million rubles.

Dear folks at home, you can not imagine what it means to participate in this strange and laborious field and to see what it means when in the home-land there are good hearted and open-hearted people. Thousands were saved from starvation last year and thousands must be saved again between now and the new harvest of 1923. God Himself will bless every good giver and Christ keeps record of all noble deeds and will never forget to reward.

2. The Need of Clothing

Equal to the need of bread is the prevailing need of clothing, although a shipment of 75 tons of clothing has recently arrived at Odessa from the American Mennonite Relief, and is now, per rail, on the way. We are positive that many will be disappointed because of the half naked multitudes waiting for clothing. We could actually use 50,000 pairs of shoes and 50,000 pairs of stockings and just as many garments of underwear. Now please do not think that this is overestimating it, we mean just what we say. Every day we see people walking in the snow without stockings on wooden sandals. We know of many who have no shirt to wear; we know it to be a fact that there are people wearing gunny sack as garment on their bodies; we know it to be a fact that there are even half naked children who ought to go to school and are prevented because of their nakedness.

3. The Work of Our Tractors

In closing permit us to mention that the 25 Ford Tractors which were sent here by American donors indeed did their business and are of great value to the vicinity. Over 5000 acres have been plowed this fall and above 500 acres have been sowed with winter rye, and the Lord willing we can see the rainbow of plenty in the clouds of poverty. Horse and other power is very scarce so that cows are seen hitched to all kinds of vehicles every day and that is why the tractors are an absolute necessity to solve the problem before us. Wishing you God's blessing and a prosperous New Year, we are in the service of the needy in Russia.

Mr. and Mrs. D. M. Hofer.
Alexandrovsk, Russia, Halbstadt, Dec. 1, 1922.

ANNOUNCEMENT

The Committee on Lodges still has on hand for free distribution about 200 copies of the pamphlet, "An Article on Secret Societies." The committee would like to put these pamphlets into the hands of people who would read them. Anyone interested in helping distribute this material may apply to the secretary of the committee, stating the number of copies desired.

P. P. Wedel, Sec.
Moundridge, Kansas.

MARRIAGE

Wedel-Kane.—On October 25, 1922, Nelson C. Wedel, of Ringwood, Okla., and Rena Kane, of Meno, Okla., at the home of the bride, Rev. H. U. Schmidt, officiating.

Koehn-Becker.—On December 24, 1922, in the Newhopedale church, Meno, Okla., Levi Koehn, of Meno, and Hilda Becker, of Ringwood, Okla., Rev. J. J. Ratzlaff, officiating.

Forrest-Waysz.—On February 10, 1923, at the home of the bride's parents, Franklin T. Forrest and Lillie M. Waysz, all of Philadelphia, Rev. N. B. Grubb, officiating.

DEATHS

Reeser—(Rev.) Christian Reeser was a native of Alsace, Lorraine, (Sangamese) which at the time of his birth was a part of France. He was born Sept. 15, 1819, a son of French and German parents. His father, whose name was John, was a Frenchman and native of Lorraine. While a soldier, in France he met and afterwards married a German lady, who was born and reared in Germany. The father died while comparatively young, at the age of 35 years. His widow came to America and settled in Indiana, at which place she was laid to rest, at the age of 60 years. To this union were born four children, John, Joseph and Mary deceased; Christian, the subject of this sketch, being the only one living. He was reared in France and educated in the French language, but, as usual in those border provinces, he also learned to speak German. While a boy his occupation was herding sheep. In 1839, at the age of 20 years, he came to America with his brother John and a friend, Nickolas Murrier. The voyage was made in a sailing vessel 45 days being spent on the Atlantic. He located on a farm in Butler Co., Ohio. 13 years later, at the age of 33 years, in Delaware County, Ind., he was married to Miss Barbara Zimmerman, a native of Baden, Germany. To this union were born 13 children; Joseph and Andrew deceased. The living are: John P. Reeser and Mrs. Fannie S. Ulrich of Nampa, Ida.; C. B. Reeser and Mrs. Anna D. Ulrich of Eureka, Ill.; Jacob of Albany, Oreg.; Mrs. Barbara B. Ummel of Reeds, Mo.; Samuel of Goodfield, Ill.; Mrs. Wm. Plaag of Peoria, Ill.; Benjamin and David of Congerville, Ill.; and Peter E. of Seattle, Wash. There are also 82 grandchildren and 101 great-grandchildren. Christian Reeser came to Montgomery township, Woodford Co., Ill., in 1858 from Delaware Co., Ind., by wagon immigration. In 1895 he decided to quit farming and in doing so moved to Eureka, Ill., at which place he lived ten years. In 1903, at the age of 72, his wife died. He then made his home in Missouri, with his daughter, Mrs. Ulrich, and came back to Illinois with her about 4 years later. In 1867 he was called to the ministry in the Mennonite church, with which he united when a young man. He experienced pioneer experiences in the work of the ministry. Years ago his services were used largely in the community at large for funerals. His period in the ministry was 56 years. When he was 100 years old he spoke the last time. He enjoyed his work greatly, and his death was appropriately on the Lord's Day, for that is the day he appreciated most. He passed away on Sunday, January 14, 1923. His age was 103 years, 3 months, 29 days. The funeral was held on January 17. The church was crowded beyond capacity. Bro. Andrew Schrock preached in German on II Tim. 4:7, 8. Brother Clayton F. Derstine preached in English on Acts 13:36. Brothers Sam Gerber and Valentine Strubhar assisted in the service. Peace to his ashes.

Fretz—Anna Rittenhouse Fretz, daughter of Jacob F. and Agnes Wismer Rittenhouse, was born in Campden, Ontario, on May 10, 1860. She was converted early in life and became a member of the Evangelical church in her home village of Campend, Ontario. She was united in holy wedlock with Allen M. Fretz, on March 5, 1884, when she by letter of dismissal became a member of the Deep Run Mennonite church to which her husband had just been called as minister. She was a devoted wife, coming up to Lemuel's picture of one in Proverbs 31. An intensely consecrated follower of Christ she was a benefactress of Christ's poor ones, always feeling she could not do enough for her Saviour and His cause. In connection with her arduous household duties she had taken the agency of two stocking companies, and had built up a good trade. Every cent of all the proceeds from the sales was conscientiously consecrated and given for mission and benevolent purposes. Earnestly and uncompromisingly she stood for what she believed to be right and against the wrong. She had a mother's great part in helping to raise a family of sons and daughters who are striving to emulate her in her principles for which she lived, bore the cross and died. Resting on the pillow of faith in her Saviour she sweetly fell asleep at 12 o'clock noon, February 10, 1923, aged accordingly 62 years and 9 months, leaving to mourn their loss, besides a host of friends, an aged step-mother, 1 brother and one sister, a sorrowing husband, four sons and two daughters, and five grandchildren. The parting words to her children at her bedside, with bright and smiling countenance, were, "Remember Jesus, always Jesus first."

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. MARCH 1, 1923. No. 9.

IN MENNONITE CIRCLES

Rev. Peter Flaming, of Hoffnungau, Kansas, with his family is wintering in Reedley, Calif., where he filled the pulpit for Rev. H. J. Krehbiel on different occasions.

Prof. J. E. Hartzler, of Witmarsum Theological Seminary, will give a series of lectures in the First Mennonite church, Philadelphia, March 4 to 11.

Prof. D. M. Melchoir, of Girard College, will lecture in the First Church, Philadelphia, Mar. 1st, under the auspices of the "Fellowship Class," of the Sunday school.

Rev. W. P. Neufeld and wife, of Reedley, Cal., recently returned from Russia, whither they had gone to bring the orphan children of Mrs. Neufeld's brother. They brought two boys and one girl with them. Two other boys were not permitted to leave Russia, because they are of military age. An account of their trip and of the condition of Russia appears in another column.

We were favored with a copy of the Year Book of Grace Mennonite Church, Pandora, Ohio. While the Year Book contains a complete list of its membership and the various organizations of the congregation, it likewise gives a detailed report of the finances, $3,470.31 were expended for congregational, Sunday school, Christian Endeavor and other organizations; while $4,228.17 was contributed for Missions, Relief and Charity. The membership numbers a little more than 300. The average contribution per member was about $25 per year. Rev. J. M. Regier is the pastor.

Rev. J. F. Funk, although 88 years old, is still busy and active as ever. His memory is still clear and accurate and he delights in recounting his experiences of his more active life. We recently gave a lecture, which was very interesting and greatly appreciated, on "Sixty Years in the Mennonite Church," in the chapel of Goshen College. If Bro. Funk could be induced to write a sketch of his life including reminiscences it would not only make interesting reading, but also a valuable contribution to Mennonite history.

Rev. M. M. Horsch has favored us with the financial report for 1922, of the Upland, Calif., Mennonite church. The report is very interesting and is proof of an active church. The expenses of the home church were $5,652.59. The contributions for missions and European relief amounted to $4,643.57. Besides this the Ladies' Missionary Society, sent 1302 pounds of clothing to Russia.

MENNONITE MEMORIAL MISSION CHURCH ALTOONA, PA.

Greetings in His name! Praise God for this wonderful Name—Christ Jesus. It is through this Name that we have what we have and are what we are, saved unto His glory! We are thankful for the things that He has done to us in the past, and also for the things He is going to do. How precious it is to rely upon His wonderful promises!

With an apology for not writing sooner, we now, in writing about the work, go back to Christmas time. We are thankful towards God and also towards the people who have sacrificed and made it possible to bring great joy to many others. As to the gifts that were sent in for Christmas, some were in money and some in other things, such as toys for the children, cookies, and other things more. We look back and still recollect with what evident gladness these were received. Some Sunday school classes indifferent of the home churches had united their contributions and sent in gifts which were very satisfactory. May these givers and others be inspired to uphold the Mission work not only in the way of means but also by prayer. We need your prayers very much. Praise God for the prayers of the people interested in the Mission work; if it were not for that, we would not be able to report as we can now.

We also want to express our greatest appreciation and grattitude to those who have sent in clothing for the winter. Some upon our request asked for information as to what kind of clothing were needed most. We are glad to say that this plan worked out very well; the needed clothes were sent and we have been able to help people as otherwise we would not have been able to do. There was in a neighboring town or village, a Mennonite community, a family whose house burned down and nearly every thing they had went up in the flames, including their clothes Then we were glad to help them out. We could send quite a supply of clothes for their help and it was much appreciated by them.

We praise God for His saving and keeping power, and also for the power He is manifesting to us in various ways. We have just had a blessed time for two weeks in special meetings. We had made arrangements to have some one with us, but were not able to get the party, so we had the meetings ourselves. We began with a prayer meeting for several days, then with messages and the Lord gave us power. Christians have been uplifted and promised to live more for the Lord, and souls were brought to the Light. Many, too, were brought under deep conviction of sin. Please, pray for these. The weather at this time was not very favorable for a series of meetings the streets and walks being so very icy. We are, therefore, planning for such meetings later in the spring. Remember these meetings in your prayers.

We rejoice that the work is growing from time to time. The enrollment of our Sunday school has been increasing during the winter and especially in the beginning of the new year. It has reached the highest point now in the history of the mission work here. We want to praise the Lord for His power and for your prayers, dear readers.

The Sunday school teachers since the beginning of the year have been very faithful. With the exception of one or two Sundays, they have been here on time for their duties. It is a great privilege to have teachers, who, mindful of their great responsibiliity, can be depended on to be at their post of duty. Each teacher is trying to make the best success of his or her class. Each class is trying to make the best record. Let us keep on praying for this part of the work. The meetings are well attended and interest is shown by the various ones that come here.

Although we can praise God that He is all-powerful, we all have to contend with the power of Satan. He so often creeps into the life of the children of God and difficulties arise. He keeps trying, as we read in the Word, to deceive, if possible, the elect. So let us watch and pray.

At the present there is quite a lot of sickness in the community. May the dear Lord heal if it is His will, and may it be our experience that "all things work together for good to them that love God, even then also when sickness proves to be unto death." A dear brother passed away in December. He was not able to come to church on account of being a cripple, but he often expressed his desire to come. We went to his house very often to visit him, and also had meetings there for his comfort and uplifting. He always was glad to see us come. His dear wife took in washing to make a living for them both. She also was a faithful Christian and a Sister in our church here. Then in December the Lord saw fit to take him out of his suffering to be with the Lord. It does one good to hear such testimony as he could give, while here on earth. He loved to sing such songs as, "I shall see Him face to face" and "My Jesus, I Love Thee".

We are rejoicing in the increase of the working force. On January 17th Miss Elizabeth Unruh came here as worker in the Mission field. We want to praise God for answering prayer. We find her a great help, especially in the line of visitation work, of which there is so much to be done. We can thus get around to people and help them out with spiritual food out of the Word of God, and in other ways.

We have also added to the work a meeting on Saturday afternoons, namely sewing classes for the girls and manual training for the boys. While they are thus usefully employed, the boys and girls are, for so long at least, kept off the streets and from the moving picture shows, and the parents appreciate this. Just last week a family sent their children here for the expressed purpose of keeping them from going to the picture show. The first part of the meeting is taken up with drill, in Bible verses, each one giving a verse which has been committed to memory. Then we have singing of songs, prayers, and a Bible story. We have a large enrollment for these classes and it is growing right along.

As the opportunities are open to us, please pray for us that we may be led by the Spirit of God in every act that is to be performed.

Yours in the Master's service,

G. M. Baergen.

OUR WOMAN'S WORK

Janjgir, C. P., India, via B. & N. Ry. July 26, 192.

The day is cold and dark and dreary,
It rains and the wind is never weary,

We often repeat those lines since the middle of June and especially since the first of July. I think that we have seen the sun about four times since that time. Yesterday it did look like we might have a few nice days, but in the night it began to blow and pour. If any of you would like to know what rain is come to India in the rainy season. We are still in Landour—they say that the average rainfall here is 96 inches. In Darjeeling it is 120. In Cherapunji (the wettest place in the world) it is 600 inches. This is not official but they claim it is quite accurate. This place is in the mountains near Calcutta. I think that I had read about it in the Geographical Magazine before I came to India. But it is true that I have never been anywhere before where it rains like this. Last year, when on the plains, we did see the sun once in a while. Of course the average rainfall is only about 55 inches, there. The worst of the things is one's clothes and belongings. One cannot keep them from becoming moldy and some are ruined. I used to wonder why we were advised to bring so many clothes with us, but it is really necessary.

But do not think that our spirits correspond with the weather because they do not. We are having a good time up here. In the first place there is language school where we not only study the language but where we have opportunity to become acquainted with other folks from the other missions. Then there are our pandits, who are an interesting people. Most of them are of the Brahman caste, well educated, some have "B. A.'s" and one is an "M. A." This latter is a Christian, teaching Urdu. The other day he gave a lecture on their marriage customs and he did as well as any educated American can do, that is on the average. By the way the marriage rite is under much discussion because they are accustomed to a lengthy affair with which many gaieties are connected. When they become Christians these things are dropped and they are not satisfied with it. A great question in the Missions is "How we give our Christians all the legitimate pleasure connected with their festivals and not let them use anything idolatrous or obscene?" You see these people do not think our pleasures and celebrations are worth anything, excepting Christmas. They are of a different race and have altogether different customs. So many problems arise for the missionary and the mission.

But to come back to our privileges up here. We have one that we appreciate above all, that is to hear an English sermon twice every Sunday—we certainly hear good things up here too. Besides that there are several schools here, they give concerts, which usually are free to all. This week the Woodstock school for girls, Presbyterian, is giving a musical concert and we are all invited. The glorious Fourth we celebrated by going on the very top of one of the hills, where we had a short prayer meeting for our nation, followed by singing our own patriotic songs and lunch and games. The Stars and Stripes were much in evidence not even one English flag could be seen. The Union Jack did not wave above our heads that day. Altogether there were about one hundred and twenty-five present including the children. And the rain did not bother us for those hours—although the sun did not shine we had quite a nice day of it. Most of the missionaries that come up here are American, at least it seems that way. There are also many Scotch, English and Australians. At our boarding place. We have had Swedish, Scotch, English and American. The Americans have been in the minority though. The American Presbyterians have Woodstock school and the church and language school so they are in the majority. Besides that their missions are in the U. P. and the Punjab mostly. They work among the Urdu speaking people. I think that we have come about the greatest distance to go to the school. Most of the others are nearer by. The language school has two terms of six weeks with a vacation of ten days in July, that makes it extend into September. Most of those that were here for the first term go down after that and the second term students are mostly new. The teachers and pandits are mostly new too. The Supt. of the school this term is at the head of some department in the Ewing College in Allahabad. The lady in charge of the Hindi Department was born in India about fifty years old, I should judge. Her father, who is up here too is the oldest missionary in the Presbyterian Mission, over 80 years old. There are several very old missionaries here, who have spent their lives in India. India is their home and although they are Americans at heart, they would never be satisfied to live anywhere but here. It seems so nice to see these old people here mixing with the young and new missionaries.

I wish that you could see some of the beauty of nature. It is really more gorgeous than what I saw in California, especially since the rains. The trees are just covered with moss and ferns to the very top. It is mostly a species of the sword fern that grows up on the trees. The trunk and branches are literally covered with the moss and ferns and I have never seen anything quite like it. And the sides of the mountains are covered with the same besides many flowers that some of you people would treat like children to make them grow. Our boarding place is called Dahlia Bank and with a good reason. It is situated on the very top of a hill and we can look down from every side. In the autumn it is all surrounded with Dahlias. The plants are out now but there are not very many in bloom yet, but they have begun to blossom. They are mostly the single dahlias but nevertheless they grow without any attention. But dahlias are not the only flowers growing on the mountain sides. Begonias grow in great profusion as also did the violets earlier in the season. One sees lily-of-the-valley, iris, a sort of calla lily and other lilies. There were crocuses and other bulb plants in the month of May and June. We even saw a bleeding heart one day. It was not in blossom, but the plant looked exactly like ours at home. Besides all these there are many flowers that I do not know. The only trouble is that it is raining so much that one does not go very far and there are landslides here and there that some of the less-frequented roads are not safe. In fact many are impassable during the rains. Down in Mussouri there are Municipal gardens where they cultivate or at least take care of some of the native trees, shrubs, plants and flowers. A large space is occupied and it is a nice picnicing place. Our Mennonite crowd was down one Saturday before the rains and had lunch there, in fact we spent most of the day. Social calls are made after the English fashion, by inviting your friends to tea. This is a four-o'clock or probably five-o'clock affair, when tea is served with sandwiches and cake. Even though we eat tiffin at two-thirty we have to go through the motions again. Of course so far we are not much acquainted so we are saved that extra meal. But the English are great believers in eating often. In language school there were several who brought their tea in a thermos bottle and during recess they had tea and cakes. Just before coming to the school, breakfast was served at their boarding place and after arriving at home, tiffin would be served. School was only in session for three and one-half hours. Some of these people eat six times a day. Of course they do not eat much at a time, it seems to mostly an excuse to drink tea. I have become accustomed to the four meals now. We do not eat more than at home but the hours are different. At first I disliked it but one might just as well make the best of it. Our Chota or small breakfast consists only of tea and a small slice of bread or usually two very small slices of toast. At ten or ten-thirty it is usually porridge (a great English dish) curry and rice and a slice of bread. I still know better things to eat than curry and rice but I can eat it with good grace now. Here we do not get it very hot. In the plains I could eat it quite well with my fingers, native style, but now I shall have to learn it again, I fear. Another English dish is meat. They eat it three times a day in some way and as there is very little of any thing else one has to do likewise. Many of our new American missionaries find it rather trying for their constitution. I have heard several doctors say they do not believe that many vegetables and fruits ought to be eaten. Our American appetites feel much abused some times. The Hindus abhor meat of any kind because the cow is sacred to them—for that reason we do not eat beef out here. It is still a stumbling

block for many Christians if the missionary eats beef. We eat only goat meat. In the plains sometimes we can get chicken and fish. Those do not seem to offend any one.

Our three months in language school have passed and next Monday morning Mr. and Mrs. Moyer, Mr. and Mrs. Isaac and I are planning to start down. The latter couple with myself and probably one of the Disciple of Christ girls are planning to make a detour and go over Dehli and Agra. The added expense is only about thirty cents more on the railroad. Both of the places are connected with ancient and modern history of India and anything that will help us to learn more about the people, their history, customs and manners will help us in our work among them. As we are so close by, we thought it foolish not to stop. The Moyers were there last year as they went down. This year they are planning to stop at Lucknow, where several different missions have schools, colleges and the Methodists have large printing establishments. We can learn many things from these older missions so it pays to stop a few days.

Dehli is the capital of India and there are many interesting things to see there. One of their greatest of ancient emporers had his capitol there and much of Indian history centers around Dehli. There is still an ancient fort there to be seen as well as other places of interest. We cannot see much probably but hope to get a glimpse of things that may help us. We expect to spend only about a day at each place. At Agra is the celebrated Taj Mahal. It is one of the wonderful sights of the world. I am sure that you have heard or read about it. I had at least. I can probably tell you more about it later but I know that it was built by one of their Emporers for a tomb for his favorite wife. It is of marble and even on the outside there are many precious gems used for decoration. Fabulous sums of money were spent in its construction. It is supposed to be most beautiful by moonlight. In Agra is a large government school. I think that I told you about one of our pandits, a fourth year medical student there, who is planning to go to John Hopkins' for research work. At Katni we plan to stop a day with Nellie Penner, who has been sent to school there. There are also some of our Champa and Janjgir high school girls there. If possible we hope to reach the station Saturday some time. If not we'll stop over Sunday somewhere.

About the missionaries, I do not know much. The Suckaus, Penners, Mr. Steiner, Mr. Wiens and Miss Burkhalter are in the plains. Mr. Wiens has not been well, I heard. The boarding schools at Mauhadei and Janjgir are in full swing. Mrs. Steiner and the children are at Darjeeling, they have all had fever but according to the latest reports they are well. Mrs. Wiens and children are in Naini Tal. The boys and Mica as well as the Suckau children are in school there, the boys in a boys' school and the girls in a school for girls. Everything is going on as usual, I think.

Remember the missionaries, the Christians and the work in your prayers because prayer availeth much and it is much needed for the work.

Yours with best wishes,

Clara Kuehney.

CONDITIONS IN RUSSIA TOLD AT CHURCH

Wife of Returned Pastor and Former Resident of Russia Describe Terrible Cruelties

The First Mennonite church was crowded to its capacity Wednesday evening, February 7, to hear the report of Rev. W. P. Neufeld on his trip to Russia. Rev. Neufeld took sick on Tuesday and was unable to report, but his wife and a niece, Miss Evangeline Rempel, who they brought along from Russia, gave very interesting reports.

Mrs. Neufeld said that they made the trip to Russia in order to rescue the orphan children of her brother, who, during the war had lost both parents; that they had been wonderfully protected by God so that in all the journey they had no accident, no sickness, and were not robbed, which seems like a miracle to those who are acquainted with the conditions in Russia. When after many difficulties they arrived in their old home in Russia, people came on foot twenty-five miles to see them and with tears in their eyes expressed their gratitude for help that had come from America, which they said "saved us from death by starvation." One mother related that her child said God lives in America, for we pray to Him for bread and the bread comes from America. Before the food and clothing came from America they made bread by grinding together weeds, corn cobs mixed with a little rye flour. After kitchens had been established by the American Relief Association, those that were starving received one meal each day, just enough to keep them alive. Some of the farmers had worked up an acre or so by hand, the horses and cattle having been confiscated or had perished, but when they harvested their meager crop the government confiscated it all. They had no implements or clothing, and no matches so that in order to start a fire they had to go to a neighbor who kept his fire burning during the night to get a few live coals. Not having any leather, they made shoes, or rather sandals, of wood, a pair of which, with a sample of the bread Mrs. Neufeld showed the audience.

There are many orphans in Russia whose parents have been killed or have died. These are cared for in orphanages. The Soviet government allows no child under the age of 18 to receive any religious instruction. The children are under government supervision, and ignorant instructors drill them each day, cursing and abusing them. The railroad service is entirely disorganized, no trains running on schedule time. When a train arrives the people crowd in, as many as can find standing room and some hang on the steps or climb on top of the cars. Rev. Neufeld, being unable to get tickets for his party from Russia to Germany, chartered a box car which the government promised to furnish with benches and a stove. However, when the car arrived, it had neither benches nor stove, and Rev. Neufeld furnished it himself. It took twenty-five days to make the trip from south Russia to Germany, a journey which in normal time is made in four days. Mr. and Mrs. Neufeld brought with them to America two nephews and a niece, the two elder sons of the family not being allowed to leave Russia because of being subject to military duty.

After Mrs. Neufeld finished, Miss Rempel, a very modest young lady, gave her personal experiences during and after the war. She said:

"In December, 1918, we were notified by telephone that a neighbor had been killed and that the robbers were coming to our village. Our whole family fled, but we returned to our home the next spring. That spring a band of robbers came to a neighboring village and demanded money from the inhabitants, which they did not have, and in some instances they killed the whole family. We again decided to flee for our lives and loaded our possessions on two ox carts which were driven by a servant and my brother. The rest of the family took the train and went to a large city in south Russia, where the ox carts were to meet us. We waited a long time, receiving no mail and hearing nothing concerning the ox carts. After many weeks of weary waiting we received the sad news that robbers had fallen upon the ox carts, stolen all our goods, and killed my brother and the servant. When my father heard of this he went back to get the corpse of my brother, if possible. He found it buried in a shallow grave, a horse trough having been used for a coffin which was covered with the door of a wrecked house. His clothes were terribly soiled and bloody and on his face and across his neck were gaping wounds of a sword's thrust that had caused his death.

"The sad death of my brother brought great distress to the heart of my mother, and for her own comfort she wrote a poem in which she compared her children to beautiful flowers that a cruel hand had torn from her grasp, and the heavenly Father had said, to comfort her in her distress, that He is transplanting these beautiful flowers to the heavenly garden and some time He later would explain. (When a year later, after three weeks of severe illness, her mother was at the point of death, she gave this poem to her daughter. She read this poem to the audience.)

"Having lost all our possessions and seeing no way of leaving the country, we returned to our old home in 1921. Friends gave us a few blankets and shared with us their meager household belongings. In the spring of that year soldiers came to our town and arrested four men. Without giving any reason or giving them trial, they carried them away. Among these was my father's brother. A year and a half later we received notice that these men were in the Caucasus and were to be freed. Knowing that they were not able to return alone my father and a friend decided to go and bring them back. For five days and five nights they rode on a train so crowded that they had no room to sit down. They found the prisoners so sick, emaciated, and so full of lice that they were not able to walk. They gave them a bath and clean clothing, but before they could start on the homeward journey my father took sick and died after a week of severe illness. Soon after my father's death, my youngest brother, who was the darling of the whole family, also died. Our only hope and prayer was that we might get to America, and now Providence, through the kindness of our uncle and aunt, has made this possible, for which we thank God."

Making a living, as most men term it, usually causes us to neglect the church. Many a place of worship bears witness.

THE MENNONITE

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THE PROPER APPLICATION OF CHRISTIAN PRINCIPLES IN OUR BUYING AND SELLING

Thirty years ago I would have preferred discussing it from principle laid down in Luke 6:38. Today I perfer verse 31. The former promises us that others will treat us as we treat them. Verse 31 urges us to treat others as we wish them to treat us. The latter seems to be more nearly in accord with the principle of free moral agency, as well as human sense.

We do not ask our neighbor or our brethren to sell us heaped full, vegetables at forty cents per, when we know they paid 41, level measure. Overheard some days ago: Mr. X is the 'whitest' employer I ever had." My reply: "For white to last." Three months more saw the works in bankruptcy.

We want ourselves and others to play the game fair. This preference of texts does not imply my rejection of verse 38 any more than that of I Timothy 5:23. Paul's advice to Timothy to cut out water and use wine. Timothy had indigestion and Paul was an allopath.

Various methods of community living have been tried ever since man was doomed or privileged to, by sweat of brow, earn his bread. One standard was set up as between the early Jews, another as between them and their neighbor. Later the church at Jerusalem had all things in common. Was it a success? No imitation in those days. During the Reformation period several such experiments were made each of which ended in confusion only. The communistic colony at Ephrata, Pa., though still existing nominally, solved no social or spiritual problem. The colony at Oneida, N. Y., was a scandal to civilization. The Shaker Colony in Central N. Y., has industrially more than a local reputation, but no followers.

A colony of German Mennonites lately of Manitoba now of Mexico, was, is, and will be a failure Profit Sharing Corporations like the U. S. Steel Corporation, Standard Oil Company and more locally a hatter's corporation and others of like ilk had but one net result:—Ivory palaces for the few and delusion for the many. None of them did, can or will work out this side of the Millenium.

Produce, sell and buy was the process introduced by Cain and Abel and will so continue. Too often the same evil spirit prevails between the producer and the consumer now as then.

In suggesting a remedy I shall not address you (us) on Rockefeller the Gas Man, Markle the Coal Baron, and Armour the Meat Packer; the sins of their buying and selling methods and how to mend them; for self-evident reasons, but what of practical value along the line of our end of it can we learn? All of us are either buyers or sellers, many both. Some of us sell sugar, others sell their time.

Some one tells me that 50 per cent. of all trades fail financially, some on account of competition, others on neglected collections, most on account of poor judgment, say the business surgeons. The same applies to those who sell their time. Hence the large amount of discord, disappointment and bitterness. How eliminate this gulf between buyer and seller, employer and employee? "Do as you would they should."

As sellers of our time, I find especially of late, that too often we have little of our employer's interest in mind, except his clock and envelope. Overheard in the train lately: "Had to fire him at last with regrets but no compunction; during six months last past he would at every opportunity boost our competitor's wares and knock those of him whose money fed his babies."

Again I find bad methods of buying necessities, be it buying bread, paying taxes or buying homes. This carelessness often borders on contributing criminal negligence. I now have in mind a young lawyer going wrong, trusts violated and savings of clients lost because clients neglect. A tax collector who died of remorse of his non-performance of his duties because others were negligent. believed in verse 38 instead of verse 31.

Recently I interviewed a former neighbor who with fraud intent took much money from gullible people. His answer though not based on verse 31 or 38 is both interesting and instructive. He says he commits no unjustice in relieving such men and women of their money, as at heart they are utterly dishonest or they would not be anxious to get much for little.

In conclusion let me remark that we have nothing but condemnation from Matthew to Revelation for all participations in any labor or business to which the words of our text may not be applied. Nor do we find condemnation therein as against honorable lines of such activities. Both in Holy Writ and in practical life do we find characters who as a result of loving God and man prospered beyond fancy. God had a special use for them and they responded.

"Do unto others as you would they should do to you," and whether you receive in kind or otherwise you have already had a goodly reward.

I. K.

A NOTE OF WARNING AGAINST BAD INVESTMENTS

By Isaac R. Herr

(By Request)

We are living in wonderful times. The automobile, picture shows, radio, selfish motives, commercialism, and the greed of gain, pelf and power, often seem to fill the whole horizon of people's view. They certainly have a peculiar and sinister influence upon their lives. It is not our desire to rail and rave against all these things as evil and wrong in themselves and in their effects upon the lives of people. It is true that some of them have a normal use, but the abnormal use and abuse of them is very marked and in others the use and influence should be denied from the beginning. An automobile is a harmless piece of mechanism in itself and in its use within proper restrictions is perfectly permissible. If the automobile supercedes the horse and carriage and possibly in some instances takes the place of the trolley and steam cars and does not trespass on the standard of morals that were maintained, neither does any violence to men's financial and religious standing then we do not have one iota to say against it. But it does seem that the abuse of it is so great that the pulpit as well as the press should bring the warning before the people to stop, look and listen.

Surely the restraint must be put upon the use of the car to the extent that the same thrift and industry, purity and dignity of manhood and womanhood will prevail. The question is merely put before the readers for the purpose of having parents and elders to maintain a sound poise and bearing. Is it wise to place in the possession of young men high powered and high priced automobiles? There is a higher question that "Can you, or Can you not, afford it?" But aside from this higher question there is the highest question growing out of this principle; let every man in looking upon his own wealth also look upon the wealth and welfare of others. When this principle is properly recognized and men feel that they are to some extent their brother's keeper, they will seek to invest and infold this principle in their action relating to the purchase of an automobile for their sons and daughters. They will know that the gist of the whole matter is this—that if they put their thousands into a machine for them, the son and daughter of the man who can ill afford to purchase the same kind of a car will be under the power and influence of the example that is set by his richer and more influential neighbor.

The length of this article forbids the discussion of the picture show.

As to the greed of gain men have no hesitancy to overstep all bounds of propriety. They have laws passed to favor them in carrying on their nefarious business of exploiting the unstable, the weak, and the financially inexperienced who have inherited houses and lands, stocks and bonds, and others who by dint of toil and hard and fast economy have accumulated a handsome income. It is sadness personified to have these horny-handed sons of toil come to our office and relate the story how they were made victims of designing persons, how they were fleeced out of their hard, hard-earned money by men who strut about in the form of humanity, even declaring themselves to be followers of the lowly Nazarene. Of course, men who are conversant with the affairs of life and have strong powers to arrive quickly at the falseness and improbability of the proposed scheme or proposition to use them as a sponge out of which to squeeze money, will not be so easily duped. But those who are easy and need the guardian care of the strong, will be overpowered by the nice talk of these unscrupulous men. The worst feature of this shark business is the fact that so often they are accompanied by men belonging to the plain churches who come with them in their religious garb. Some try to put on the appearance of a Mennonite and a Dunkard at the same time. It is regretted that some of our own church members who are plainly distinguishable as Mennonites are sometimes found in these undesirable camps, in with this den of wolves seeking whom to devour and consulting day and night the list of men who are easily exploited, which list is kept and handed back and forth as men who have been easy heretofore.

If God has given those in the church fore-knowledge and power to quickly scan the proposition, and ability to investigate the same, greater business and financial ability than to others, is there there any reason why these should not stand as good counsellors and sponsors to the unwary and credulous who believe that everybody is honest as they are? If any one will censure the writer for this article he will defend himself by saying that it is the church's duty to protect their flock from the invasion of the wolf and in this effort they should stand with a united front. In taking this stand the church should speedily eliminate from its membership such that give evidence of the fact that they join hands with the abased and abandoned for the purpose of deceiving and luring the members of the same body in placing their money in projects that are either highly speculative or a "bunco" from the beginning.

In short, is there no way that the church can help to protect its membership against the nicely planned and woven schemes to get the money which God has entrusted them with to use to His honor and glory and for the furtherance of His cause? Let it be borne in mind that the money we have, if rightly obtained, the Lord has blessed us with it that we might be worthy stewards and trustees of the high spiritual order. This money and property that we have, the lands we own, we have not an absolute title to. Instead of an absolute property it is only usufructuary property to us. We are entitled to use of the fruits and of the income but we must account to God for the principal and even how we use the fruits and income thereof. Are not the cattle on a thousand hills the Lord's? Is not the earth His? He can prove it with one stroke of His mighty power. Death may claim your cattle, the earthquake can set to naught your farm and challenge you to point to its whereabouts. Therefore, as individuals and as a body of churchmen let us bestir ourselves to a praiseworthy action to the end that we may discharge our duty so far as it concerns our own finances and strongly throwing out a safeguard for the protection of the finances of others of our brethren. If we confine ourselves to Lancaster county, Pennsylvania, we can count thousands upon thousands of dollars that went into ill-famed and highly censured projects and schemes, fomented and fostered by those who have gone at great length in a course of moral degeneracy and depravity, and in the going thereof they diligently sought inventions by which to conceal their Satanic deception. Some of these investments are the gold mines of California, the silver mines of the far west, the rice exploitation of the south, land schemes of New York City, clay products, hydro-electric companies and what not. In each case a close analysis of the personnel of the company, their previous history is a sufficient warrant to keep aloof and far enough away from the financial pitfall. The press and the pulpit are great educators, and the pulpit has this peculiar advantage of being closely identified with God and His purposes; it is not pleasing to God that money should be used recklessly, but that it should be devoted to the uplift and betterment of mankind. Our brethren in Russia are suffering with the pangs of hunger and threatened with the rigors of winter without clothing. The foreign missionary cause is knocking at the doors of our churches for help. The home missions in a certain yet mild tone are asking us to stimulate and support a worthy cause. Mennonite Publishing House with its sound literature and teaching is worthy, for it is an educational, moral, and spiritual center radiating a wholesome and beneficial influence upon life over a large area. The Gospel Herald is a bulwark of the church reaching to the far ends of the earth. Shall we be heedless to the financial needs of so great and worthy an institution and to all the needs as stated and not conserve the money of the church and direct its use into channels where God can bless us from ten to fifty fold? For the reason that the writer himself needs ministers and bishops who are spiritually stronger to guard, guide, and protect him in his spiritual life, for the same reason may he need the protection of the church when decrepit. Old age might incapacitate him to oversee his finances. There are those in the church whose honesty and trustworthiness and faith in other people disqualifies them to properly protect themselves against these wild-cat and crooked investments. Does not the duty devolve upon others in the church whose talents and business experience has given them a vantage ground or position over them, to make these investigations and submit an honest report to them? A committee of such men appointed as counselors would serve in as high a capacity and surely as beneficial to church councils as the position of the trustees in the local church whose qualifications are honesty and marked ability to manage their own finances as well as those of the church. In conclusion this article may be read as not so spiritual but the building of a church house than a material light. But who will dare to say that the church building, if used as it as intended to be, as a place where His honor dwells, will not become a means of great spiritual good? The writer contends that as one whose business is preparing wills and deeds, settling estates, Orphans' Court practice, placing money on mortgage, real estate securities, counseling people and helping and consoling those who have been unfortunate in their investments, that it is incumbent upon him to not only sound a note of warning but enlist the power of the church to the protection of its members and thereby greatly reduce the financial troubles of many.—In Gospel Herald.

Lancaster, Pa.

CHINA OFFERS LAND TO Y. W. C. A.

Invites Y. M. C. A. and Y. W. C. A. to Tsingtao, Formerly Occupied by Japan

Two American organizations have been invited by China to Tsingtao, formerly occupied by Japan and restored to China by the Peace Conference. One organization to whom the joint offer is made is the Young Men's Christian Association. The other is the Young Women's Christian Association.

Tsingtao was originally owned by Germany. The formal invitation comes through the Shantung Rehabilitation Committee which has taken over the occupied territory. Sites for the new work are included in the offer. The information was received at the National Board headquarters yesterday.

The National Committee of the Y. W. C. A. in China maintains on its large staff 61 Chinese women already trained for leadership among their own people. Nearly 10,000 young Chinese girls have already become members. These include the poor little rich girls who arrive in their limousines for classes; girls working twelve to fourteen hours daily in factories and the often illiterate, wistful little Chinese maidens married before their girlhood has well begun.

REPORT OF JEKATERINOSLAVER MENNONITE RELIEF COMMITTEE

December 6, 1922

Of the condition in Rayon we can report the following: The condition in Kronsgarten and Prijut-Wiesenfeld, as also in most villages has changed for better. The needy, which from March to June, numbered 100, have been reduced to 24. Quite different are conditions in the city where the residents are entirely depending on their earnings, which are not sufficient to properly provide for their families. Wages are not promptly paid, and sometimes they do not receive them for months. Then, too, many institutions and business houses have been closed and others are closing. This fact greatly increases the number of unemployed, truly, it is hard to obtain employment. House and water rents and heating material are constantly increasing, which is not conducive to improve conditions. The number of real needy, 165, in November decreased by the first of December to 132. This decrease was owing to the fact that some families have moved away; at the same time others required more help. In the near future the number needing help may be increased. The closing of a large milling concern, where many heads of families were employed and earned their living are now among the unemployed. Were it not for the relief given by the A. M. R., many now living would be numbered among the dead, and many would have lost their health from being under-nourished.

When the first help came, March-April, the condition in the city as well as in the villages of Kronsgarten and Prijut-Wiesenfeld was very serious; the need of help, material and moral, was great. But the people again took courage to live, to work and toil, knowing that strenuous efforts were put forth by the American brethren to make it possible to fight against hunger.

In the name of all the Mennonites in our district we beg you, Mr. Slagel, to extend to our Mennonite brethren in America, our deepest gratitude for all the manifestations of their love and help. To you, personally, Mr. Slagel, we thank you most heartily for the practical arrangement and the manner of administering relief

where it was not considered practical to establish food kitchens.

C. Unruh, Chairman,
P. Funk, Secretary.

CANADIAN MENNONITE BOARD OF COLONIZATION

Rosthern, Sask.,
Feb. 13, 1923.

Since for quite a time we have not sent out information regarding developments in our immigration work it is necessary that particulars be again given for general information. On Dec. 20th we received word from the CPR that the Soviet Government had given permission for our Canadian health officers to enter Russia via Odessa. In the same letter the statement was made, however, that owing to the advanced season it did not seem advisable to bring our brethren over in winter. However, the hope is expressed that early in spring they would take the work up.

With regard to the sending of flour it can be reported that six carloads have been collected and sent as follows:

Rosthern, Sask., 60,000 lbs.
Herbert, Sask., 49,000 lbs.
Giroux, Man., 60,348 lbs.
Altona, Man., 67,620 lbs.
Gretna, Man., 27,020 lbs.
Winkler, Man., 60,340 lbs.
Total 324,328 lbs.

We have sent this flour through the "Save the Children Fund" and we have received word from the London office of this organization that as soon as they had received notification that a car load was sent their agent at Geneva had been instructed to purchase as much flour and have it sent to the Ukraine for distribution by our representatives in the relief work. In the same letter we read that at the time of the writing of the letter, on January 24th, probably the first flour was being distributed in our famine stricken districts. The assurance was given us in this letter that our wishes regarding the distribution of this flour will be fully complied with. We have thus been in the very fortunate position to render quick and effective help to our relief work in Russia. Outside of the sending of messages and letters no further cost was involved in this plan, as the Canadian government is paying the freight up to London, England, and the Save the Children Fund makes itself responsible for the rest of the way. We hope that it may be possible to continue this work of giving relief in Russia. It should be understood, however, that we are working in this connection with our brethren in Canadian Relief Committee and we have corresponded with Brother P. P. Epp, Altona, Man., with regard to this matter. Brother Epp had also the organization of this work on Man., on hand. We also have letters from Brother A. J. Miller of Moscow, Russia, telling us of his appreciation of our work in this connection. We hope that also in future it may be possible for us to send more flour on the same plan.

Now further it may be stated that since the bringing over of the groups from Russia has been delayed somewhat it has been our endeavor to bring over a number of our brethren who are now residing in Germany as refugees. We have been successful in obtaining the permission for entry into Canada of about 200 persons and for a number of these we have been able to get prepaid tickets from Germany and some also from Russia to different parts of Canada. Quite a number of these refugees are already in Canada and we hope that also in future we will be in a position to render effective help along this line. It would be very desirable if farmers in this country who need help on their farms would send in applications to us as we have quite a list of mostly young men who would like to come to Canada. Conditions in Germany are getting worse and we should do everything that is in our power to bring over those who wish to come. We are very glad indeed to be able to say that as far as we are informed all those who have come over are satisfied and are giving full satisfaction to their employers. Prepaid tickets from Germany to Saskatchewan will cost about $165 and to Man. about $160; this, of course, includes costs outside of the ticket. Anybody desirous of helping people over should apply to us as we are in a position to get permission for entry into Canada and will do all we can to help along in this work in every way we can.

With fraternal greetings,
David Toews, Chairman.

THE S. S. LESSON

March 11, 1923
Jesus in Gethsemane
Luke 22:39-48,54

Golden Text: Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God. I Peter 3:18.

After His symbolic entrance into Jerusalem as the prophesied King of Israel, the Prince of Peace, acclaimed by the multitude as the One coming in the name of the Lord, on the first day of the week, the Sunday before His crucifixion, Jesus spent Monday and Tuesday largely in verbal conflict with the opposing Jews and in teaching the people and His apostles regarding things to come, the record of which is found in Matt. chapters 21 to 25, Mark chapters 11 to 13, and Luke chapters 20 and 21. Wednesday as far as the records in the Gospels show, was probably a day of quiet retirement. On Thursday preparation was made for the Passover supper. The story of that day and evening is given by all of the evangelists, with different, not contradicting, but mutually supplementing details, John in particular, confining himself almost exclusively to supplying what was not given in the earlier accounts (See John, chapters 13 to 17). Think what a wealth of comfort and instruction has come to us from that upper room in this marvelous fourth Gospel record.

Our present lesson begins with His coming out of that upper room and out of the city. His teaching work was now completed. In His high priestly prayer He said, "The words which Thou gavest Me I have given unto them." He now went forth into "the hour" of which He had repeatedly spoken—the hour of vicarious suffering, the hour for which He indeed had come into the world, and which He had faced from the beginning of His ministry (Jno. 3:14;8:28;12:32,33), and which the Baptist foresaw when he pointed to Him as the Lamb of God. The hour is meant in which the power of darkness was permitted to do its worst (Luke 22:53), and yet went down in defeat (Heb. 2:14). It was indeed the supreme hour of darkness, the like of which never was nor ever again will be. Jesus went forth into this darkness deliberately and willingly though He knew it meant death in the bitterest and most dreadful sense. He had been obedient to the Father in His life as a perfect man, and in His teaching as the representative and mouthpiece of God, setting forth His eternal counsel. He new went forth to carry out His obedience unto death, yea the death of the cross.

As the darkness of the hour closed in upon Him there came upon His soul an agony of sorrow of which we can have but the faintest conception. The weight of the sin of the whole world, which was laid upon His head, and the full penalty of which He was now facing, came nigh crushing His great loving heart, and pressing from His body its very life in a bloody perspiration that oozed through his skin. We hear Him say, "My soul is exceeding sorrowful even unto death." G. Campbell Morgan in his **Crisis of the Christ,** says: "In the Garden of Gethsemane, having passed outside the last limit of human comradeship, in awful loneliness He looked into the heart of the great passion, and trembling at the prospect, yet with a strength of purpose that astonishes and fills man with deep reverence, He chose the will of God, including, as it did, the emptying of this cup of all its bitterness, that He might fill it with the wine of life for the sons of men."

He had spoken of this that was now upon Him, as a cup which He must drink and as a baptism for Him to be baptised with. He even then had felt something of the trouble of soul which the ordeal would bring upon Him, for He said, "How am I straitened till it be accomplished." Now, when the hour was upon Him, He appears to shrink back from drinking the cup before Him and prays that it might be removed. Just what He meant by the words of this short prayer we may not know. We are in the presence of a mystery which is not for us to unravel. The mystery of the interworking of the divine and the human in Him deepens as He approaches the consummation of His mission on earth and we must not press too far our effort at analyzing it.

Whatever, then was the meaning of His petition, one thing shines out clear as day, viz., His perfect submission to the will of the Father. In this we take Him for our example and learn from Him how to pray effectually, by referring all our petitions to the disposition of the good and perfect will of God. Only so can we pray in His name and count on being heard.

Jesus was heard for His godly fear, the Spirit says in Heb. 5:7. The answer came as it often comes to us, not by removing the cup, but by giving the needed strength to drink it, even to the very dregs. As in the temptation wilderness, so here an angel was sent to minister unto Him. A few moments later we hear Him lay claim to the protection of legions of angels, whom the Father would send if He would ask for it. So the angel of Jehovah encampeth round about them that fear Him and delivereth them. Jesus was delivered from death in Gethsemane, where was neither the time, nor the place, nor the manner of His being made an offering for sin as the Lamb of God. For that, He must be "lifted up" on the cross in fulfillment of the Scripture (Matt. 26:54). To this end He now surrenders Himself into the hands of them that came there to take Him.

The darkest figure in this midnight scene is that of the betrayer. When Judas went out from the presence of Jesus a few hours before, it is said with deep significance, that it was night. It was night not only in nature, but night of deeper darkness in his soul. Here in the garden, which place he knew as a place of prayer and holy communion, he enacts the sin of darkest hue—betraying his Master, even the Son of man, with a kiss, and but a few hours later he plunged headlong into the darkness of eternal doom.

C. E. TOPIC

March 11, 1923
The Stewardship of Self, Substance and Service.
Matt. 25:14-30; I Peter 4:10

A steward is one to whom is entrusted the care and use of that which belongs to another. It naturally follows that in the use of the entrusted goods of whatever nature, the interests of the owner are a matter of first consideration. A good steward seeks to serve these interests in every way possible. Moreover, he holds the increase in the amount or the value of the trust as being an added part of the trust and not as belonging to himself. He gets his reward in another way. The slothful servant in the parable when he handed back the talent unimpaired, he said to his lord, "There, thou hast thine own," as though that was all he had any right to look for and if there had been any increase, to claim that also would have been like reaping where he had not sown. The good servants as faithful stewards laid both the original and the increase at the master's feet and trusted him for their reward. This came in the form of words of approval and advanced positions as partners in their lord's interests.

What is included in our stewardship for God? (Our topic mentions three things: Self, Substance and Service. The verse from I Peter speaks of the manifold grace of God. "The term is a remarkable one," says Alford, "it is that word by which the Greeks expressed infinite variety of hue or of design, the shiftings of richly mingled colors, or the dappled patterns of skillful embroidery. And by it a lesson is conveyed to us of no inconsiderable importance. We have forgotten the manifoldness of the grace of God, its shifting hues, its exquisite and inexhaustible richness of tint and pattern. Everyone of us is more or less put in trust of this manifold grace, in one or other of its departments. And when we review the wonderful process of love by which it has been won for us, is it not a very solemn question for us all, for every one in his own case, 'am I a good steward of this manifold grace?'"

Personality counts for much in determining our relations in the world. Every individual soul has a personality all his own. What the character of my personality is, depends on the qualities I have inherited or acquired. I am conscious of being an individual, distinct from other individuals. This is my personal self. It is this conscious self that, according to our subject, is the first element of our stewardship. I am, but I am not my own. I belong to God. He is the author of my very being. In the beginning God created a man. He made him in His own image but individually separate from Himself. A being to commune with, to walk with and talk with. And so Adam belonged to God and at first lived in full recognition of this relationship. Eve also came from God's creating hand, a full-fledged individual being. Though in a sense Adam and Eve were one, yet they were two individual selves, belonging each to the other, but in a prior and fuller sense belonging to God. And this relationship is handed down to every individual descendant of theirs being created with a free will and the power of choice they were led by the tempter to exercise this power in a way which amounted to a repudiation of God's right in them, with the result of being estranged from God and entailing the loss of life in His presence. This same result came upon their descendants.

God then not giving up His right in man, announced a way of return, viz., the way of redemption through another man, a God-man, the seed of the woman. Thus every individual who by faith accepts this redemption and returns to God, belongs to God not only by creation but by the higher right of redemption, and the Spirit speaking to such, says: "Ye are not your own, for ye were bought with a price; glorify God, therefore in your body."—I Cor. 6:19.

How, then, shall I exercise this stewardship of self? By seeking to be what He, whose I am, wants me to be. I glorify Him by being like Him. If I yield myself to Him as clay into the hands of the Potter, He will make of me a vessel to His honor. If I admiringly behold the glory of Him who is made my perfect pattern, I am transformed into the same image from glory to glory even as from the Lord the Spirit (II Cor. 3:18). If I permit Christ to live in me, my self becomes a living epistle, a transcript of Him, for others to see and read. All this I owe to Him. To be less is to fail in my stewardship.

The stewardship of substance and service requires of me to do what He, whose I am, wants me to do. But I must first be before I can do. The Macedonian Christians first gave themselves and then of their substance. Coming in this order our giving will be cheerful, giving such as the Lord loves and blesses; and we will not giving sparingly, but as stewards of God's bounty, we will gladly give liberally, knowing that thus there will in turn be a bountiful harvest.

We give Thee but Thine own
Whate'er the gift may be;
All that we have is Thine alone
A trust, O Lord, from Thee.

And we believe Thy word
Though dim our faith may be;
Whate'er for Thine we do, O Lord,
We do it unto Thee.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following are extracts from a translation of a letter received from the Tractor Committee of Halbstadt, and shows the estimate which our Russian brethren place upon this phase of our relief work:

The 20th of September was a day of great rejoicing and anticipation for Halbstadt. It was on this day that the first shipment of tractors had arrived. For months already the people had been watching and waiting for that time; now they were really here, and everyone was anxious to see what they looked like. Old and young, rich and poor, the hungry and the satisfied—all were eager to get to the station and watch them unload the "Wonderthing." With joy and great eagerness, the workers under the direction of G. G. Hiebert, unpacked the different parts, while the people watched with growing interest. In a comparatively short time the machines were put together and ready for work. It was quite a jubilant crowd that gathered around the tractor, as they left the station, headed by barefoot boys and girls. It was only through the calm but firm voice of the director, G .G. Hiebert, that no accident accompanied this celebration. The tractors started their work and the hardened Russian soil yielded to the plowshare, beyond the expectations of those who watched the proceedings. By sunset, a large area was cultivated. You could see in the expressions of their faces great satisfaction and victorious joy as they returned to the village.

And so the first day's work of the tractors was ended. The people soon got used to the machines, except a few timid Jews who would stand and watch from afar off. But even they were finally persuaded to come near, and even touched the machines. In the first week there were many interruptions on account of the rainy weather, and because they did not have the necessary fuel in time, but even then they plowed for ten villages, using seventeen tractors.

It was then decided best to put the tractors into several groups, because for poor villages it was too hard a task to provide the transportation for seventeen machines, and then some of the villages got out of patience, waiting so long. In this way more could be accomplished.

It was on the first of December that the tractors had to cease their work on account of the cold and snow. They were cleaned and sheltered till the weather allows to start to work again.

It will go better next year. Informed people are of the opinion that beside the blessings of God, it will be the tractors that will reconstruct Russian farm industry. Everyone acknowledges that through the tractor work the ax is put to the root of the famine. The kitchens, of course, do their part. Great areas were plowed and planted with rye. We wish to extend our sincere thanks and gratefulness to the American Mennonite Relief work.

The Tractor Committee of Halbstadt,
Dec. 4, 1922. Feb. 16, 1923.

MARRIAGE

Riedel-Morris.—On Feb. 8, 1923, in Altoona, Pa., by Rev. G. M. Baergen, of the Mennonite Memorial Mission, Carl Lewis Riedel of Philadelphia and Miss Evon Morris of Altoona.

DEATH

Lingenfelter.—On Feb. 12, 1923, in Altoona, Pa., Henrietta Augusta Lingenfelter, wife of C. C. Lingenfelter. Deceased was born in Johnstown, Pa., in 1859, and was married to Mr. Lingenfelter in 1878. She is survived by her husband, five daughters and four sons. Funeral services were held on Wednesday evening, February 14 in the Lingenfelter home, in charge of Rev. Shillington of the Methodist church, and on Thursday morning in a country church near Summerhill, in charge of Rev. G. M. Baergen of the Mennonite Mission. Interment was made in the Pringle Hill cemetery. Mrs. Lingenfelter was for some time a faithful teacher in the Mission Sunday school and was much loved by the members of the class, as well as by all who came in touch with her. Her husband also has faithfully attended the church services.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. MARCH 8, 1923. No. 10.

IN MENNONITE CIRCLES

The C. E. and Young People's Societies of the General Conference have so far contributed $5,500.00 for the new station in India. $10,000.00 was the goal. $4,500.00 more is needed to fulfill the obligation. The new field has been found and the Mission Board have forwarded $5,000.00 to India so that the work can begin at once. The societies who have not yet contributed and those who have not yet reached their quota had better begin to hustle.

A neat little pamphlet giving the Annual Report and Membership list of Zion Mennonite Church, Moundridge, Kansas, has came to our desk. The pamphlet is very full and practical in giving all details as to church, Sunday school and all other auxiliaries, with the organization of all its officers. That the work is well organized is indicated. The finances are carefully recorded and show that the congregation is a giving and active congregation. The membership is 244. Rev. D. J. Brand, for a number of years the pastor of the Hereford, Pa., church, is the pastor.

MINISTERIAL CONFERENCE

A Ministerial Conference of the Eastern District Conference was held in Bethany Mennonite church, Quakertown, Tuesday, March 6th, when the following program was presented for discussion:

Morning Session, 10:00

Invocation by Rev. P. E. Frantz.

Topic; How can we interest the Sunday school members to attend the church services?—Rev. S. D. Yoder.—Discussion opened, Evangelist Jacob R. Fretz.

Topic: Conference Support toward Witmarsum, Pres. J. E. Hartzler.—Discussion opened, Rev. A. J. Neuenschwander.

Afternoon Session

Devotional Hour—Rev. Freeman Swartz.

Topic: The Minister in His Study—Rev. V. B. Boyer.—Discussion opened—Rev. A. S. Shelly.

Topic: What Control Should our Conference Exercise over the Ordination of Ministers?—Rev. S. M. Grubb.—Discussion opened—Rev. Jacob Snyder.

REPORT TO C. E. SOCIETIES ON NEW MISSION STATION

After perhaps too long a silence, we want to write a few lines of encouragement and information to the Endeavor Societies as well as friends who are working in behalf of the new mission station in India. We have watched with interest the reports of our Mission Treasurer, and can not help but feel thankful for the splendid support that has been given this movement. Bro. Moyer's report in a late issue of the Mennonite is encouraging, in that it shows the preparations that are being made, and the effort in securing a suitable location for the erection of the station. May God grant that their efforts be crowned with success. God has answered prayer, so that in spite of the tremendous need everywhere, he has given willingness to sacrifice. We are glad to report that there have been paid in about $5500.00 up to this time, and that many of the societies are still busy with their collections. Also, that the Mission Board at its last meeting has decided to forward $5000.00 of this fund at this time, so that a tract of land may be purchased, and preparatory work to building may be done. At the time this campaign was started, it was the intention to collect the entire $10,000.00 before work on the station was begun. But even at this time, the Mission Board has seen fit to forward the above amount so as to expedite the work, thus also encouraging the C. E. Societies. Our committee did not want to be too persistent in urging this matter, as we realize that the large deficit in both our foreign as well as home mission treasury must be taken care of. Under no condition however, do we want to drop or dismiss the matter. We are praying and trusting that the C. E. Societies of our General Conference will keep the good work up. Brother Moyer has recently written an article in which he rightly points out that much preparation is needed before actual work on the construction of a building can be taken in hand. The cold season in India begins in November, and with it building operations are possible, hence the need of having the remainder of the required sum in India by then. With another harvest coming on, and the Lord prospering us, let us receive, and let us all give a part of it for, the Lord's work. The treasurer Rev. Gustav Harder, Whitewater, Kansas, or the assistant treasurer J. G. Regier, Newton, Kansas, will thankfully receive gifts for this cause right along. Let us therefore have the remaining portion paid in by October of this year. We as committee are of the firm belief that our C. E. Societies having taken this work up, will stay with it until the proposed new station is a reality. May God grant it.

The Committee,
A. D. Unruh.

CORRESPONDENCE

Butterfield, Minn., Feb. 26, 1923.—As we enter this new year let us also sing with the Psalmist David:

Praise ye the Lord, O give thanks unto the Lord, for He is good for His mercy endureth forever. I have long wanted to give a report of our sewing society. Our Heavenly Father has been very merciful unto us and has poured His richest blessings upon us for which we wish to express our heartiest thanks.

Our society meets the first Thursday in every month during the winter we meet at the home of the members but during the summer we meet in the church basement. We have about thirty members. At our meetings we always have one of the members as leader so we spend about one and a half or two hours studing the word of God singing a few songs and then free will prayer. During the year we make different articles and in the spring we have our annual sale of them.

Our society and sale for the last year brought us a sum of $479.49. About half of this was spend to furnish the inside of our new church and the rest except $30 was sent to foreign and home mission. With the $30 we support a blind girl in China.

Two sisters out of our society have undergone serious operations but the Lord has answered ours and their prayers and brought them back home safe. We have had a very beautiful winter except the first three weeks in February have been very cold. We haven't any snow to speak of but signs are we may get some before long.

We cannot complain of any serious sickness or disease raging, but many have colds, lagrippe and flu.

Mrs. E. O. Ewy, Sec.

First Mennonite Church, Bluffton, Ohio. Dear co-workers:

We have had our series of Bible lectures, beginning February 4th to February 9, inclusive. Dr. Harris Franklin Rall professor of Systematic Theology of Garret Bible Institute.

He delivered 12 lectures. They were all filled with good Christian philosophy and high ideals for us to strive for. The evening lectures were given in the Mennonite church, and his afternoon lectures were given at the chapel. The subjects were "The Meaning of God," "Is the World Good?" "The Making of the Bible," "The Meaning of the Bible," "The Making of Man," "The Meaning of Christ," "God and the World," "The Kingdom of God," "The Church," "The World Tomorrow," "A Man's Life," "The Life Beyond."

The Workers' Conference was a real success this year. Only wish more of our Mennonite friends could pay Bluffton and the college a visit at this time. These workers' conference meetings were held every afternoon beginning Monday afternoon.

Rev. William Kensinger, of Djoka Punda, Africa, spoke Monday afternoon. He gave a fine description of the work of the missionary in Africa. Tuesday morning Mrs. S. F. Pannabecker spoke on the religious training of our children. Tuesday afternoon, Rev. W. B. Weaver of Danvers, Ill., spoke on the subject, "The

Pastor and His Young People". Wednesday morning and afternoon, Prof. H. C. Hiebert of Tabor College, Hillsboro, Kansas, spoke who spent several months doing relief work in Russia. In his morning address he told about the religious and political conditions in Russia and especially about the Mennonites. In the afternoon he told about the awful needs of that country. The relief work need not only be continued but increased.

Thursday morning and afternoon we had Rev. J. W. Kliewer with us. His subjects were "Mission work among the Hopi and Cheyenne Indians".

Afternoon subject, "The Aftermath of the War as I Saw It on My Way Around the World." His addresses were good as usual. Last but not least we had Missionary P. A. Penner our senior missionary in India. We were very glad to have him with us. In the morning he gave some information regarding the growth of the field of India in the twenty-three years it has been established. Missionary Penner is very modest about telling of the good work they have done. In the afternoon he spoke about the challenge of India. He spoke to the student volunteers too that day and to the college students at the chapel exercises the next morning. We feel that we had a blessed time listening to Dr. Rall and the Bible Conference speakers.

Sunday evening, January 28th the children of our Junior Endeavor gave their program and opened their missionary barrels. They are supporting an orphan girl in India. Their proceeds amounted to $30. Everybody always looks forward to these exercises with joy.

Austin Keiser and Arthur Rosenberger, Seminary students, preached powerful sermons for us in the absence of our pastor who had gone to Newton, Kan., to attend a meeting of the Foreign Missionary Board.

Mrs. D. W. Bixler, Cor.

CAN CHRISTIANS PRACTICE POW-WOWING?

An inquirer in the Gospel Herald asks: **If a person is sick and medical and surgical aid will not help, would you recommend pow-wowing, and if not, why not, when we know that great changes have been brought about in those who have been pow-wowed for?**—J. E. K.

Answer: It is a recognized fact that many conscientious people believe that it is right to use the magical method of what is called pow-wowing in effecting cures for certain physical ailments.

The Scriptures prove beyond any question that it is possible for one to conscientiously do certain things and pursue certain courses in life, and after all be seriously in the wrong. This was true of some of the children of Israel, who followed the heathenish practice of having their sons pass through the fire. It was also true of Saul of Tarsus when he persecuted the early Christian Church.

Divine healing is Scriptural, its supernatural and miraculous results have been verified in the prophetic, apostolic and other ages. We have no occasion to question God's power to heal physical infirmities, and it has been clearly demonstrated that all such healing is effected, not by the use of magic words, mutterings, manipulations, or conjuration, but in and through the name of the Lord.

It has also been clearly proven that certain individuals are full of what is usually called "personal magnetism," and that the same is frequently effective in relieving pain, or certain physical ailments, by the laying on of hands, or using the hands in manipulations, without the use of magic words or utterances.

The gift of bealing referred to by Paul in I Cor. 12:9, is imparted to those who by speaking the Word in the name of the Lord, are instrumental in effecting physical cures for others. But the art of pow-wowing, if it can be called an art, is a relic of heathenism, superstition and mysticism, hence unscriptural. If pow-wowing were a God-given art, or method of effecting cures, why is it, that many non-Christians, and even very ungodly persons practice the art?

To mutter certain words, use certain things in a mystical way, a certain number of times, at a certain place, and at a certain time of the day or changes of the moon, to cure certain physical ailments, is rank superstition borrowed from the heathen nations.

The Israelites had borrowed the magical art of wonder-working from the Egyptian wizards, enchanters, charmers, necromancers, and diviners, and although God forbade them to tolerate such persons, or follow such sinful practices (see Lev. 19:26, 31; 20: 27; Deut. 18:10-12), neverthless they continued to resort to such abominable arts and practices in the prophetic age, while living in the land of Canaan. See II Chron. 33:6; Isa. 8:19, 20.

It is said that Chaldea is the mother country of diviners. So indispensable were the diviners to Chaldean society that no step could be taken, not a relation could be formed, no house built, no journey undertaken along any line until the diviners had ascertained the lucky day, and promised happy issues and sad to say and know that there are many conscientious people in our day, and members of the Christian Church who hold to, and practice the same superstitious teachings and heathenish arts. I am inclined to believe that Paul's address to the Athenians on Mars Hill could be very fittingly applied to many in this age, when he said: "I perceive that in all things ye are too superstitious."

We believe that when Christ takes full possession of believers' hearts as He did when Paul preached the Gospel to the Ephesians, they will, like them, forsake their erroneous practices, and burn their books of art if they have any in their possession. Acts 19:19.—J. S. S.

AMERICA'S ATTITUDE TO WOMEN PRAISED

Americans in London have gone to Maude Royden's church to hear her speak, and to see the nature of her work, and have come home and written about her. When she came over to the Y. W. C. A. convention in Little Rock, Arkansas, she was given much publicity by the secular press. Now, she expresses herself in "Our World" about American impressions, and it is good reading and we quote it:

"It is the habit of the older countries to say that American women are spoilt and to offer their condolences to American men. These condolences are not wanted, and as we ourselves become more civilized, I think we shall cease to offer them. No doubt among her hundred millions of citizens, some selfish women and too self-scrificing men may be found. Perhaps there are a few in Europe also? But for real fundamental respect, for comradeship and courtesy combined, for sheer human decency, the relationship between American men and women, girls and boys is the most civilized thing I have ever struck. An American man will take care of a woman without perpetually rubbing in the fact of her sex, in a way that the men of no other nations do yet. (I speak of course of people in general—not of brilliant and agreeable exceptions!) It is a very difficult thing to describe for you Americans naturally take it for granted; but I feel that your men remember that women are generally less strong, physically, than themselves, and act on their knowledge; but never "remember" that they are less able in other ways and therefore to be treated as inferiors all 'round. On the contrary, their attitude suggests that women are superior in some points and that the least the men can do is to take care of them, and for them, in others.

If there are women of other nations who say they do not like this treatment, I take leave to doubt whether they really know what they are talking about. And this I can the more easily believe that I doubt if there is any other country in the world where they would experience it, not from individual men—that of course they would—but from men in general, and as a customary thing.

I found in America, and above all in American women, a passion for the cause of peace, at white heat. This was a great inspiration. I had heard it already from Jane Addams when she was in London. I realized it for myself when I was in America. Americans may not like the League of Nations or approve any one particular form of organizing the world for peace; but peace they do want and want it with an intensity that will bring them —I believe—into such world-politics as seem genuinely inspired by a desire to bring it about. I do not know how far this is true of the men but I am confident it is true of the women, and women "count" for a great deal in America.

Our Education Faulty

I believe that a great deal more needs to be done, however, in the way of education. Encouraged by the plain speaking of the group of students from America who have declared that they have been struck by the superficiality of American education I—not so greatly daring—suggest that there is—shall I say?—room for improvement here. There is too much respect for information, too little for training of the mind. Students, even at the universities and even, I understand, when doing post-graduate work are expected to "do" so many "hours" on certain (too numerous) subjects.

Such a system is surely out of place anywhere but in a school. What is wanted of a university education is not the acquiring of facts in a certain space of time but the knowledge how to use one's mind, where to find facts and how to estimate and handle them. Even in England, and far more in Europe where there is more culture and less instruction than with us, the trial of memory in the knowledge of facts as shown in answers to questions in an examination, yields in post-graduate work at least, to a demonstration of ability to use knowledge and to handle books as tested in the writing of a thesis. If America would not only capture some of our professors but adopt some few of our educational methods, I believe the result would be a public mind more apt to understand the genius of other nations.

Need for a Wide Culture

Such a public mind is eminently necessary to a real world peace, above all in the most powerful of the great nations. To desire peace is the first but not the last essential. America, troubled by her immigration problem and the flooding in of great numbers of immigrants who do not always represent the best elements of the country they come from and are in any case at a disadvantage in trying to fit themselves into a new and very different civilization, may very easily fall into the mistake of thinking that these older countries are hardly worth their understanding.

To the "100 per cent." American, the European may seem merely a "dago" and the Chinese a "chink," and the travelled American is not able to counteract this vulgar estimate of other civilization unless he is helped by a wider culture diffused among the people at large through their schools and colleges.

This is the more pressing that America is being forced to face the whole problem of race with an urgency and on a scale unknown elsewhere. Of all her difficulties—and there was both a coal strike and widespread unemployment in America when I was there—those connected with race questions seemed to me the most deeply and painfully full of interest. And in Arkansas the race problem (which is the problem of the whole future world and not of America only) exists in its difficult form. I was impressed by the amount of hard thinking that Americans—both north and south—are putting into the question.

Negro Problem Our Shadow

We hear of course, of race-riots and lynchings, and I was more conscious of the dark shadow that hangs over America than I had at all expected to be. It seemed—and seems—to me tragic that people who worship the same God should worship Him in "white" and "colored" churches. I preached myself in a "colored" church and shall never forget that experience. The colored people were, in many cases, so nearly white. Their physique was so much more fragile than I had expected. I had always thought of the Negro as a robust type, but here I saw many who looked tubercular and frail. And their attitude towards life was pitiful.

To me, Christianity has always been an inspiration and a spur; to them, obviously, it is a consolation. They sang their beautiful "spirituals" to me (and their singing far surpassed that in a "white" church), and in their songs I found no trace of rancor or revenge, I am told that this is the unfailing characteristic of Negro songs. Is there in all the world a white race which has suffered so much and resented it so little? What constitutes superiority?

I realize that behind all those "tabus" that regulate the conduct of whites and blacks in the southern states, there is the fear of intermarriage. All that is most harsh in them is due to this and this fear removed, a great cause of bad blood would vanish. But is it possible to remove it? Can two races live and work side by side and neither mix nor feel any fear of mixing? Is that practically possible? Is there any way in which it can be done? If there were no such fear, there would be no cruelty, for cruelty is the child of fear. And if America can arrive at such a modus vivendi she would place the puzzled world in debt.—Christian Advocate.

MEMBERS OF HIS BODY

Eph. 5:30

"Yes," said Aunt Sarah, surveying her bandaged wrist, "the doctor says it is a bad sprain; and the minister says I know now how the church feels, in not having the use of all its members. The minister did not mean that just for a joke, either; he looked at me as if he wanted to see how I'd take it. I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your own members is useless and worse.

"I've never thought just what being a member of a church meant before, though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor my doing it at all, and half the time I let some one else do it instead. When I was through with work at home, and with what things I like to do outside, then I was willing to do something in the church—if it was the kind of work that suited me. I guess I've been just about as useful a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two.

"There's lots of things I need to do, but I can't use this member to do them—that's certain. That's the way the minister has felt about me, I guess. I've been a useless member of the church for thirty-five years, that's the long and short of it; and, if the rest of the members had been like me, the church would have been as paralyzed as old Cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on."—Forward.

LACK OF COAL WORRIES NO ONE IN CHILE

Unnatural Warmth Disliked. Chilean Prime Favorite With Landlord.

"First choice given to tenants from Chile." Such might well be the sign hung out by New York landlords during the coal shortage—that is if they knew that these South Americans disliked artificial warmth and preferred wearing overcoats indoors to "unnatural heat."

"In Santiago the visitor keeps as far away from the fire as the size of the room will allow," said Miss Mary Russell recently. "'We prefer a natural cold to an unnatural warmth,' they declare. 'We are less apt to catch cold.'"

Coats are worn indoors. During the winter houses are heated by burning charcoal in a brasero. The latter is not much larger than our familiar dish pan. The brasero is left outside until the charcoal is burned to a coal, thus giving the fumes the "air." Then it is brought in and carried from room to room. Its warmth, however, is not very satisfying to Americans.

Miss Russell, who has been engaged in Y. W. C. A. work as physical director in Valpariso, is now on furlough in this country. Her home is in Dayton, Ohio.

WHAT A GREAT SOLDIER THINKS OF WAR

One of the most striking utterances of recent months is a letter of Major General John F. O'Ryan, Commander of the Twenty-Seventh Division in France, to the Women's Peace Society.

"I feel sure that every American soldier who has participated in battle has been indelibly impressed by the insanity of war—by that I mean its cruelties, its wastefulness, its wanton flouting of everything we are taught to regard as sacred. Every people justified participation in war by visiting upon the enemy the responsibility for the aggression, and by the necessity for defense against the aggressor. Heretofore the relations among nations have been so lacking in organization that frequently honest differences of opinion concerning matters believed to be vital have resulted in war, that in the absence of world organization seem to have been unavoidable. **What is needed in the world, especially at this time when the horrors of the recent war are still fresh in** our minds, **is progress in development of adequate world organization for the maintenance of** peace. **In all probability, this development will not occur if the problem is left solely in the hands of the diplomats. There must be behind their efforts the aroused sentiments and determination of the people who will have to bear the burdens of war."**

CRUCIFIED WITH CHRIST

By Andrew Murray

The lesson which the Lord wished His disciples to learn from His statement concerning the taking up of the cross and the losing of their life finds its expression in the words of Paul, after Christ had died on the cross, and had been exalted on high, and the Spirit had been poured out. Paul says: "I am crucified with Christ. God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 2:20; 6:14). He wished every believer to live so as to understand that the Christ who comes to dwell in our hearts is the crucified Christ who will, Himself, through His life, impart to us the true mind of the cross. He tells us that "our old man is crucified with Him." Yea, more, that "they who are Christ's have crucified the flesh." When they received by faith the crucified Christ, they gave over the flesh to the death sentence which was executed to the full on Calvary. Paul says "we have been planted together in the likeness of His death" (Rom. 6:5), and that therefore we must reckon that we are dead to sin in Christ Jesus.

These words of the Holy Spirit, through Paul, teach us that we must abide constantly in the fellowship of the cross, in fellowship with the crucified and living Lord Jesus. It is the soul that lives ever under the cover and shelter and deliverance of the cross that alone can expect constantly to glory in Christ Jesus and in His abiding nearness.—From "The Prayer Life."

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TITHING

The matter of giving is a very essential part of Christian life and worship. To every Christian service there are two parts, the sacramental and the sacrificial. The sacramental is what God gives us; the sacrificial is what we give Him. It represents the heart and life in its sacrifice toward God. The believer receives what God gives. This now is an evidence of what he sacrifices for God. It is for this reason that the offering is consecrated with prayer. Our gifts to the church are different from a tax or from an assessment or from that which we would pay toward the maintaining of any secular institution. Our gifts toward the church represent faith, consequently become a part of our religious life and service, and should be given to and received by the church in a religious fashion.

The principle of giving is very important. There are very few people who really enjoy giving toward the Lord's causes. It is those who have never learned how and who do not really enjoy giving who are complaining about the church needing money, and who never have for every object that is asked. On the other hand, the person who gives with system and principle, such as those who tithe (give one-tenth), always have and are glad to give for every good cause. The reason is that every time they receive their money, they lay aside one-tenth for the Lord's treasury. This they distribute then as the calls and opportunity come, consequently they are prepared for every opportunity. This should be the practice of every Christian believer. Our giving to the Lord is not a matter of money, it is a matter of proportion. We always give the same to the Lord, whether rich or poor, if we give the same proportion.

The reason giving is such a vital part of Christian living is because it touches the most tender part of a person's life, that is, his pocketbook. We are willing to part with our old clothes and lots of other things that we do not need, but when it comes to the money, it hurts, consequently it affects our Christian living. Nothing is acceptable to the Lord but that which is needed by ourselves. No giving is correctly giving unless it becomes a sacrifice. The troubles that arise among friends or even in churches are usually around things that affect the pocketbook. If the pocketbook is such a delicate thing and lies so close to the heart of man, it should play a prominent part in Christian life and worship. We say we believe. How much? To what extent do we really believe in Christ as the Savior of men and as our own Lord? We believe in the church. To what extent do we believe in it?

In this little message we are not soliciting money, but trying to teach a principle. It is our great desire that all Christian people should be happy and should find great joy in giving. To attain to this is a matter of education and consecration. It is a goal toward which we should all strive. Money should be given for the sake of dedication and consecration of one's self and his all, as well as for the promotion of special Christian causes.

It has been our great pleasure to know personally a good many people who are "tithers," that is, who give one-tenth to the Lord. They always have money for every good cause. Their principle of consecration shines through their entire living. They really get pleasure out of their religion. It is surprising, after all, just how many people really do tithe. If we knew, we might be surprised. In conversation with a pastor, the other day, he was telling about a business man on Sansom Street, Philadelphia, who has a large wholesale business. He came as a very poor boy from one of the small towns up in Pennsylvania, but he believed in his Lord. When he began his business, almost entirely on faith, he made it a vow that he was going to give one-tenth to the Lord, and this he did. Upon this principle his business has grown very extensively. But not only his business, his life has grown as well, until he has become very influential.

Another lady, who gives her one-tenth, is very poor. She and her son and her son's wife and a daughter all work to support the home, none of them get very large wages. She wears clothes that other people give her. She handles the money of the house, but she always lays aside one-tenth for the Lord's treasury. She delights to give; it seems to be a joy to her to do it. Ofttimes she fears that since people know she is very poor, it would not be right for her to lay a larger contribution on the offering plate than others who are wealthier, so she brings her contributions to the parsonage and gives them to her pastor, asking him to place it on the offering plate, that it might not be an offense to anyone. We knew of a family who were just beginning housekeeping. They were just begining to buy their own home, and the dollars seemed so small and their debts were so great. Yet they resolved that they were going to give one-tenth to the Lord, and they were thus prospered so that their home was bought, and a great deal of happiness was the result of their giving.

If we should take the few people who give religiously and conscientiously of what the Lord gives them, out of the churches, the churches would have to go out of business. Our churches are not maintained by the great numbers who give a few cents, but by the few people who really give as a matter of consecration.—Muhlenberg Messenger.

HOW CHRIST DRAWS

John 12:32

A gentleman who was being urged to accept Christ, said to the preacher: "There are some things in the Bible that seem to me to be highly contradictory. Christ must have overestimated Himself. Once He declared that He would draw all men unto Him, and yet He hasn't done it. I know that you will remind me that He hasn't yet been lifted up before all men, but even that does not alter the case. Men go to church and listen to you; they even read the Bible, and then go away and live worldly lives. They devote themselves to money-making and sensuality, and are not drawn to your Christ—at least, not more than one of them in a hundred is."

"Do you believe that there is such a thing as gravitation?" the preacher asked.

"Certainly I do."

"Well, what is it?"

"I believe philosophers define it as being an invisible force by which all matter is drawn to the center of the earth."

The preacher stepped to the window. "Come here," he said. "Do you see those gilt balls?" pointing to the pawnbroker's sign across the street.

"Yes."

"How about the gravitation now? You say that it draws all matter to the center of the earth, and yet these balls have been hanging there for three years."

"Oh, well!" said the young man, his face flushing, "they are fastened to that iron rod."

"Yes," replied the preacher, "and it is so with the men of whom you speak. One is bound fast by the lusts of the flesh; another is anchored by his ambitions; and still another finds his business an iron rod that holds him fast."

Christ draws men wherever He is lifted up to their view, but they can resist Him if they will.—Mattie M. Boteler.

RELIGION IN CZECHO-SLOVAKIA

By Rev. Dr. Francis E. Clark

In Czecho-Slovakia a great movement away from Rome has taken place. A million, some say two million persons, have left her, and have established the Czecho-Slovakia National Church. Perhaps there is more politics than religion in this movement. Time will tell, but at least it shows that the people of Bohemia are unshackled, that they have dared to think and act for themselves, and that the new republic has taken her place among the progress-loving nations of the world.

Crossing the river Moldau, by the Karlsbrücke, the bridge on whose tower the heads of twenty-seven Protestant nobles were displayed for ten years after the battle of the White Mountain in 1620, we come to Bohemia's great castle, where the Hapsburgs reigned and ruled for so many centuries. Now it is occupied by President Masaryk, a Protestant, a scholar, a statesman, beloved by all his people. What hath God wrought!

I have been three or four times in Prague, and have always found it a most interesting city—busy, prosperous, and fit to be the capital of a great state. Journeying to Czecho-Slovakia in the spring of this year, I also visited several other cities—Pilsen, Brno, Hradec and Bratislava.

Brno is the capital of Moravia, a province which was the original home of one of our most honored denominations, known the world around for its missionary zeal. But the Moravian church has largely moved from its ancient habitat, and has come to America to bless our country with its example of unselfish, heroic missionary service, choosing the

hardest fields for its own.

Bratislava, the capital of Slovakia, is on the very borders of Hungary, and contains a large Hungarian population. The Blue Danube flows through the city and brings the commerce of Central Europe to its doors, but it gave me the impression of being the least loyal to the new regime of any of the cities I visited. That is not strange, when we consider its mixed population—Czech, Slovak, German, Hungarian. It has had three names and has belonged to as many nationalities within a comparatively short time.

The new republic is as yet predominantly Roman Catholic, but all people are free to worship God according to the dictates of their own consciences, something that could not be said for three hundred years, until very recently, since the disastrous battle of the White Mountain. The Huss Brethren church is the native evangelical church, and is doing a strong work in many parts of the republic, while the Huss Brethren Union is the name recently chosen by the American Board Mission churches. They are in full sympathy with the Huss Brethren churches, but feel it is their duty to be more particular about admitting to church membership only converted people. This mission has always been small in the number of its missionaries, but has done a notable evangelistic work under its devoted missionaries, Adams, Schauffler, Clark and Porter, during the last five and seventy years. It has some thirty churches, and a multitude of preaching stations. American Methodists have recently entered the field with abundance of money and attractive quarters for religious and social work.—Christian Herald.

WORLD-WIDE SUNDAY SCHOOL NEWS

Philippine Islands Sunday School Journal

Hon. Teodoro R. Yangco, Ex-Resident Commissioner at Washington, now residing in Manila, Philippine Islands, has made it possible for the Philippine Islands Sunday School Union to issue a Sunday school journal. This organization has greatly needed an official organ that the growing constituency in the Philippines might be kept informed concerning the progress of the Sunday school. More than 75,000 are now enrolled in their Sunday schools and they are working for 100,000 in the near future. This first number of the "Journal" would make most valuable reading for any Sunday school worker in the homeland. It defines its purpose as "a magazine of religious education with special emphasis upon the Sunday school and activities related to it." The issue was sent to about 1,000 English speaking pastors, officers and teachers, also 2,000 students who are members of English speaking classes.

Some months ago the need for such a publication was presented to Mr. Yangco. At once he manifested great interest. He said, "Since I became a member of the Executive Committee of the World's Sunday School Association, I have been reading about the Sunday School Movement and I am very much interested. I want to become identified with it in a real way because I believe it is full of possibilities for the good of our people. I am sure that one of the supreme needs of the Filipino people today is a study of the Bible. When I was young I could not read it. My mother once secured a Bible, but when someone told her it was a dangerous book, she burned it. Thus I grew up to believe it was unsafe to read the Bible, and I never did until just a few years ago.

"I am sorry for these many years of wasted opportunity, but I am glad that even though now I am old, I am not afraid to read and study the greatest Book in the world. My sojourn in America taught me that this Book is one of the secrets of America's greatness. Thank God it is no longer a closed book in our country. Our people must know and follow its teachings. Only thus can their professed Christianity become real." After a few moments of serious thought he said, further, "The financial depression of these days has been most severe but believing that this journal for the promotion of Sunday-school work will help to extend the study of the Bible I shall be most happy to have a part in such a great work. I shall contribute 250 Pesos a month as a subsidy during the first year of the publication." Rev. A. L. Ryan, General Secretary of the Philippine Islands Sunday School Union, is the editor.

Sunday School Work in Egypt

While discoveries at Luxor, Egypt, are calling attention to ancient history a fine foundation for a better future is being made in developing the efficiency of the Sunday school in that country. The children who are in the Sunday schools of today will have a large part in making the history of tomorrow. While Rev. Stephen van R. Trowbridge, representative of the World's Sunday School Association is on furlough, Sheik Metry Dewairy is doing a fine amount of field work on behalf of the Sunday school committee in Moslem Lands. After his return from Palestine he was engaged in translating "Shepherds of Aintab" into Arabic. From October to April it is impossible for him to find time for translation as he is constantly engaged in holding Sunday school conferences and in visiting Sunday schools over each weekend. At his request four presbyteries appointed a special committee to develop the Sunday school work in their respective areas. More than sixteen conferences have just been held covering the territory from Alexandria to Luxor.

MISSIONS AND THRIFT

"So she gleaned in the field until even." Ruth 2:17.

There is, perhaps, no more beautiful story in the Bible than that of Ruth, the Moabitess, who gleaned in the barley fields. She had been happily married, but her husband had died. Her mother-in-law was left poor with none but Ruth for support.

The two women came to Bethlehem in Judea at the beginning of the barley harvest. Food was necessary, so Ruth went out to gather the ears there were let fall by the reapers.

It was a slow, laborious task that Ruth undertook in those fields of her relative, Boaz. Little by little, ear by ear, she gathered, continuing from morn until even. When she threshed out or beat our her grain, there was sufficient both for herself and Naomi, her mother-in-law. The gleaning had required infinite patience and perseverance, but Ruth succeeded because she applied herself to the task.

There are other gleaners like Ruth today, though most of them are gleaning in other fields of endeavor. Other things than ears of barley. They gather—minutes, nickels, and other trifles that many people neglect or discard. We call such people "saving" or "thrifty" for they save in order to spend more profitably. Thrifty people are thriving people—men and women who earn success.

Thrift means care in managing one's resources. Most of us like to think that we are careful and are trying to avoid waste, but so many little things that could be saved escape our attention. These little things amount to much when placed all together.

The ear of barley that Ruth picked up was a little thing that might easily have been passed by; many ears picked up during the day gave the girl a fair-sized bundle at nightfall. So with the nickels that slip through out fingers. Carefully put away as soon as received—just as Ruth put away her barley ears—they would accumulate by degrees into a substantial sum.

We must be careful of other little things besides money. Often we loiter or waste time that could be profitably used. But let us be thrifty in our provisions for missions. More money is spent for chewing gum and soda water than is given to missions.

LIGHT YOUR LAMP

Matt 5:16

There is a little church on a lonely hillside where they have neither gas nor lamps, and yet on darkest nights they hold divine service. Each worshipper, coming a great distance from village or moorland home, brings with him a taper, and lights it from the one supplied and carried by the minister of the little church. The building is thronged, and the scene is said to be "most brilliant." Let each one of our lives be but a little taper—lighted from the life of Christ, and carrying his flame—and we shall help to fill this great temple of human need and human sin with the light of the knowledge of the glory of God. The life of Christ will be the new sunshine of the world. "Men shall be blessed in Him; all nations shall call Him blessed;" universal man shall receive "God's Living Light."—D. Thomas, D. D.

GOD MAKES A HOME

Any one can build an altar; it requires a God to provide the flame. Anybody can build a house; we need the Lord for the creation of a home. A house is an agglomeration of bricks and stones, with an assorted collection of manufactured goods; a home is the abiding place of ardent affection, of fervent hope, of genial trust. There is many a homeless man who lives in a richly-furnished house. There is many a fifteen-pound house in the crowded street which is an illuminated and beautiful home. The sumptuously furnished house may be the very hearthstone of the eternal God. Now the Christian religion claims to be able to convert houses into homes, to supply the missing fire, and to bring an inspiring flame to the cold and chilling heap. The New Testament does not say very much about homes; it says a great deal about the things that make them. It speaks about life

and love and joy and peace and rest. If we get a house and put these into it, we shall have secured a home. Here, then, are two houses. In both of them there is no love, no joy, no peace, no rest. There is no flame of genial and radiant hope. Let us bring the Christian religion into one of the houses, do as you please with the other. In one house the tenants shall kneel before King Jesus. They shall be one in common purpose, and they shall strive together with common mind and will. What will assuredly happen? With absolute certainty the house will become a home! That is a glorious commonplace in the history of the Christian faith. When Christ has been enthroned, and every member of the family becomes a worshipper, there steals into the common life a warmth of affection which converts even trivial relationships into radiant kinships. What shall we do with the other house? Sin reigns! Passion reigns! Estrangement reigns! There is continual tumult and unrest. What shall we do? Call upon Baal! Call upon "the god of this world!" It would be a fruitless quest. There is nothing for it but the grace of Christ.—J. M. Jowett, D. D.

THE S. S. LESSON

March 18, 1923.

Jesus Crucified

Luke 23: 33-46.

Golden Text: He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed.—Isa. 53:5.

Jesus came forth from the agonizing conflict in the solitude of Gethsemane fortified in a calmness of soul that remained unbroken through all the hours that followed, hours of violence and shameful abuse, of mental and physical suffering up to the cross and for hours of hanging there in indescribable torture. "As a lamb led to the slaughter, and as a sheep that before its shearers is dumb, so He opened not His mouth" in complaint or shrinking from suffering. Calmly He spoke or maintained silence in answer to questions or false accusations; with a quiet look He sent away His denying disciple weeping bitter tears of repentance; weeping sympathizers He pointed prophetically to the times of dire judgment to come; for those who at the moment were nailing Him to the cross He spoke to His Father in a prayer for forgiveness; to the penitent thief on the cross beside His, He gave assurance of acceptance in answer to his prayer of faith; His weeping mother and His loving disciple, standing by, He lovingly commanded to each other's care and intimate relationship; in silence though no doubt with terrible pain of heart, He heard the shouts of mocking derision hurled at Him.

Only then when the storm of human cruelty had subsided, having spent its force, and all had become silent about Him as He passed, in utmost loneliness of soul, into and through the spiritual darkness, symbolized outwardly by the noonday hiding of the sun's light, do we hear again from His lips a cry of agony corresponding to that of the garden experience—a cry out of the depths of God—forsakenness, which is the very essence of hell. The pains of hell, which are the final issue of sin, got hold of Him who knew no sin but was made to be sin for us. Thus we link the two together in thought, the exceeding sorrow even unto death in the garden, and the agonizing soul-distress on the cross. The prayer for a possible passing from Him of the cup in the one case and the pitiful question, Why, in the other, indicate the overwhelming mystery of this more than human suffering of the Son of God. In each case He was grappling with the powers of hell and came out of the conflict victorious. "Having offered up prayers and supplication with strong crying and tears . . . . . and having been made perfect, He became unto all them that obey Him the author of eternal salvation." Heb. 5: 7-9. As He came out of the darkness on the cross and having given expression to His awful physical suffering, we hear Him saying in quick succession, "It is finished" and "Father into Thy hands I commend My Spirit."

The part that the Jews, and Pilate, and the soldiers had in bringing Him to the cross, in all this we see the unwitting but not innocent human instrumentality through which "the determinate counsel" and fore-knowledge of God was carried into effect (Acts 2: 22-23), and various prophecies were fulfilled. In the details given by Luke in our lesson portion, we notice in the first place that they crucified Him in the midst between two malefactors. Isaiah had said, "He was numbered with the transgressors." Divine appointment put Him there because He was made sin for us, and He bare the sin of many, including these two on either side of Him.

Isaiah says further, "He made intercession for the transgressors." In accord with His own teaching He prayed for them that despitefully used Him. They knew not what they did because Satan had blinded their spiritual eyes so that they did not realize the enormity of the evil they were doing.

The superscription placed on the cross was by Pilate put in a form to twit the Jews, towards whom he had no kindly feeling, especially not after that morning's experience. Though saying what he thought was a joke, he expressed in that title a prophetic truth, which even many professing believers in the Bible do not acknowlegde nor apprehend.

The eleventh hour acceptance of the penitent thief gives a blessed assurance of pardon in answer to sincere confession of sin and faith in Christ. What conception the dying man had of the kingdom into which he asked to be received, was not a matter of vital importance, though Jesus of course knew, and saw that a promise to be with Him was what would satisfy his desire. "The dying thief rejoiced to see That fountain in his day", viz., the fountain promised "to be opened to the house of David and to the inhabitants of Jerusalem, for sin and for cleanness." —Zech. 13:1.

The veil in the temple was rent. This veil excluded from view the mercy seat in the Holy of Holies. Only the High Priest could enter within that veil and he only with the blood of the sin offering with which to make propitiation for the sins of the people. Now that Jesus as our High Priest, through the shedding of His own blood on the cross entered in once for all into the holy place, having obtained eternal redemption for us, there was no longer any place for the type of separation. The way to the mercy-seat is now open to every soul without further mediation of human priest or the offering of further sacrifice. The altar of incense stood in front of the veil directly opposite the ark of the covenant with the mercy-seat resting on the ark and the Shekinah of God's presence above it. Jesus having now entered in there, our prayers, typified by the incense, are to be offered up through Him—in His name. Jesus said to Thomas, "No one cometh unto the Father but by Me."—John 14: 6.

THE C. E. TOPIC

March 18, 1923

Factors for Making the World Better: How Can We Help?

Matt. 5: 13-16.

The passage of Scripture assigned as a basis for the topic makes it clear that all factors for world betterment must spring from the same root and that this root is Christ. When Jesus said to those Galileans, "Ye are the salt of the earth and ye are the light of the world," it is evident that He thought of them as His disciples. At another time He said, "I am the light of the world." They could therefore not be the light, not even a light of the world, independent of Him. "A disciple is not above his teacher. It is enough for the disciple to be as his teacher."

In the notes on the C. E. topic a few weeks ago we remarked that the Christian judges world conditions from a standpoint differing from that of the non-Christian. The latter looks, for instance, at the great strides made in discoveries and inventions, in labor-saving appliances, in means of transportation, etc., etc., and he says, "the world is growing better, don't you see?" Or he may think of our modern social relationships and educational advancement or of the increasing prevalence of democratic institutions among the peoples of the world, and put these things down as essential factors for making the world better. The Christian, while he appreciates increased physical comforts, educational facilities, industrial opportunities, and the wonders of rapid or instantaneous communication by land and sea and air, can view all these elements of progress as factors of positive world betterment only in so far as they contribute to the spiritual uplift of the individual and the race; only if they help to bring Christ and His saving grace into the individual experiences and the social relationships. Granted that in material things there have been made improvements, are the spiritual things better too?

We are to be as salt in the earth, preserving the good things in the world. These good things are the fruit of the Spirit, such as love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law. But as long as there are those in a community, a country, or in the world who will not come under the control of the Spirit, the works of the flesh will be in evidence, which are fornification, uncleanness, lasciviousness, sorcery, enmites, strife, drunkenness and murder; such must be restrained by law, and in this the Christian can help, yea be a shining light, as a law-abiding, law-defending and law-enforcing citizen. But he will not be satisfied to rest his efforts there. Rather will he make it his foremost aim to bring Christ in-

to the hearts and lives of the Christless and thus help to make the world better at its roots. Thus each one can individually be a factor in making the world around him better.

But individual influence is multiplied by being united with others. The church is the united and organized force of Christianity, and as such is the greatest factor for making the world better. As Christian Endeavorers will make their lives square with their motto, For Christ and the church, they will be affective for good in the world. Help to make your church what it should be, a real light-house in the community, and an outreaching missionary church, helping to bring the Gospel of Jesus Christ to the unevangelized in the home land and in other lands. Every soul in which Christ is born as a result of these missionary endeavors makes the world better by that much.

"If the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing." In these words lies the thought of a terrible calamity. How can this be? The church as the salt of the earth derives her saving quality from Christ just as her light is derived from the same source. If the church in her teaching deviates from the truth as it is in Jesus and revealed by the Spirit in the testimony of inspired Scripture, she loses her power for good in the world. Jesus says He will remove her candle-stick. To preach another gospel is to be anathema. The prince of this world hates the message of the cross and ever seeks to side track it. But this is the banner under which alone there is victory possible. It is the crucified, risen and glorified Savior who will come in power to finally oust the usurper and take possession of His kingdom. Then will the world not only be better, but purged of all unrighteousness and opposition to Christ, it will be restored to its pristine glory. Yea, come, Lord Jesus!

RELIEF NOTES

(Conducted by Vernon Smucker)

That our relief work in Russia has been both effective and appreciated is shown by clippings and letters received at this office:

The American Menn. Brethren have among us Mennonites in the Molotschna a great work. For over five months we have enjoyed their kindness. Many thousand hungry and destitute people received not only their daily bread, but also got good and nourishing meals from the Relief Commission. Many, many would have perished from hunger if the helping hand of the brethren over there would not have in love reached over to us, and pulled us out of the terrible pit of starvation through their kind deeds, which also gave us new courage.

The brethren that are now with us can testify that we labored hard under very trying circumstances to cultivate and plant as much ground in spring as possible with wheat, corn, and potatoes, so that we might have enough for the coming winter. But our endeavor was in vain, because of the long drought in summer which destroyed almost the entire harvest. The question, "Where will we get bread for us and our children," stood again before us. It is in such time of need that we are especially grateful for the privilege to have the American brethren with their relief work among us. The assurance that they will continue their work of love together with the increasing number of incoming food packages to congregations and individuals is quite a help and encouragement to the Mennonites here. We are also made to rejoice when we hear that the brotherhood in America is sending tractors over to work the fields. Our own horses, few in number, are too weak to do the work required as there is no feed for them. We send to our benefactors in the name of the Halbstaetter Wolost Congregations, our sincere thanks and gratitude for their untiring and unselfish efforts they put forth to help us in our great need. May God bless you all and give you grace not to grow weary in well-doing, and may His grace be over us, so that we may have our own bread again in the near future, is our prayer.

Halbstadt Brethren.

Scottdale, Pa.
February 20, 1923.

To our friends and brethren throughout the United States and Canada.

Greetings:

As Executive Secretary of the Mennonite Central Committee and as one who has had a deep sympathy for suffering humanity, I want to make use of this opportunity of expressing my sincere gratitude for the sacrificing spirit shown by our people during the past two years of unrest and extreme famine conditions in Russia.

At the time our first appeal was made for funds, we had no definite assurance that we would be permitted to bring the relief to our brethren in Russia that we were sure they needed. Since that time our task has been to carry your personal gifts to the needy and starving. Certain budgets were found to be needed each month to carry the work through successfully. These budgets have been met from time to time without a break. In this we know that our heavenly Father has known and seen our efforts. To Him be all honor and glory.

Our task is not yet finished, we feel however that we owe you a statement giving conditions as they have been brought to us. We must keep up our monthly budgets until next August, the harvest time in Russia. Beyond that we dare not predict at the present. All indications point to better times for our brethren and others depending on our support over there. We are confident that you will not fail us in this extreme present need. We are depending on you to answer the call of God to give of your substance that we may carry out the program and after we have finished, we may hear the well deserved commendation "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Our appeal then is that every effort be made to keep up or increase our present budgets and if this can be done for the next three or four months, we are assured of final success, all things else being favorable. With the tractors on the field, and the efforts being made by our workers, we can give assurance that the appeal for funds after the next harvest is gathered will be reduced to the lowest minimum although it will not be possible to leave the field altogether because of the reconstruction program now being developed, and the needs that will yet be felt by the former famine sufferers.

Believing that we can depend on your entire cooperation and assuring you that no means at our command will be spared to bring your gifts to the needy, I am

Your obedient servant,
Levi Mumaw.
Secretary-Treasurer.

DEATH

Garis—Sophia Garis, nee Johnson, was born near Quakertown, Penn., July 22, 1836. She was the widow of John Garis, who died eleven years ago. Mrs. Garis was a devout Christian, although a member of the Protestant Methodist church, was a regular and devout worshipper at the First Mennonite church, Philadelphia. Just a week before her death she attended the service in the church. The following day she went down to the business section of the city to transact some business. The day was very cold and stormy and she took a chill which developed into pneumonia, resulting in her death February 14th, at the age of 86 years, 6 months and 22 days. Funeral services were held from the home of her daughter, conducted by Rev. N. B. Grubb, choosing for his text Job 5:26. Interment was made in Greenmount cemetery. A daughter and a son survive her.

Ummel—Rev. Christian Ummel was born near Bloomington, Illinois, September 9th, 1874, and died at his home in Ransom, Kansas, February 10th, 1923, aged 48 years, 5 months and 1 day. When only twelve years of age he came to Ness County where he lived until his death.

He was converted early in youth and united with the Mennonite church to which he was faithful until death.

As a young man he was interested in the work of his church and served as superintendent of the Sunday-school for five years and as a minister two years.

On November 24th, 1894, he was united in marriage with Ella Mishler, who, with seven daughters survive him. Two of them are married.

He was a loving companion, a kind father and faithful friend. He was ever busy in the Lord's vineyard seeking those whom he might bring to Christ.

Death came as a result of flu-pneumonia, after suffering almost four weeks. Funeral services were conducted in the Ransom Mennonite church by Rev. Harry A. Diener, of Haven, Kansas, assisted by Rev. Anderson and Vanderlip, of the Methodist church.

Isaac—David Donald Isaac, son of Dr. and Mrs. J. P. Isaac (Helene Goerz) was born on March 31, 1904 in Chicago, Ill. When he was six months old his parents moved to Freeman, South Dakota, where he resided continuously since then. In 1919 he was accepted through baptism into membership in the Bethany Mennonite church at Freeman, S. Dak.

In 1922 he graduated from Freeman High School, and in the fall of the same year he entered Yankton College, Yankton, S. Dak. After a week's illness of pneumonia he passed away at the Yankton hospital on February 22, 1923, thus having reached the age of 18 years, 10 months and 22 days. Funeral services were conducted at the home in Freeman on February 24.

Tschantz—Katherine, nee Gerber, wife of Daniel Tschantz, was born in Sonnenberg, Wayne county, Ohio, August 28, 1848, and after seven years of suffering with tumor, died at her home in Sonnenberg, December 23, 1922, at the age of 74 years, 3 months and 25 days. She was a faithful member of the Sonnenberg Mennonite church since her youth and lived a quiet Christian life. She was married to Daniel Tschantz, October 24, 1874, and leaves him alone in his aged days to mourn his bereavement. No children were born in this wedlock. Two aged sisters also survive her. Funeral services were conducted by Revs. J. Moser and J. Nussbaum, of the Sonnenberg church, in German, and Rev. Royer of the Orville Mennonite church in English. The 90th Psalm was the basis of the discourse.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. MARCH 15, 1923. No. 11.

IN MENNONITE CIRCLES

Evangelist W. O. Kephart, whom the Home Mission Board assisted to settle in the neighborhood of several other Mennonite families in southern Alabama, writes in a private letter to the secretary: "I have been preaching every Sunday from house to house. (They have no church as yet). The people here certainly are great Bible students, and we have a splendid interest."

Paul Daniel Gerig is the name of the latest addition to the missionary circle of the General Conference Home Board. He was born in the hospital at Roaring Spring, Pa., on February 8. Mother and boy are doing well, but will stay with friends in Roaring Spring for a while waiting for less severe weather conditions to go to their mission home at Upper Poplar Run in the Mountains. Brother and Sister Gerig have rented a better house, and closer to the church, into which they will move soon.

Dr. E. E. S. Johnson, pastor of the Hereford Mennonite church, Bally, Pa., is giving a series of lectures at the Hartford Theological Seminary, Hartford, Conn. He returns to his charge every two weeks during the period of his engagement at Hartford, to preach to his congregation.

News have come from the new Mennonite settlement in Mexico, that many, if they had the means, would return to their former home in Kansas and elsewhere. It seems that many have very meager sustenance, their table being graced with corn and water only. Report also has it that the death rate is very high, especially among the older people.

Rev. C. E. Krehbiel, of Kansas, our General Conference Field Secretary, who has spent about nine months in Russia, assisting and directing relief to the hungry and starving, under the auspices of the American Mennonite Relief, is on his way home and expects about May to again take up the work of Field Secretary.

Missionary P. A. Penner, of India, home on furlough attended and participated in the Workers' conference lately held at Bluffton College, Bluffton, Ohio. On his return to his old home, Mountain Lake, Minn., he was taken suddenly ill. We have not learned how serious his condition is.

The Bergtal Mennonite church, in Manitoba, recently forwarded four truck loads of flour to their suffering brethren in Russia. They are happy with the thought that many of their unfortunate brethren will be fed with the gift forwarded to them.

Rev. A. M. Fretz and family desire through the columns of The Mennonite to express their sincere appreciation of and gratitude for the many expressions of condolence and sympathy, both by word and communication from all over the country, in their bereavement at the departure of a devoted wife and mother.

A CALL TO PRAYER

For the Pre-Easter Period and the Holy Week of Prayer, March 25th to April 1st, 1923.

When has the world's need for sympathy and brotherhood been so impelling and beseeching as it is today? When have hate and selfishness so nearly brought ruin to all that is helpful and good? How shall the Church perform today the task to which God has sent her as the light of the world and the salt of the earth, if her own lamp is not trimmed and burning and her ownlife so true that she can be the purifying influence in a time of selfishness and sin?

The call to the Church is first of all a summons to prayer and consecration. We need to confess our shortcomings and to be ashamed of our aloofness, our sinfulness and complacency. Let us examine ourselves before we take others to task. Hatred and selfish unconcern will cease among the nations when they cease in the individual hearts of men and women.

There is a deepening conviction among men that the greatest power on earth is the power of prayer. It will release more energy for the world's help than any other agency. Pentecosts are ever at hand and will fall upon the Church when by the same method that precipitated the first Pentecost she brings herself close to the Infinite.

"Day long a craven cry goes up.
The people drink a bitter cup,
They languish, seeking stones for bread,
Brave faith seems fallen—the old hope dead,
The babblers will not cease,
The people have no peace,
Make, make your strings of fire!
God for us—strike the lyre!"

Our topics for the Easter season present Jesus Christ as the Savior of the world. There is no human need so great that He cannot meet it; there is no want that He cannot satisfy. Once more we follow in His foot-steps through the tender teachings, the holy fellowship, the cruel scourging, and the agony of the cross. With greater hope than ever we hail the Easter Dawn and pray that the light of that great day may illuminate the world.

"He went out into a mountain to pray and continued all night in prayer to God."

"And when it was day....He came down....and stood in the plain.....There went virtue out of Him and healed them all."

Thus, with the Master, he who would do the work of the world in the daylight hours must find his way back, at every eventide, to the sources of his spiritual strength. There is no vital service without its commensurate spiritual life and the one will be as real and abiding as the other is deep and reverent.

The world's deepest need is not political, is not economical; it is, in every age, and above all at the present hour, the need of vital personal religion.

SERMON TOPICS FOR THE WEEK

Great Words of the Master

Sunday, March 25th—If Thou Hadst Known. (Luke 19:42)
Monday, March 26th—If Ye Have Faith. (Matt. 21:21)
Tuesday, March 27th—Ye Are My Friends. (John 15:14)
Wednesday, March 28th—I Go to Wake Him out of Sleep. (John 11:11)
Thursday, March 29th—In Remembrance of Me. (Luke 22:19)
Friday, March 30th—I Lay Down My Life. (John 10:15)
Saturday, March 31st—Today Shalt Be with Me in Paradise. (Luke 23:43)
Sunday, April 1st—Thy Brother Shall Rise Again. (John 11:23)
Commission on Evangelism and Life Service.

EASTERN DISTRICT CONFERENCE NOTICE

The Eastern District Conference of the Mennonite church will convene in its annual sessions on Sunday, May 6th in the Schwenksville church. Sunday will be devoted to religious services as the local church may arrange for, closing with the regular conference opening services by the conference officers, sermon by the retiring president, Rev. Reed F. Landis. The days following will be given mainly to business. There is a good deal of important business to come before this meeting, not the least of which is the consideration of the appeal from the Board of Managers of the **Home for the Aged,** to increase the admission fee as per notice herewith published.

The secretary some time since mailed to every pastor with this notice **Statistical Blanks** also **Delegate Credential Blanks.** The statistical blanks ought to be immediately filled out and mailed to the Conference Historian, Rev. N. B. Grubb, 442 Ashdale street, Philadelphia, Pa. The credentials should be mailed to the secretary at least by May 1st that he may have the list ready before conference convenes.

Allen M. Fretz.
Conference Secretary.
Perkasie, Pa.
March 7, 1923.

Notice to the Delegates of the Eastern District Conference

Owing to the high cost of living and the increasing expenditures necessary for the proper conduct of the Mennonite Home for the Aged, at Frederick, Pa., the Board of Managers of the

Home have directed the secretary to issue the following notice to the delegates of conference:

The Board of Managers of the Mennonite Home for the Aged, Frederick, Pa., at the regular October meeting, (October 16) the secretary was directed to give notice that an appeal will be made to the next regular session of Conference for permission to increase the admission fee to the Home for persons not members of any of the congregations of the Eastern District Conference as follows:

Persons at the age of 60 to 65 years, from $600.00 to $1200.00.

Persons at the age of 65 to 70 years, from $500.00 to $1000.00.

Persons at the age of 70 years and upwards, from $400.00 to $800.00.

All other conditions to remain the same as before.

N. B. Grubb,
Secretary of Home Board.

MINISTERIAL MEETING

The ministers and deacons held a meeting to discuss various timely subjects on Friday, March 6th, 1923 in the Quakertown church.

The local pastor, P. E. Frantz, conducted the opening devotions by reading from Phil. 2, some remarks on same and prayer.

"How can we interest the Sunday school members to attend the church services" was the topic according to the program to be opened by S. D. Yoder and further discussed by Jacob R. Fretz. These being both absent, the topic was opened with a few remarks by the writer after which a number of those present participated. The following thoughts were emphasized. The church services should be made interesting to the children and practical to the young. They should be given a part in the services, like responsive reading of Scriptures. Asking them to make notes of texts and sermons, is a very interesting plan.

"Conference Support to Witmarsum" was the subject of an impressive talk by Rev. J. E. Hartzler, president of Witmarsum Seminary. The progress of the work of the seminary as well as its needs were dwelt on. Our district conference was commended for the support it gave the seminary the current year. Dr. Hartzler emphasized the fact that conference has done much more than the giving of $2000 in support of a chair, "it has started a method, a plan, that others have followed and will continue till all the conferences of all the different branches of the Mennonite church from the Atlantic to the Pacific will support Witmarsum as their one theological seminary." Witmarsum is a unifying force with a good program, and outlook for the future. Reference was made to men of vision of the past in the church like John H. Oberholtzer. These visions are being realized at last in the various institutions of education in the church now. The Doctor hopes to live to see the day when all the various activities of the divided church, viz., educational, missions, etc., will be cooperative. "We have", he says, "a great day ahead of us if we stand together and cooperate." (The secretary felt like shouting amen to this statement. Lord grant it speedily.) Rev. A. J. Neuenschwander expressed his pleasure in the activities he took in the support of the seminary. He favors a personal canvass for its support. "Attempt big things and big things will be done."

Brother Swartz believes our institutions should be the subject of our prayers. Brother Frantz. Publicity is needed, pamphlets telling of the work should be circulated. Others participated in the discussion, generally favoring some plan for the support of the seminary.

Samuel Stennett's most enrapturing and impressive hymn opened the afternoon session and as we sang the last verse we felt a renewed feeling of consecration flowing from our hearts.

"Since from his bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give,
Lord, they should all be Thine."

The devotions were led by Rev. Freeman Swartz, by reading I Tim. 4:11-16. The brother dwelt on the need of spending much time in private devotions; alone with God and His Word; prayer followed the remarks.

"The minister in his study," was the theme for the afternoon discussion: Rev. Hartzler said, the minister must acquaint himself with the needs of his people, he can best do that outside of the "study". If he knows the needs and the problems that confront his people; he should read up and study to be able to meet the needs and help solve the problems. Various books and magazines with the Bible as the base should be studied. Rev. A. S. Shelly, said the main work of the "study" is preparation for the pulpit, however he does need to prepare for the problems of life. He is pleased to hear that the base of all study is the Bible, we should read books on Bible criticism, science, philosophy, etc., but such as are written by men of **faith**. The best argument against **error** is **Truth.**

A. M. Fretz, Sec.
Perkasie, March 7.

REPORT OF FOREIGN MISSION BOARD MEETING

Held February 13-15, 1923, in the Home of Brother and Sister J. G. Regier, Newton, Kansas.

For the opening the president read Ephesians 3, and called upon the members of the board to lead in a brief period of prayer. Brother Horsch could not be present on account of the critical condition of Mrs. Horsch's health. The following members attended the meeting: J. W. Kliewer, G. Harder, S. M. Musselman, H. D. Penner, J. G. Regier as Asst. Treas., P. H. Richert, and Missionary P. A. Penner one day.

The treasurer's report was then read, and after some discussion it was:

1. Resolved to accept the treasurer's report with thanks.

While the income of the past year was somewhat less than the two previous years, it shows under the circumstances a real willingness on the part of our churches and mission friends to sacrifice, so that the work did not have to be curtailed in spite of the continued famine relief for Russia. No new workers however could be sent out during the past year, and little building could be allowed. The following is a resume of the Treasurer's report, for the nine months ending December 31, 1922:

April 1, 1922. Balances in the different accounts	$ 4,715.66

Total Income

Treasury for General Gifts	$54,165.96	
Treasury for Special Gifts	6,350.97	
Treasury for Girls' School	1,243.57	
Treasury for India's New Station	4,530.09	
Treasury for Lepers in India	30.00	
Treasury for Rest Home, India	231.98	
Treasury for Russian Bibles	198.84	
Total Receipts during nine months		$ 66,751.41
Balance and Total Receipts		$ 71,467.07

Total Disbursement

Treasury for General Gifts	$77,697.98	
Treasury for Special Gifts	135.00	
Treasury for Lepers	86.00	
Treasury for Russian Bibles	230.76	
Total Disbursements		$ 78,149.74
With A. D. Friesen, Altona, Man.	$ 2.76	
In War Saving Stamps	1,135.50	
In Von Steen Lumber Co. Stock	4,000.00	
In Bank	407.72	
Total amount in Bank, securities, etc.		$ 5,545.98
Total Disbursements, in Bank, etc.		$ 83,695.72
Total Receipts subtracted		71,467.07
Total Amount Borrowed January 1, 1923		$ 12,228.65

Oklahoma

The reports from our nine workers in Oklahoma were now read and discussed.

2. Resolved to accept the following estimates of expenses for—
Cantonment, Budget $375.00; Native helper, $180.00.
Canton, Budget $500.00,(mostly for repairs); Native Helper $480.00.
Hammon, Budget $180.00; Native helper $180.00.
Clinton, Budget $275.00; Camphouse $350.00; Native helper $240.00.

3. Resolved to call the attention of the Oklahoma workers conference to the fact that there are about 22 young Indians from our field in the Chillocco school, and to suggest that the workers conference make plans for some spiritual care for those Indians, and submit such plans to the board.

4. In regard to Mr. Watermulder's proposition to turn over to our mission all the Indians around Clinton, it was

Resolved that we correspond with Mrs. T. Knox, N. Y. of the Reformed Mission Board to find out the full import of that proposition, and then, if necessary have the Ex. Committee of the board meet to decide on the matter. Brother J. B. Ediger of Clinton may be called to this meeting for consultation, if need be.

Arizona

Three reports had arrived from Arizona from the brethren Duerksen and Friesen, and Sister Schmidt. Brother Frey's report not being in our hands, little could be decided for Arizona. (This report was lost in the mails.)

5. Resolved that the Executive Committee of the board in cooperation with Brother Frey be asked to arrange for some definite work for Sister Elisabeth Ruth Q.

Montana

5. Three reports from this field had arrived and were discussed.

6. Resolved to allow the following budgets:

Lame Deer, (to be decided later.)	
Busby	$200.00
Ashland	285.45
Birney	150.00

7. Resolved to allow $388.22 for the moving of the church at Ashland.

8. Resolved to refer Brother P. A. Kliewer's request to start a mission day school at Ashland to the workers' conference in Montana for deliberation and subsequent report to the board.

9. Resolved to accept with thanks Brother O. Pankratz's offer to make the desired changes in the Birney house at his own expense. Regarding the foundation repair the board asks for an estimate of the cost before final action is taken by it.

India

10. Resolved to accept the following budgets for India, i. e. for 9 months:

Champa	Rs. $13,500	(about $4300.00).
Janjgir	Rs. 9,100	(about 3000.00).
Mauhadei	Rs. 12,225	(about 4000.00).
Korba	Rs. 9,800	(about 3300.00).

11. Resolved to allow a subsidy of Rs. $300.00 (about $100) a year for three years for a Union Hindi Weekly church paper.

12. Resolved that we inform our workers in India that only $5000.00 have come in so far for the fifth station, and we instruct them not to exceed this sum in their immediate building plans, until the board has sanctioned further building operations.

China

After the reading and discussions of the reports from China it was

13. Resolved to allow the following budgets for China:

Kai Chow, Evangelistic budget	$ 350.00
Kai Chow, Changyuanhsien, Tung Ming and Tsingf. Evangel.	1250.00
Taming Nanlo Evangel. budget	905.00
Kai Chow, city Boys' School	110.00
Taming Nanlo Boys' School	875.00
Tung Ming Nanlo Girls' School	325.00
Kai Chow Boys' Boarding, Country schools, high school and College students	2540.00
Medical	1200.00
Repair Budget	1035.00
Mission Tent	400.00
Kai Chow Girls' Boarding School	550.00
Tungminghsien School	235.00
Total	$9775.00

14. Resolved to reply to letter from the sewing societies through Sister Helena Liechty that the board approves of their plan to collect special gifts to relieve the need of homes for missionaries in China.

(This agrees with the request from the workers' conference in China as expressed in resolution 40, Sixth Annual Meeting, 1923.)

15. Resolved to accept the building plan for Brother and Sister Goering's temprary house in Kai Chow.

16. Resolved to send greetings to Sister Talitha Neufeld, (who is to return to China on the 20th of February from San Francisco) and through her to all our workers in China, and we wish her a safe journey under the Lord's protection.

17. Resolved to ask our China workers to submit to the board any plans which they may have for the furtherance of the medical work.

General Resolutions

18. Resolved to send Brother Paul A. Wenger to India and Brother and Sister S. F. Pannebacker to China this coming fall.

(This is, strictly speaking, not an increase of workers, because the two Sisters, Habegger and Lehman, have stepped out of the work in China and Brother and Sister E. B. Steiner will have to step out of the work in India permanently on account of health at the end of this year, when his furlough would be due.)

19. Resolved to ask all our workers to give their quarterly reports individually as heretofore, but let the annual reports to the board from each field come through the workers' conference, especially stressing those points, on which the workers' conference wishes action by the board, and numbering the needs in the order of their preference as to time.

20. Resolved to express our appreciation of Rev. S. M. Musselman's report as Candidate Secretary, and to accept it with thanks.

21. Resolved that the salary for unmarried men missionaries shall be three-fourth of that for married missionaries.

22. Resolved to request Brother and Sister H. J. Kliewer of Okla. to attend the next General Conference in Dakota and Brother and Sister P. A. Penner on furlough from India to do the same.

23. Resolved to instruct our missionaries to itemize all budgets that are above $25.00.

24. Resolved to accept the revised Rules and Regulations for recommendation to the next General Conference, (will be published later).

25. Resolved to submit the following Pension Rules to the Ex. Committee of the General Conference for consideration, (this will also be published later by the Executive Committee).

26. Resolved in view of the steady and notable progress of our mission work in the different fields, to express our hearty gratitude to God for His rich and continued blessings, and our recognition of the faithful service rendered by our messengers of the Gospel.

27. Resolved to express our sincere thanks to all our churches and mission friends for the splendid support given to missions to help carry it safely through this time of exceptional financial crisis, and particularly for the response to the late appeal for funds to cover the deficit, so that the board can again see its way more clearly.

We hope and pray that the churches will continue to pray and to sacrifice as they have done in the past, that the budget for this year may also be met. It is somewhat smaller than last year, namely $86,-850.00 and adding to it about $7000.00 for unforeseen expenses, such as dropping of exchange, etc., it amounts to about $95,000.00. If the Lord continues to prosper the work of our hands, it looks possible to carry this load another year.

28. Resolved to thank Brother and Sister J. G. Regier for the kind entertainment of the board during the session.

Statistics

Fields	Missionaries	Native Helpers	Supported Children	Baptized
Okla.	9	4		220
Mont.	8	5		220
Ariz.	7	3	5	40
India	19	105	304	1010
China	20	60	25	185
Total	63	177	334	1677

29. Resolved to adjourn.

Rev. G. Harder led in the closing prayer.

J. W. Kliewer, President.
P. H. Richert, Secretary.

THE CASE FOR THE INDIAN

Under the title "The Case for the Indian" the Graphic Number of The Survey for October, 1922, has articles and pictures representing the Indians, particularly of the Pueblos of New Mexico and the Southwest, and these points are made respecting the injustices which the Indians have suffered. 1. Their interests have been administered by Indian agents who have almost absolute power over the Indians' property and personal rights and this power inevitably has in many cases been exercised arbitrarily. This is a criticism, not of men so much as of the wrong system which the Government has followed from the very beginning in dealing with the Indians. 2. Congress is the ultimate authority in dealing with affairs. Congress changes as party politics change and the policies of the Government with reference to treaties, the removal of wrongs and the protection of rights have been vacillating and changing. Indian fortunes have been bandied back and forth. 3. Under such treatment the Indians have become suspicious and few government officials who deal with them take time to enter into their thoughts and secure their confidence. Although the number of Indians in the country is not large,—about 330,000 altogether,—yet they have peculiar claims upon the conscience of the American people, and the American people should demand that a wise and continuing policy should be pursued in dealing with them and protecting all of their interests.

THE MENNONITE

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Rev. S. M. Grubb.....Editor
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WHAT THE LEADERS IN THE RUSSIAN ORTHODOX CHURCH ARE THINKING

By Arthur W. Slagel

On our way home from Sagradowka we arrived very late at the Russian dorf Pokrowsko—too late to risk going much farther into the night on an unknown road. On our stopping at the "dorf", church to inquire the way out of the "dorf", we were told by the priest who lived across the street that the way was very difficult to find. He urged us to spend the night with him, he himself being connected with the child-feeding work of the Americans (A. R. A.). We accepted his invitation, and drove into the yard. He told us to bring everything we had in the auto into the house. "Why?" we asked, "will your people steal from their spiritual adviser?"

This opened the way for a very interesting discussion. "Yes," he said, in substance, "that is true. In the old days we made no effort to teach our people how to live. We simply conducted the services, baptized the children, and buried the dead. We failed to link up with the formal side of religion—the public service and worship—any teaching along moral lines. We simply satisfied the instinct to worship. These past few years have shown us clearly our mistake, and we are now teaching our people that it is wrong to steal or to tell an untruth. Being truly religious involves not only 'Thou shalt love the Lord thy God,' but also, 'And thy neighbor as thyself.' Before, a muzhik always thought, 'What I steal is mine, even though some one else catches me in the act, unless he gets it away from me, and then it is his.' Now we are trying to show him that he has no right to take what belongs to his neighbor. Until we succeed in doing that, there is little hope that things will go differently in Russia. We see our responsibility toward our people, and are doing everything possible for them, to lead them into higher ways of thinking and living, but—and then the fatal fatalism of the Slav mind again manifested itself—there is little hope that we can do much. The task is too great."

This is a very true commentary on actual conditions here. Slavery no longer exists, as in the old days of serfdom. But the slave psychology does. The people do as they must, when they must, but the rest of the time (which is most of the time) they deliberately act like a naughty child—with moral sense only partly awakened, and not discerning clearly the line between right and wrong. In Russia the flame of moral consciousness is burning very low—almost extinguished. To nurture that flame, to lead the people to God, will take as much patience in Russia as in Africa or India. What is America going to do for the Salvation of Russia?—Gospel Herald.

THE NEED IN GERMANY

The readers of the Mennonite may be informed through the daily papers concerning the great need among the poor in Germany; the Mennonite papers also have published articles giving such information.

The very great dearness of food which is still rapidly increasing has terrible consequences for thousands of the people. Wages, it is true, are also rising, though not at the same rate as the price of the necessities of life. Yet all who are able to work, do not need to go hungry and happily it is the case that few of those, who can work are unemployed, but poor people, who are not able to work, expecially the old, the disabled and sick and widows with families are suffering bitter need. Many are slowly starving.

The Mennonite Relief Work "Christenpflicht" has been organized to help such people as far as the Lord may give the means and strength that are needed. The help that is given is not confined to material support but our purpose is, first of all, to bring to these people the Gospel. In recent months we have been able to give regular support in the form of food drafts to over two thousand of the poorest among the poor in five cities of South Germany. For this work we need about five hundred dollars a month. At the present time our treasury contains barely sufficient to keep up this work during the month of February. It would be a great pity if we, at the present time, would see ourselves compelled to reduce this work. And there are thousands who need support as badly as those who are now receiving help. We should like to increase the numbers of those who are given monthly food drafts and should also like to somewhat increase the value of these drafts.

The Lord knows the need of our German people and we are daily speaking to Him about it. We also speak to you, dear brethren and sisters, about this need. May the Lord who has all in His hand, move hearts and give willingness to give help.

Mennonite Relief Work "Christenpflicht." Hellmannsberg near Ingolstadt a. D. Bavaria.

M. Horsch.

CORRESPONDENCE

Burrton Menn. Church, Kansas, Feb. 28—Dear Readers: To my knowledge no correspondence from Burrton has ever appeared in the Mennonite, but at our last annual business meeting, held December 28th last, it was decided to have correspondences sent to the Mennonite and the Bundesbote; this duty was assigned to me.

A little bit of history for an introduction may not be amiss, though the first Mennonite settlers came hereabout 40 years ago. Our congregation is comparatively young with a membership of about 115. The beginning of it was a Home Mission station under our conference. Rev. H. P. Krehbiel, of Newton, was placed in charge. When it seemed that the time had come for organization he was chosen the Elder. The beginning was very small and unpromising, even discouragingly so; but the patient and faithful work was not in vain; God has blessed us. We still face some problems but we enjoy many blessings in common with other churches, such as Sunday-School, Services every Sunday. The C. E. society meets only once in four weeks. Many of our young people are away from home, either teaching or attending school. We are hopeful for future growth. A catechetical class was started last month. On January 14 was the 14th anniversary, when Rev. Krehbiel preached his first sermon in Burrton; it was a co-incident that on this day he preached his one-thousandth sermon. Desiring to show their appreciation for the unselfish service the C. E. Society had secretly prepared a short but fitting program for the day and rendered it after the morning service.

Another cause for gratitude that may be mentioned is that no deaths have occurred in our congregation during the year 1922. We had several on the sick list this year already but all have recovered.

Katie A. Friesen

The Second Mennonite Church, Philadelphia, Pa., March 6th. The Second church has been keeping up its usual line of activities and while we cannot report any startling advances yet in its work, there has, on the other hand been no retrogression. The various Sunday-school organizations have been reporting a satisfactory year, just closed, and the Ladies' Aid Society, will hold its annual meeting in the near future, the activities of which will no doubt be shown to be normal. During the past year we have been doing our bit in contributing to the Russian relief and other funds and we have felt keenly gratified in the fact that we have been able to take a part in furnishing relief to those in need. It is the hope that our past efforts will act as a spur to greater effort on our part thereby enabling us to excel in our work.

Since the first of the year, our pastor has had two operations upon his eyes for the purpose of correcting his gradually losing vision and it is with much pleasure that all indications point to the fact that same will prove to be successful in every way. (The second operation has just recently taken place and its results will not be definitely established for a few days, but we have high hopes and a full confidence that his eye-sight will be restored). The prayers of our people and of his many friends, have been and are being answered by a loving Father Who is able to restore sight and heal the body of all infirmities. During his absence the pulpit has been filled by the Pastor Emeritus of the First church, Rev. N. B. Grubb, and also by graduates of the Philadelphia National Bible School.

We have recently learned that the Sunday School Lesson Picture Rolls, which have been expired and which were forwarded to our Mission Stations in India, have been received by them and Missionary Moyer writes to Bro. D. M. Landis, teacher of our Men's class, that these rolls stir up a great interest among the people of India, some coming quite some distances to view them and no doubt to be inspired by them. It occurs to the writer, to say, that the use of such rolls and picture cards which have been discarded by the schools, is salvaging them to good effect, instead of

casting them aside to be used for fuel or otherwise destroyed, and he would suggest that every one reading this make himself or herself a committee of one to see that such articles are forwarded to the Mission station.

During the present week, while Bro. Hartzler is giving a series of lectures at the First church, a number of our members are attending these meetings, receiving both edification and inspiration from them. On the coming Sunday afternoon, March 11th, Bro. Hartzler is scheduled to give his lecture "The White Cross" at our church.

The First Church of Philadelphia enjoyed a rich feast of good things during last week (March 4th to 11th), Prof. Hartzler, of Bluffton, Ohio, lectures on The Kingdom. These lectures were wonderfully inspiring and helpful. Following were the topics for the ten lectures:

1. The Old Testament Idea of The Kingdom.
2. Jesus and His Relation to The Kingdom.
3. The Nature of The Kingdom.
4. The Roots of The Kingdom.
5. The Growth of The Kingdom.
6. The Kingdom and Its Establishment.
7. The Entrance to The Kingdom.
8. The Program of The Kingdom.
9. The Blessings of The Kingdom.
10. The Kingdom and The Church.

THE CHURCH IN POLAND

Religiously, says Rev. Dr. Francis E. Clark in the Christian Herald, Poland is predominantly Roman Catholic, for the Poles and Ruthenians are largely Catholics, with a strong minority of German Protestants which has been increased by the recent additions of German territory. There is no movement "away from Rome" in Poland, like that which we find in Czecho-Slovakia, for the majority of the Poles and the Ruthenians have always been subservient to the Pope and his decrees. In no country are the Protestants, at least the evangelical Protestants, more devout, earnest and "instant in every good word and work."

I shall never forget a convention that I attended last March in Vandsburg in Pomerellen, Poland. The place is now called Viecbork, its Polish name, for in every country the first thing the victors did was to change the names given by the vanquished former rulers. The meeting to which I refer was the annual national Christian Endeavor convention of Poland. Vandsburg is distinctly a religious center. Here is a famous Deaconess Home, known far and wide for its piety and good works.

From many parts of Poland the delegates came. About 400 were expected from abroad, but no less than 650 came, and they strained the resources of the home to the utmost. The delegates were young people, mostly young men, and they did not mind a little crowding.

Nor were they afraid of three-hour religious sessions with no intermissions. Three or four sermons in succession was the order of each morning. Each pastor took a text and preached for twenty or twenty-five minutes, and there was no murmuring or uneasiness. The singing was fine and hearty, the responses prompt and fervent, and the whole atmosphere so seriously earnest and yet radiant with spiritual joy, comradeship, and good-will, that the convention week was unforgetable. From this, one can judge much of the deeper life of Protestant Poland.

THE SYMPATHY OF CHRIST

It is wonderful how genuine goodness draws to itself the unfortunate, the troubled, the friendless, the outcast, the fallen. Wherever Jesus went, these classes always found Him out and gathered about Him. He was just as gentle to an outcast sinner as to a spotless Nicodemus. He dealt always most gently with sore spirits and with bruised hearts.

Those who want to be useful in this world must have the same qualities. The secret is in living "not to be ministered unto, but to minister;" in considering one's self not too good to serve the unworthiest of God's creatures. If we stay in this world to be served, we shall be of no manner of use. But if we live to minister to others yearning to be of service to every one we meet, our life will be something worth. The hungry-hearted, and the soul-needy, will be drawn to us, and God will love to put work into our hands.—J. R. Miller.

ON THE KING'S BUSINESS

Acts 20:27-28; II Kings 4:16

In his "Life" of General Booth, Mr. Harold Begbie tells that on one occasion Cecil Rhodes and Lord Loch went to inspect the Salvation Army's farm colony at Hadleigh. As they were returning, in the railway carriage, General Booth put his hand on the arm of Cecil Rhodes, and said to him, "I want to speak to you about yourself. You are a man with much depending on you just now. Tell me, how is it with your soul?" Cecil Rhodes immediately made answer, "Well, General, it's not quite so well with my soul as I could wish." "Do you pray?" asked the old man. "Sometimes; not so often as I should." "Will you let me pray with you—now?" "Yes." Lord Loch looked out of the window. William Booth and Cecil Rhodes knelt down together, and the Salvationist prayed that God would guide and save the soul of the South African colossus. When they arose, Rhodes took the hand of Booth, and said to him, "I hope you will continue to pray for me." These are glimpses of a man who was on fire for the kingdom of God, and that is the enthusiasm that God always honors and blesses.

AN INTERNATIONAL PEACE SUNDAY

Twenty-six nations, according to an announcement by the World Alliance for International Friendship through the churches, will join next month in observing Christmas Sunday or the Sunday preceding as World Peace Sunday. The movement was inaugurated at the meeting of the International Committee of the World Alliance, held last August in Copenhagen. In America the Federal Council of Churches is cooperating with the American Branch of World Alliance. The appeal to the churches of Europe to take part in this observance is being sent out from London, signed by the Archbishop of Canterbury, International President of the Alliance. The Rev. William P. Merrill, of New York, and chairman of the American Branch is signing an appeal to the ministers of the United States to participate on one of these dates by basing their sermons upon some phase of the world peace problem. The movement will be assisted further by the organization of public meetings in the cities and towns where the World Alliance has committees. There are about one thousand of these local committees.

THE S. S. LESSON

March 25, 1923.

Review: Jesus the World's Savior.

Read Rev. 7: 9-17.

That Jesus came into the world to be the whole world's Savior is plainly announced by Him in that marvelous verse, John 3:16. In the fifth and seventh chapters of Revelation and again in the 11th and 14th we are listening in on the songs of praise by different groups of the saved ones, and in every case it is indicated that the singers were such as were "purchased out of the earth", out of "every tribe and tongue and people and nation." In this same book of apocalyptic visions, and in many other passages of Scripture as well, we read to our sorrow of great multitudes of such as are not saved because they will not accept the proffered salvation in Jesus, and we see this verified in our own observation. "Whosoever believeth" shall not perish; but "he that believeth not is condemned already."

The Gospels present to us Him who came to seek and to save the lost. Our lessons for a period of 6 months now closing have taken us through the chapters of one of these gospel accounts, written by the inspired pen of the "beloved physician", Luke, who was also used of God to give us the account of the continuance of the work and teaching which Jesus in His three years of earthly ministry had only begun (Acts 1:1), and then committed to His chosen witnesses to whom He gave commandment, wisdom, and power through the Holy Spirit.

The eleven lessons now to be reviewed cover the last few months of His ministry of teaching and healing, and then the climax of His vicarious suffering and death on the cross. The climax was brought about on the human side by the enmity of the leaders of the Jews which began to manifest itself early in His teaching career and kept increasing in viciousness in proportion as they found Him not amenable to their supposed authority and were invariably worsted in their attacks upon Him because of His own assertion of authority in doctrine and religious practice.

John in his Gospel gives us the beginning of this conflict when on His first visit to Jerusalem as a teacher, He publicly rebuked the authorities for allowing the desecration of the temple by the merchants and money changers. The answer He, on that occasion, gave the Jews who demanded a sign that would indicate His authority to thus take matters in His own hands, was brought up against Him at His trial, the rebuke having been emphasized by a repetition of His action just a few days before.

Again and again He came in conflict with the Jews on the question of the Sabbath. He made it His custom to go to the synagogue, the Bible school of His day, on the Sabbath. Here He found opportunity to teach and repeatedly to heal the sick and afflicted. To do this was thought to be a desecration of

the Sabbath. But Jesus taught that it was not only lawful, but in keeping with the true spirit of the day, which pointed to Him as its fulfillment. He gives the rest of which the Sabbath rest was a type. Thus "the Son of man is Lord also of the Sabbath." Lesson 1.

He rebuked a Pharisee who had invited Him into his house on a Sabbath day to eat, for his contemptible purpose in doing so. Evidently by pre-arrangement a sick man was brought before Him there and the lawyers and Pharisees present watched Him. The sick man was healed and the dastardly enemies were confounded. He then gave to all present some needed wholesome admonition on the subject of true humility and of doing good and showing kindness without looking for worldly recompense. The recompense for such altruism will come in the day of resurrection. Lesson 2.

The undying love of God for His erring children, the wonder inspiring interest among the angels and their joy over the repenting and returning sinner, as also the hard-hearted unforgiving attitude of many who pride themselves on their own righteousness, is strikingly shown in the parable of prodigal son and his elder brother. There is here no premium set on playing the role of a prodigal; but God's mercy to such in spite of their backsliding is magnified, and a hope held out to every one that will come to his senses and return to God. Lesson 3.

Worldly mindedness and heavenly mindedness are contrasted in the story of Dives and Lazarus. To be possessed of worldly wealth is no sin per se, if one comes to it honestly. But to trust in such riches and use them selfishly is to make of them our "treasure" and the enjoyment of them our "good things", shutting out the possibility of being rich toward God and loving our neighbor as ourselves. Our attitude in this life determines irrevocably our destiny beyond the grave. Lesson 4.

Only one out of ten whom Jesus healed of leprosy came back to show his gratitude, and acknowledge his healing as a gift from God. He thus received not only physical healing but what is infinitely better, the spiritual blessing that comes to one whom Jesus makes whole in answer to faith. Lesson 5.

Jesus taught many things by parables. The unjust judge who "feared not God neither regarded man" stands in strong contrast with God as an answerer to prayer. If God delays the answer it is for our highest good. Therefore faint not but "rest in the Lord and wait patiently for Him." The humble, broken spirit and contrite heart of the publican is contrasted with the proud selfrighteousness of the Pharisee. The former's prayer for mercy was heard and granted; the latter had no prayer not realizing any need, and went down unblessed. Lesson 6.

The Jews hated the publicans and Jesus did not condone the wrong doing for which they were hated, but He found many of them ready to acknowledge and forsake their sins. He had come to seek such and to bring them the blessing of forgiveness. Repent and believe and salvation is yours. Lesson 7.

Jesus, the Son of God, is King of kings, and the kindgom of this world rightfully belongs to Him. The day is coming when He will take full possession of it. Till that time comes He reigns in the hearts and lives of His own in the world. He entrusts to each one of these a life to spend for Him, as His witness, in the extension of this heart kingdom. They that are faithful in this shall share in His reign when He comes. Lesson 8.

Though conscious of the approaching hour of His suffering, Jesus kept on teaching the people. Even the crafty questionings of His enemies gave occasion to the utterance of great truths appliable to all times. Our duties, as citizens of this world, to the powers that be, are not to be shirked because we belong to God, nor must they be allowed to absorb or hinder the rendering to God the things that are His. Again our gifts to God and His cause are measured by what we withhold for ourselves in inverse ratio. Lesson 9.

"Christ, also hath once suffered for sins, the just for the unjust, that He might bring us to God." "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Lessons 10 and 11.

C. E. TOPIC

March 25, 1923

Educational Missions at Home and Abroad.

Acts 19:8-20

The foremost object or purpose of all church mission work is, or should be, to bring to the people the good news of salvation and win them to a life for God by faith in Jesus Christ. To accomplish this purpose, however, other means besides preaching may be helpful and in many cases absolutely necessary. In the list of such auxiliary means that have been tried and found helpful are schools, hospitals or the practice of the healing art, industrial training, etc. It has been found, as is quite natural and readily understood, that the missionary who besides his equipment as a preacher and teacher of God's word, possesses a knowledge of the human body and skill in relieving and curing its ailments, can make good use of this extra equipment in winning the confidence of the people and thus opening the way into their hearts for the Gospel message. The same may be said regarding other ways of ministering to the physical comfort and well-being of those whom one wants to reach on the spiritual side. Industrial missions may prove very helpful in this way, especially among a people whose material surroundings are in a backward state of development, and whose lack in this regard often causes hardship and suffering.

It is along this line that material gifts from the home base, from the Ladies' Societies and other sources, are found so helpful by the missionaries on the field. We may profitably recall in this connection how the famine in India opened an opportunity for our missions and others to gain an entrance through relief work among the starving people of that land. And missionaries find it well to teach the natives to help themselves in attaining better living conditions.

Among the auxiliaries to the work of evangelizing a people, schools for the rising generation are probably the most helpful and the most generally employed. In the school room the appeal is to the mind more than to the body, and thus comes a big step nearer to that which is the ultimate aim of the mission, the inculcation of spiritual truths. The heart is reached through the mind more directly than through the stomach. With the cultivation of the mind the appeal to the heart can readily be combined, in fact in all true education these must go together. In all mission schools the word of God is usually made a part of the curriculum, and this word, like the two-edged sword, it is described to be, "is quick to discern the thoughts and intents of the heart."

Then it is a general experience that through the children the parents are reached, and the door opened for the Gospel among the older people. The first converts in our mission to the Indians were from among the young people who had been taught in the mission schools. However, the language of the schools being English, the work among the children and young people did not prove of any help in reaching the old people. It was found that to reach these it was necesary to learn to speak to them in their own tongue. In India and China, where the schools for the native children are in the language of the people, the educational work in our missions has naturally a much more direct and helpful bearing on the success of the mission.

In all heathen lands woman is regarded and treated as inferior to man, held in slavish, often very cruel, suppression and bondage. The Gospel, where it is received, at once begins to soften the rigor of this treatment of woman, and the work of the Christian schools, in which girls are given an equal chance with the boys, helps greatly in overcoming the idea of woman's inferiority, and thus giving her her right place in the family and in society. Mission schools have been and are today the means of preparing young women as well as young men for spheres of great usefulness among their people.

In this world of ours things frequently become perverted from good to bad, even from best to worst, folowing the course of the angel of light who fell from his exalted position and character to that of the prince of darkness. Some things deteriorate when exposed to unfavorable influences, and thus may become harmful instead of beneficial. The enemy of the good ever seeks what there is that he may spoil by injecting into it some harmful ingredient. He is ever sowing tares among the wheat.

What do I say this for? Because it has a direct bearing on the subject in hand. Education is the handmaid of religion. But, there is the true and the false in each of them and the false in one never goes with the true in the other. To be the handmaid of Christianity, which is the true religion, education must be in full accord with it. The Christian religion is the religion of the Bible, the Scriptures given by inspiration of God. The Bible is the Christian preacher's and missionary's text-book and authority Therefore, any system of education that in its teaching undermines the authority of this book calling in question or denying its plain teaching, does not help, but hinders the cause of Christ. This is true in the home land and much more still on the mission field. Protests have already come to Mission Boards from Christian converts in heathen lands, not to send them any more teachers

who do not believe the Bible and who by reason of their negative teaching hinder the work of the Gospel missionaries. It behooves us to see to it that the schools connected with our missions are thoroughly and positively Christian in spirit and true to the faith for the propagating of which our missionaries are sent out. An educated heathen is no better and may be much worse than an ignorant one. He may be able to attain more and in a worldly way enjoy the material things of this life, but in view of eternity his education gives him no hope. Our schools in the home land are turning out too many such highly educated men and women who with all their cultures are still without hope and without God in the world. Let there be no compromise in our schools on the mission field on questions regarding the Bible as the word of God and regarding the fundamental tenets of the Christian faith. Let the teaching as well as the preaching be positive in lifting up Christ that souls may be drawn to Him and in turn become witness to others.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following communication sent out from the Scottdale office of the Central Committee will be of interest to many of our readers.

Scottdale, Pa.
February 28.

The American Relief Administration has served notice that they will not accept any Food Remittances or Clothing Remittances after March 15. This will mean that this particular avenue for giving assistance to our special friends in Russia will be cut off. There are several other ways in which we can help them. First,—The Mennonite Central Committee has arranged for sufficient food to supply the districts in which our relief is given to supply those who will be in need if the funds are forthcoming. It will therefore be necessary to send your contributions through the general funds of the Relief organizations that this food can be bought as needed. Second,—The Cunard Steamship Co. and the White Star Lines have announced that they will deliver remittances in American Currency to individuals in Russia. This will help out where special contributions are to be sent to individuals. We would not favor however sending large amounts to any individual at this time. We are of the opinion that the general feeding plan will help the most in the most economical way. We are advised that food can be bought in Russia but that the prices are rapidly advancing. Hence we are not assured of any certain amount of food when remittances are sent to individuals. Through the general fund we are protected against such advances.

Assuring you that we shall always be ready to serve in the best manner possible, we are

Faithfully yours,
MENNONITE CENTRAL COMMITTEE.
Levi Mumaw, Secy.-Treas.

The following report of feeding operations in the Alexandrovsk district is self-explanatory and will give some idea of the work being done:

American Mennonite Relief,
Alexandrovsk, January 5, 1923.
To Director A. M. R., Moscow,
From A. M. R., Alexandrovsk.

Subject: **General report on feeding operations.** December, 1922.

Continued mild weather through December was a good thing for our kitchens, because those who have poor clothing did not suffer on that account as they would have otherwise. It froze only a few nights. On the other hand it was muddy most of the time, which made getting about very difficult. Technical and practical difficulties prevented us from getting the clothing shipments sent out to the committees as soon as we expected, but the most needy places will now soon be supplied.

In Chortitza Volost 12 kitchens operated, feeding about 2500, an increase of about 400 cards. Indications are that the hunger curve will rise somewhat more rapidly during the first three months of the new year than it did in the last three in 1922.

Nothing new is reported from Nicholaipol Volost. The four kitchens are feeding about 300 rations.

In Halbstadt (Molotchansk) Volost the 34 kitchens issued about 6100 rations. Reports indicate that the need is increasing more rapidly in this Volost than in any other where we are feeding. The H. M. R. does not seem to have the food to take care of the scattered Russian settlers, so we are planning to give the needy ones our flour, corn-grits packages.

In Gnadenfeld (Bogdanovka) Volost the 27 kitchens fed about 4000 rations. The open weather and resulting heavy roads made it very difficult to get supplies over to the Gnadenfeld villages. The problem will not be so serious when it once freezes.

The Grossweide Children's Home has been taken over by the Government and many changes introduced, so that the children that were in the home are rapidly leaving, about half of them going to relatives during the short time of Government control. We hope to be able to visit the Home soon and get some first-hand information on the situation.

From the Gruenfeld group of villages (Krivoj Rog Ujesd, Ekater Gouv.) in several volosts we have nothing new to report. Eight kitchens are issuing about 450 rations.

In Sagradowka (Archangel) Volost, (Chersson Uyezd, Odessa Gubernia) the 19 kitchens fed about 800 rations.

In Nemyetskaya Volost (New York Bachmut, Uyezd, Donetzkaya G.) 5 kitchens fed about 300 rations. The other 5 villages in the Volost can probably get along without assistance.

In the Fuerstenland settlement (Verchni Rogatchik and Ushkalka Volosts, Melitopol Uyezd) 6 kitchens fed 650 rations. Conditions are getting worse there and we shall have to take care of a large percentage of the people during the next few months

Kitchens at various places have been closed for several days, some because there was no fuel, some because the muddy roads prevented the handing of the necessary supplies. On the whole they have kept going even better than we hoped. We can expect difficulties of various kinds. But we are trying to raise the villages to a sense of their own responsibility toward their needy. Some of the people who have the most are the least willing to help out in the ways they could. For this reason it will be very much more worth while for an American to get out to visit the kitchens occasionally. We are planning to do as much such visiting as roads and weather permit.

American Mennonite Relief,
A. W. Slagel,
District Supervisor.

MARRIAGE

Sames-Wismer—On February 3rd 1923, by Rev. A. M. Fretz, of Perkasie, Pa., Henry S. Sames and Pearl R. Wismer.

Billman-Hefchuck—On February 28, 1923, by Rev. A. M. Fretz, of Perkasie, Pa., Paul James Billman and Martha Helen Hefchuck.

DEATHS

Kratz—Near Bedminsterville on January 8, 1923, Jonas M. Kratz, aged 56 years, 11 months and 3 days. Interment and services on the 12th at Deep Run, Pastor A. M. Fretz officiated.

Fretz—Near Bedminster Centre on Feb. 13th, 1923, Sarah Ann Fretz, born Licey, widow of the late John L. Fretz, aged 72 years and 9 months. Services and interment on the 19th at Deep Run. Pastor A. M. Fretz officiated.

Fretz—On March 2nd, 1923, Herbert Arthur Fretz, child of Mr. and Mrs. Herbert Fretz, of Allentown, Pa., aged, 8 months and 6 days. Funeral services on the 5th. Interment in Fairview Cemetery, Rev. A. M. Fretz officiating.

Fretz—The obsequies over the remains of Anna, wife of Pastor A. M. Fretz, of Perkasie, Pa. were held on Feb. 15th. The following ministers participated and spoke words of blessed assurance, comfort and edification: N. B. Grubb, R. F. Landis, A. S. Shelly and Freeman H. Swartz. Interment was made at Deep Run. The husband with the following children miss a devoted wife and mother: Jacob R., and Allen R., of Lansdale, Eby R., of Pleasant Valley, Osmund R. and Viola, wife of August Christmas, at home and Agnes R. wife of Howard Detweiler, of Chalfont. There are also four grandsons and one granddaughter: J. Millard Fretz, Stanley R. Fretz, James Herbert Fretz, Oliver Kenneth Fretz, and Ruth Eleanor Fretz.

Krehbiel—Anna Krehbiel, nee Leisy, died at Newton, Kansas, on February 9, 1923, aged 78 years and 14 days. She was the daughter of Abraham and Katherine Leisy, whose home was in Friedelsheim, Bavaria. Here Anna Krehbiel was born on January 26, 1845. At the age of ten years she came with her parents to America, who settled at Dover, Iowa. At the age of 14 she was baptized by Rev. Christian Schowalter, and admitted to the membership of Zion Mennonite church, Donnellson, Iowa. On December 17, 1867 she was married to John J. Krehbiel, the son of Rev. John Carl Krehbiel. To this union seven children, five sons and two daughters were born; all of them survive their mother. In 1878 they moved to Newton, Kansas. Here they were identified with the Newton Mennonite church, where they were charter members of the church, and were among the most prominent and active members, faithful until death. Mr. and Mrs. Krehbiel had the special privilege, which comes to but few, to celebrate their fiftieth wedding anniversary in the midst of their children and grandchildren. For a period of 53 years they lived together in happy wedlock. Mr. Krehbiel died two years ago.

On the anniversary of her 78th birthday she was taken sick with lagrippe, which developed into pneumonia, from which she never recovered. She passed peacefully from this life on February 9, 1923. Funeral services were conducted at the home by Rev. Bernhard Regier, and at the church by Rev. J. H. Langenwalter, who spoke English, and by Rev. J. E. Entz, speaking German.

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. MARCH 22, 1923. No. 12.

IN MENNONITE CIRCLES

Bro. C. F. Claassen, Newton, Kansas, treasurer of the General Conference Emergency Relief Commission and assistant treasurer of the Foreign Mission Board, submitted to an operation at the Bethel Hospital, in his home town, recently. Late reports are that his condition is favorable for a full recovery of health, although quiet and rest for some weeks will be required.

Persons visiting Los Angeles, California, and wishing to visit our mission there sometimes find it difficult to locate the mission. The Mission is located on Albion street, between the avenues 19 and 20. Make a note of this fact when visiting Los Angeles.

To the Churches of the Middle Dist. Con. The second payment of our pledge of $2,000.00 annually for Witmarsum Seminary is due on April 1. The agreement was that we contribute 50 cents a year per member. The first half of our pledges was due on October 1. Please send this money to J. F. Lehman, Berne, Ind., Conference Treasurer.

J. M. Regier,
Pres. of Middle Dist. Conf.

$375.00 is the budget allowed for Lame Deer, Montana. This amount was omitted from the report of the Foreign Mission Board meeting, published in last week's "Mennonite."

SERMON TOPICS FOR THE HOLY WEEK SERVICES

Christ Our Savior

His name shall be called Jesus for He shall save His people from their sins.

Sunday, March 25th—A Savior from Sin. A friend of sinners. Luke 7:34.

Monday, March 26th—A Savior to Service. Follow Me. John 12:26.

Tuesday, March 27th—A Savior from Pride. I am among you as he that serveth. Luke 22:27.

Wednesday, March 28th—A Savior from Doubt. Be not afraid; only believe. Mark 5:36.

Thursday, March 29th—A Savior from Hatred. Love one another as I have loved you. John 15:12.

Good Friday, March 30th—A Savior from Death. I am come that they might have life. John 10:10.

Easter, April 1st—A Savior to Newness of Life. I have overcome the world. John 16:33.

—Commission on Evangelism and Life Service.

LOS ANGELES, CALIF.

March 1, 1923

Dear Mission Friends: It is about a year since the Lord laid it upon our hearts to accept the repeated call of our General Conference Board to your Mission in Los Angeles. At that time we were engaged in school work in the Hesston College and Bible School, an institution of our sister conference of the Mennonite faith. We could not help but feel very much at home among those dear brethren, who in such simple but efficient way in conscientious obedience to the word of God and the principles of the church, which gave birth to the institution, render such excellent service to the cause of the Lord entrusted to the church. It was difficult to decide whether to remain in that work to which we had received a hearty invitation and which we loved and enjoyed or to go to a new field in a strange city and under difficult circumstances. We came to this field last summer and have since been engaged to find ourselves in the new duties and in the new environment. It is not just an easy matter for us to adjust ourselves to tasks and needs, quite new to us amid the rush and noise of this city. However, the workers and organized church at this place have welcomed and received us with much love and consideration. We are truly thankful for this attitude to the Lord and them. For the specific tasks assigned us, that of supervising the mission and gathering and building of the Mennonite church members into a congregation, we feel very insufficient to be sure. It is for us to depend on the Lord very strongly, who never fails those who trust in Him. We are very thankful to come to an organized congregation at this place. Though the same is small and made up of people varying greatly in their custom, ideal and general makeup, there is present the spirit of love for the Savior and the brethren, which unifies and leads to ministrations of love. We are glad to notice the readiness to sacrifice self and give to the Lord's cause unnoticed and unadvertised. And surely the Master, who sees in secret and understands each motive will record and value the gift and reward it openly. But we would long for more of our people, living for a shorter or longer period in this city to join us and thereby help us in being builded up together in the Lord. Many we do not know personally and can hardly reach with our visitation work, our services and prayer-meetings. Still we would most warmly welcome you in our midst and in our home. The spirit of love and hospitality which prevailed in this mission before we came here shall continue to control this place under the present workers. The guest-room stands ready inviting the mission friends who pass through the city. You are bidden a hearty welcome to make us thereof.

Much reason to rejoice is given us by the faithful little band of workers which we found here. Their work is characterized by much prayerful service. The direct field for our mission work is admitted to be one of the most difficult in the city. One instance will largely explain this. Since New-year we have lost about a third of our S. S. children because of the removal out of this district of their families. The houses vacated by these families are largely reoccupied by Italians, whose language we do not speak, and to whom we can hardly be of much spiritual value. Their religious interests are taken care of by the Catholic church and a Baptist Italian mission just a block away from us. When we do have their children in the week-day Bible classes it always is a problem as to what constitutes our real duty, giving out the word of God or doing police duty. Consequently we cannot reach out to them very strongly for that will result in a loss of the American families who transiently are living in this district. Thus it is very difficult to keep our S. S. and especially the evening services filled up. The new American families moving into this district must be visited again and again before a basis is established where real mission work can be made effective. And mostly by that time or before they leave again. But as long as it pleases the Lord to leave us in this place we want to be a light-house for our Savior to the lost. Do you bear us up sufficiently to the throne of grace in your prayers?

Another very real cause for thanksgiving and rejoicing on our part is the cordial welcome and support the Pacific Conference has accorded us as fellow-workers for the Lord in their midst. We do wish to thank most heartily the Lord and the friends of this mission who have so largely contributed to our comfort in sending us funds to furnish the mission workers homes and made possible our Christmas celebration here. Do not grow weary, dear friends, in your work of intercession for this place and your mission-workers here to the end that the Lord may carry out His gracious purpose in this mission field of yours to His own glory and the salvation of many souls.

Your fellow-workers in Jesus Christ.

Catherine and Albert Claassen.

OUR WOMAN'S WORK

Letter from the Ladies' Missionary Society of the First Mennonite Church, Reedley, Calif.

Be thou faithful unto death and I will give thee a crown of life. Rev. 2:10.

At the beginning of the past year, our devotional committee suggested the above verse as our motto, and we have been busy during the year, meeting in the S. S. rooms of the church, twice each month excepting during July and August. Our average attendance for the year was 25 for members and 5 for visitors. We sewed for the stations at Champa, India, Busby and Birney, Montana and the Los Angeles Mission, sending 78 articles to Champa, 151 to

Busby, 39 to Birney, 52 to Los Angeles, 24 to the P. J. Wiens family in India, 23 comforts to Russia, besides 200 donated articles. With our shipment of goods to India we included seven silkoline comforts which we made for Christmas gifts, one for each missionary family. We sent comforts to the workers in Los Angeles and checks for the workers in Montana. Each missionary in India, China and Montana received a Christmas or a New-year's card.

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"While Christianity may not have progressed as rapidly as many think it should have in point of number of converts, there is no doubt that a remarkable advance in Christian thought and activity has been made. Christianity promises to play an even greater role in shaping the destinies of the Far East with the ushering in of the new era of peace and goodwill heralded by the changed policies of Japan and the accompanying change in the Chinese attitude toward this country."

JIM HICKS' BIBLE SOCIETY

About a year and a half ago, Jim Hicks was invited to our church to present the work in which he was engaged of getting Bibles into jails and prisons. Because the writer knew that he had the full confidence of some of our most influential Conference leaders in the East and elsewhere he was heartily welcome. Being warned unexpectedly that the man was not altogether to be trusted, he was permitted to speak but got no offering. An investigation was promised by the writer. To permit time to wear off all suspicion, and to permit Hicks to get back to normal no attempt was made to do any investigating until last June.

In company with Rev. E. E. Rowe, of Chicago, the writer spent more than a whole day interviewing some of the more important men who had been working with him. Personally he also interviewed Hicks in his office and asked to see his books. Just one sample of what was found here. For the expense account for his trip to Carlock, 145 miles from Chicago, he had entered $21.00. Asked about this he said he had to buy an inner-tube and jack for the lady that brought him over from a neighboring town. He also admitted having fought with a knife his former Treasurer when the latter remonstrated with Jim for being indiscreet withsome young girl that was attending his mission. When asked concerning his accounts he confessed that they were never audited, and that he was responsible to none but himself. In fact he used the expression "I am the whole cheese".

Believing in the value of the work that Jim was doing, and also prejudiced in his favor because of the splendid talents this converted pick-pocket and former jail-bird had, I got in touch with his pastor to see if some influence could not be used to save the man and his work. The pastor, Rev. M. G. Dickinson, was not in the city. However, in a few weeks the writer had gone over this matter through correspondence and his (Jim's) pastor wrote "Under no circumstances expose Jim until I have one more chance to save him." I agreed. No word came from Chicago. About the first of the year I again wrote to his pastor saying that since I had promised myself and people to follow this through, I would like to hear something definite at the earliest moment.

Hence this long delay. On February 20th I received a long letter confirming everything that I had already suspected. Quoting from his letter, Rev. Dickinson said: "The Jim Hicks Bible Society was organized in my church, November, 1920. Three hundred strong men, ministers and laymen were ready to back him up. They were simply figure-heads, using their names on stationary. Hicks took everything into his own hands. Officers had nothing to say or do; they were used to lend prestige to his work and that was all. All money was raised, received and used by Hicks. Suspicions arose. One by one the better men got out, and washed their hands of the whole affair. **Five different attempts** were made to reorganize the Society. None succeeded. Untrue statements were made; money was spent extravagantly—for taxi hire, dinners, etc. He used very indiscreet language to put it mildly, and showed a violent temper. In a personal interview with Jim he refused to give any account of funds to such as had a right to know, also confessed that he had no officers, no elections, and 'I am the whole cheese.' Mr. Hicks is a member of my church. Therefore I do not want to do anything to hurt him. I want to do **all in** my power to help him to a higher and holier Christian experience. Yet knowing as much as I know—I do not think I ought to stand silently by and see God's people blindly hand over God's money for a work that is **not entirely above all reproach and suspicion.** Unless he can produce unquestionably that his work is now on a more Christian-like basis, we had better keep our hands off and not support such methods of work."

Since then Hicks was arrested for larceny on complaint of Mrs. Hannah Swanson. She had given Hicks $786 to get her son out of prison. He used for himself $311. Through a friend of the court Jim again got by, but civil action is threatened.

For the protection of our Mennonite people will you kindly publish all or part of this as you may see fit.

Yours in His Service,

Rev. W. S. Shelly.

There are three things that the American people are doing with the American Christian Sabbath:

First: They are robbing it of its Divine Authority.

Second: They are stripping it of its sacred character and secularizing it by making it a day of pleasure, business and toil.

Third: By which perversion they are changing one of heaven's best, richest and sweetest blessings into a positive and terrible curse.

Fame is a coy goddess that rarely bestows her favors on him who seeks her—a phantom that many pursue and but few overtake.

He that intends well yet deprives himself of means to put his good thoughts into deeds, deceives his purpose of the due reward.

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Dr. Gulick lays special emphasis upon the contribution which the Christian movement in the Orient is making toward the reconciliation of Japan, Korea and China. In the JAPAN ADVERTISER of February 4th he is quoted as saying in an interview:

"If the military policy of Japan in 1915 had been continued until the present day, Shantung today would be as much a part of Japan as is Korea. The permanent barracks, wireless stations and hospitals erected at Tsinanfu are evidences of the decision of the militarists to make the occupation of Shantung permanent. All these have been handed over to China, however, and today everything points to a new era in the relations between Japan and China.

"While Christianity may not have progressed as rapidly as many think it should have in point of number of converts, there is no doubt that a remarkable advance in Christian thought and activity has been made. Christianity promises to play an even greater role in shaping the destinies of the Far East with the ushering in of the new era of peace and goodwill heralded by the changed policies of Japan and the accompanying change in the Chinese attitude toward this country."

JIM HICKS' BIBLE SOCIETY

About a year and a half ago, Jim Hicks was invited to our church to present the work in which he was engaged of getting Bibles into jails and prisons. Because the writer knew that he had the full confidence of some of our most influential Conference leaders in the East and elsewhere he was heartily welcome. Being warned unexpectedly that the man was not altogether to be trusted, he was permitted to speak but got no offering. An investigation was promised by the writer. To permit time to wear off all suspicion, and to permit Hicks to get back to normal no attempt was made to do any investigating until last June.

In company with Rev. E. E. Rowe, of Chicago, the writer spent more than a whole day interviewing some of the more important men who had been working with him. Personally he also interviewed Hicks in his office and asked to see his books. Just one sample of what was found here. For the expense account for his trip to Carlock, 145 miles from Chicago, he had entered $21.00. Asked about this he said he had to buy an inner-tube and jack for the lady that brought him over from a neighboring town. He also admitted having fought with a knife his former Treasurer when the latter remonstrated with Jim for being indiscreet withsome young girl that was attending his mission. When asked concerning his accounts he confessed that they were never audited, and that he was responsible to none but himself. In fact he used the expression "I am the whole cheese".

Believing in the value of the work that Jim was doing, and also prejudiced in his favor because of the splendid talents this converted pick-pocket and former jail-bird had, I got in touch with his pastor to see if some influence could not be used to save the man and his work. The pastor, Rev. M. G. Dickinson, was not in the city. However, in a few weeks the writer had gone over this matter through correspondence and his (Jim's) pastor wrote "Under no circumstances expose Jim until I have one more chance to save him." I agreed. No word came from Chicago. About the first of the year I again wrote to his pastor saying that since I had promised myself and people to follow this through, I would like to hear something definite at the earliest moment.

Hence this long delay. On February 20th I received a long letter confirming everything that I had already suspected. Quoting from his letter, Rev. Dickinson said: "The Jim Hicks Bible Society was organized in my church, November, 1920. Three hundred strong men, ministers and laymen were ready to back him up. They were simply figure-heads, using their names on stationary. Hicks took everything into his own hands. Officers had nothing to say or do; they were used to lend prestige to his work and that was all. All money was raised, received and used by Hicks. Suspicions arose. One by one the better men got out, and washed their hands of the whole affair. **Five different attempts** were made to reorganize the Society. None succeeded. Untrue statements were made; money was spent extravagantly—for taxi hire, dinners, etc. He used very indiscreet language to put it mildly, and showed a violent temper. In a personal interview with Jim he refused to give any account of funds to such as had a right to know, also confessed that he had no officers, no elections, and 'I am the whole cheese.' Mr. Hicks is a member of my church. Therefore I do not want to do anything to hurt him. I want to do all in my power to help him to a higher and holier Christian experience. Yet knowing as much as I know—I do not think I ought to stand silently by and see God's people blindly hand over God's money for a work that is **not entirely above all reproach and suspicion.** Unless he can produce unquestionably that his work is now on a more Christian-like basis, we had better keep our hands off and not support such methods of work."

Since then Hicks was arrested for larceny on complaint of Mrs. Hannah Swanson. She had given Hicks $786 to get her son out of prison. He used for himself $311. Through a friend of the court Jim again got by, but civil action is threatened.

For the protection of our Mennonite people will you kindly publish all or part of this as you may see fit.

Yours in His Service,

Rev. W. S. Shelly.

There are three things that the American people are doing with the American Christian Sabbath:

First: They are robbing it of its Divine Authority.

Second: They are stripping it of its sacred character and secularizing it by making it a day of pleasure, business and toil.

Third: By which perversion they are changing one of heaven's best, richest and sweetest blessings into a positive and terrible curse.

Fame is a coy goddess that rarely bestows her favors on him who seeks her—a phantom that many pursue and but few overtake.

He that intends well yet deprives himself of means to put his good thoughts into deeds, deceives his purpose of the due reward.

THE MENNONITE

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WANTED: FRESH EMPHASIS UPON REPENTANCE

If we were asked the question, What is the world's greatest need at this hour of its night? our answer would be **Repentance.** There is an abundance of human pride and self-sufficiency in evidence. There is much puffed-up wisdom and self-glorification; but how little humility consciousness of sin! Lincoln's favorite poem, "O why should the spirit of mortals be proud?" is altogether out of tune with the spirit of the age. Never before has the Sermon on the Mount received more praise from the lips of men (who understand it about as little as they practice its teachings); but what meaning can its opening words, "Blessed are the poor in spirit," have for leaders in the world of thought and action who have outgrown the religion of Christ? For the last eight years such great words as righteousness, justice, peace, goodwill, love and brotherhood have been the theme of statesmen, philosophers, educators and religionists of all types and persuasions; but the world today is suffering untold misery and endless confusion of thought in spite of such preaching from the housetops. There was the same kind of preaching in the days of the French Revolution. Civilization was then what it seems to be now, but an intellectualized, dechristenized, demoralized, camouflaged barbarism. Crimes are today being committed in the name of justice and morality that would put to the blush the barbarism of the native tribes of South Africa, our missionaries being the witnesses. In America we boast a free country and wonderful progress in the fields of science, industry and education; but what are all these worth to us when the majority of our people are without God, and hence without conscience? The number of laws that have been placed on the statute books of our State and national legislatures within the past decade exceeds that of the preceding century; but who will say that we are a law-abiding people? When homes are disintegrating and laws multiplying, dark days are ahead for us.

We must get back to fundamental realities. Man needs a higher than a purely human law to direct his course and shape his conduct. Laws written in the statute books will not control him. God's law must be engraven on the tablet of his heart. He must be brought under the power of a divine "Thou shalt." He must be made to realize that before that Law he must either bend or break. No religion is worth the paper that records it which does not drive man to the bar of God and hold him accountable there for his deeds. All the preaching of the love of God falls on deaf ears until there is born in the soul of man a sense of accountability to Him, and a consciousness of sin. There must be a John the Baptist to preach repentance before a people can appreciate the forgiveness and grace of a merciful God. What can forgiveness mean to a man who has no sense of sin? What can mercy mean to one who feels no sense of sin? What can mercy mean to one who feels no need of it? It is profoundly significant that Christ should need a forerunner to prepare the way for Him; that the preaching of the Law and of repentance should precede the revelation of the Gospel of grace. If there is a weakness in much of present-day preaching it is the lack of emphasis upon sin and the need of repentance. Who cares for a Gospel which he does not need? There is something inspiring and majestic in the stepping forth of the Wilderness Prophet to thrust the sword of God's Law into the viper-nest of the Pharisaism of His day and demand repentance.

But for that sword there would have been no Luther. It drove him to the Mercy Seat and taught him his need of pardon. The root of his theology lay in his definition of repentance. He did not need to thrust aside the old threefold definition which made repentance stand for contrition, confession and satisfaction; but he laid fresh emphasis upon contrition as the heart and soul of repentance and cut off the parasitic growths that had strangled it in the name of confession, satisfaction, or penance. What made his reformation the vital power it was his insistence upon repentance as the necessary preparation for the reception of the Gospel. It is significant of his wonderful evangelical instinct that in his catechism he should do what no other catechism had done—begin with the Law, that conviction of sin and contrition might be born, to drive the soul to Christ. With Him Law and Gospel were inseparably united. When once the Law has made its impression, the sufferings of Christ will appear in a new light and the Cross will shine with a fresh luster and glory. If the significance of the Cross has been lost in our day, is it not due to the fact that sin has been minimized, accountability before God weakened, the sense of divine justice obscured, and the need of repentance been thrust into the background or its import rendered meaningless? Now is the time and the season for the laying of fresh emphasis upon repentance. May the goodness and mercy of God in the sufferings of His Son lead the Church of Christ to it!—The Lutheran.

ORGANIZED SECRETISM

By request I am writing this brief article on the lodge question. I do it with some little hesitation, and no little careful and prayerful consideration; not that I have the least doubt as to the attitude a Christian should take relative to secret societies; but fearing lest I be misunderstood as being antagonistic to, or bitter against those who may hold slightly different views in regard to this much vexed and agitated question, which has been the bone of contention, many times on the floor of the General Conference. God forbid, that I should ever pen a line, with any other in mind, than that love only should be the dominating note; so that I am writing this word, not because I may differ from, but because I love the brethren and the church for which Jesus died. Much as I am personally opposed to these nefarious organizations, I seldom ever preach upon them. During my twenty-five years of Gospel ministry I preached one time on the lodge question and not once on the following sbujects: the dance; movies; cards; pool rooms; capital and labor; war; etc. I am not criticising those who do; but I believe that there are subjects infinitely more important. Subjects that are vitally fundamental, not to world betterment, but to soul salvation; subjects that have to do with the inside cleansing of the platter, rather than the outside. I am kept busy telling about the "Power" of which Paul was not ashamed. Ours is a spiritual business, therefore no entanglements with the things of time and sense. As to the lodge, I consider it one of those worldly entanglements that is fast making destructive inroads into the visible church, (not the invisible, thank the Lord). There is no question in my mind but that the lodge, a purely world organization, is diametrically opposed to, and flatly denies and disobeys the Biblical injunctions, "Be not unequally yoked with unbelievers"; "Be not conformed to the world, but be ye transformed by the renewing of your minds"; "Come out from them, and be ye separate." It is the divinely appointed business of the believers to assist in the conversion of the worldling, and not to intimately associate with him in that which the Gospel plainly condemns. While we are one of the few church denominations that make this question a condition of church membership, there are thousands, doubtless, who are members of other branches of the Christian church, who feel as we do in this matter; so that we are not alone. Christians are never alone. "Blest be the tie that binds our hearts in Christian love." There may be those of our spiritually minded brethren, who may deem it unwise to make this a test for church membership, since Christians are under grace and not law. Certainly, "ye must be born from above" is the final test, and the only real and satisfactory test that one is entitled to a place in the church visible or in the church triumphant. Here in Chicago where secret orders are rampant, we admit no members who are associated with the lodge in any way, because, 1st: It would be disloyal to the great conference of churches that made possible the opening of such a place as this; 2nd: If any worldly organization or institution stands between them and the church of Christ, His Bride, there must be something wrong; we then ask them to carefully consider and pray over it, till victory is theirs. Some have come and surrendered their lives to Him in such a marvelous way that former habits and friends and secret orders were cheerfully and gladly abandoned. My closing word is this, that however bitter any of the brethren may be against this worldly affair; let us, by all means, practice Christian love and forbearance with those churches where unfortunately secret society members have come in; for remember that in all our churches, sorry to say, there are lovers of worldly pleasure, those destitute of prayer life, members of worldly unions, etc. So that it is a very difficult matter to outline a Christian program, by any hard and fast rule.

I am not asking or even hinting at the idea that this church membership condition be stricken from our church constitution, but that we be loyal to it; and at the same time exercise much Christian patience and love, and a bit of prayerful helpfulness in behalf of all our sister churches, who have this matter to contend with and fight against, as many of our churches do not have. May God give us the grace to so present the Gospel of the Man of Calvary's Hill; that the people may clearly see, that union of the world and church, is spiritual unchastity. May we not do as did the Pergamos church, lose our pilgrim character, by "dwelling where Satan's throne is," in the world. God forbid.

Yours, for a fresher touch with Him.

W. W. Miller
1500 W. 72 Place, Chicago

AMERICAN CLOTHES CAUSE "TURMOIL OF EXCITEMENT" IN RUSSIAN FAMINE ZONE

Quaker Workers Appeal to "Folks Back Home" For More Clothing.

"Whole villages in the Russian famine zone are thrown into a turmoil of excitement when the news goes out that the Quakers have American clothing for them." So writes Miss Dorothy North, of Chicago, one of the American Quaker workers who is in charge of clothing distributions in the famine zone.

Miss North continues: "I do hope that folks at home wil realize how much good warm clothing means to these peasants who must live through such extremely cold winters, under such great difficulties as the famine has now brought upon them."

Another of the Quaker workers, Miss Hannah Pickering, of Elmira, N. Y., says in a recent letter: "The quantity of clothes which we have to distribute is so appallingly small, and the need for clothing so universal, that one can safely say that the famine of clothes is for many as bitter as the famine of food."

To meet this clothing need among the famine sufferers, the American Friends Service Committee is soliciting contributions of good second-hand clothing, woolen yarn for knitting and material in the piece which can be made into clothes by the women of the famine zone. Contributions of these supplies should be sent to the American Friends Service Committee Storeroom, 15th & Cherry Sts., Philadelphia, Pa.

Warm winter garments are especially needed, while there is great demand for clothing for children of school age, 6 to 16. Many of the children in the Friends' district are unable to attend school because they have nothing to wear.

A recent report from the field describes and follows the effect produced by the distribution of clothes to same of the school children: "Our gift to the schools has stimulated local education to a startling degree. The news of the distribution in the first two villages went through the land like a flame, and 16 more schools leaped into existence in this one township in an incredibly short space of time."

The need for woolen yarn, and of warm material in the piece, is also great. According to reports from the field, the provision of such raw materials has had a magical effect in the reviving the home industry of the peasants, which had ceased because of lack of materials due to the famine.

One Quaker outpost reports: "It is difficult to overestimate the difference that the provision of wool has made in our township. Some two or three thousand spinning wheels, idle since the famine, have been set going again, and some hundreds of looms. As for the Children's Homes, the wool has transformed them. Instead of listless children sitting numbly on the benches doing nothing, the girls are now all spinning and knitting. Even the boys help to wind the thread."

HIS REVENGE

Jno. 8:9; Rom. 2:21; Malachi 3:8

He was an elder in a little country town in England. He was also a tradesman and he fell upon evil days. His creditors pressed him and he was forced to file his petition in bankruptcy.

His failure was the talk of the town. He felt his position acutely, and kept as much as possible within doors.

Then the brethren decided to hold a meeting, and the unworthy elder was summoned to attend. The pastor spoke first. He urged his people to be considerate and tender.

He was followed by a man who made an eloquent speech on honesty in trade, and concluded by moving that the elder be suspended from office for a period to give him time to purge himself of his heinousness. A seconder and supporter spoke to the same effect.

The brethren looked severe; their countenances were set with the sternness of a righteous wrath. A deep silence pervaded the room.

Slowly and humbly the elder arose. "I want." he murmured meekly, "to say a few things based on my ledger. The mover of the resolution owes me £16. I offered him three weeks ago to settle it for £12, to save myself from my present position. The seconder owes me £13. I told him I would accept £10 to prevent this exposure. The supporter of the resolution is indebted to me to the amount of £9."

A brief pause. "And now, with your permission," turning to the pastor, "I will read out the sums the others present owe me."

He read them out, calmly and deliberately, but long ere he had finished the brethren had fled.—Selected.

DO YOU FEEL LIKE GIVING UP THE FIGHT SOMETIMES?

Allowing yourself to become completely discouraged is dangerous to your welfare and that of your family.

There are times in every man's life when it is hard to keep up.

Bills come faster than you can meet them. Unexpected expenses and ill-luck overtake you, and you think your family more extravagant than its members should be, all combining to make it appear to you that there is no use trying to continue such an uphill fight.

But supposing you do give up, what then? Would you be any happier?

You have these debts against you, and your family must be supported or you will suffer injured pride, if nothing more.

If you give up, you will be less able to work your way out, so what do you gain by throwing up your hands in surrender?

In a short time you would regain your action, and it might take you a long time to reach the place you had before you crumpled under your troubles.

Keep going—keep plugging away, is the only sane thing to do.

Remember, your neighbors also have much the same discouragements.

Your failure to keep on the job means other failures.—Tabor Herald.

Men of mettle are made between the hammer and the anvil.

How cheap is genuine happiness, and yet how dearly do we pay for its base counterfeit.

THE S. S. LESSON

April 1, 1923

Easter Lesson: The Walk to Emmaus.

Luke 24:13-35

Golden Text: Why seek ye the living among the dead? He is not here, but is risen. Luke 24:5,6.

Lift up, lift up your voices now!
The whole wide world rejoices now!
Happy morning, turning sorrow into peace and mirth!
Bondage ending, love descending o'er the earth!

Seals assuring, guards securing
Watch His earthly prison.
Seals are shattered, guards are scattered,
Christ hath risen!

Now once more Eden's door
Open stands to mortal eyes;
Christ hath risen and man shall rise!
Now at last, old things past,
Hope and joy and peace begin
For Christ hath won and man shall win.

The proclamation of "good tidings of great joy" and the anthem of "Peace on earth" at the time of the Savior's birth were words of prophetic import, to be fulfilled in due time. The very announcement of His birth aroused the forces of evil and instead of joy and peace there was wholesale murder aimed at "getting" the new-born babe, and consequent sorrow and weeping. The conflict was on, which after a thirty-year period of quiet broke out afresh when He entered upon His active ministry and to outward seeming, finally issued in victory for the opposition when He was nailed to the cross and His dead body was laid in the grave. There was no hope and joy and peace for His followers then. That Sabbath was for them a day of darkest hopelessness and fear. The words of prophecy for whose fulfilment they had been looking had seemingly fallen to the ground. "We hoped" they said (v. 21), implying that their hopes had all been shattered. And the first intimations that had come to them of a turn in the affairs had only added to their perplexed sorrow. They said the women who had been early at the tomb amazed us with their idle rumor of having seen angels and having been told by them that He was alive.

Had they understood the meaning of the prophetic foretelling of Psalm 16 as Peter afterwards (Acts 2:24-28) explained it by revelation of the Holy Spirit, they would also have accepted the plain meaning of Jesus' own words when He told them how He must suffer and be put to death and rise again. They might in that case have watched that grave with

expectation knowing it was not possible that He should be holden of death." The enemy remembers His assertion of His rising again and for that reason had the tomb sealed to prevent trickery on the part of the disciples; but these were slow of heart to believe (v. 25). Oh, the folly of such slowness of heart to believe the things that God has revealed and wants to reveal to us by His Spirit if we will but listen in faith!

Had those two men been asked why they took that walk of eight miles out to a little country village, they might hardly have known what reason to assign. But the Lord knew. He must have a talk with them, and there along that lonely pathway He finds His opportunity. We know not who they were, the one name giving us no certain clue. Luke says they were "two of them"—not of the apostles, however, for those were found gathered together when these returned to Jerusalem (v. 33). Whether they belonged to that other group whom Jesus had sent out as heralds during His ministry, or were secret disciples like Joseph and Nicodemus, Jesus knew them as such who needed and who were ready to receive the interpretation of their Messianic Scriptures necessary for a clear understanding of "the determinate counsel and foreknowledge of God" back of His death and resurrection (Acts 2:23). It is to such persons with open minds for the truth that God always comes with His revealings (Matt. 11:25). These two also had been "slow of heart to believe but now their hearts burned within them, they say, "when He spake to us in the way and opened to us the Scriptures." And when they realized that it was Jesus Himself who had thus warmed their hearts and opened their understanding, they hastened back to tell the rest. It is always thus: the joy of new light received is not satisfied to be kept in; it wants to communicate itself to others. And thus the joy in one's own heart is multiplied. When the two came in to the eleven (or ten—John 20:24) to tell them their experience, these also had a joyful testimony to give. The Lord had also appeared to one of their number, and now they knew He was indeed risen. While they were thus speaking together, their hearts filling more and more not only with joy but with feelings of awe at the mystery of it all, all at once they become aware of His form standing in their midst and hear His gracious salutation of "Peace unto you."

How disappointing to us, as we read the account, is their terror and fright. We should like to read of their receiving Him with expressions of joyful recognition as did Mary that morning at the grave. Jesus said, "Why are ye troubled?" What was the matter with Peter now, who had already seen Him earlier in the day? But let us ask ourselves how we would be apt to feel if some Sunday evening when gathered in church He would visibly appear in our midst. And how will His coming again in visible presence affect us if that should be while we are living? The experiences of that day should have caused the disciples to expect His appearing at any moment. The plain and oft reiterated teaching of the word is to the effect that we may expect His coming at any moment. "Wherefore be ye also ready for in an hour that ye think not the Son of Man cometh."

In the resurrection of Jesus we have the divine attestation of satisfaction with the work of Christ as the propitiation for our sins, the work that was finished on the cross, in view of which God may Himself be just and the justifier of him that has faith in Jesus (Rom. 3:25-26). Christ's sacrifice on the cross is the basis for God's gracious acceptance of the sinner who by faith accepts forgiveness on this ground. The offering was accepted and the soul of the offerer was not left in Hades and the body of the Holy One was not given to see corruption; He was raised from the dead. Jesus said: "Therefore doth My Father love Me because I lay down My life that I may take it again. I have power to lay it down and I have power to take it again. This commandment received I of My Father" (John 10: 17,18). Thus He gave His life (was delivered up) for our trespasses, and took it again (was raised up) for our justification. We are accepted in the Beloved, and being in Him there is now no condemnation but the law of the new life in Him makes free from the law of sin and death. Christ is the first-fruits of the resurrection. They that are His shall be raised at His coming (I Cor. 15:23).

THE C. E. TOPIC

April 1, 1923.

Lessons from the Easter Psalm

Psalm 16:1-11.

Peter in his Pentecost sermon quoted from this psalm as a prophetic assurance of the resurrection of Christ. He makes it clear that David, the writer of the psalm, was not writing of himself when he said "Neither wilt Thou give Thy Holy One to see corruption", but of the resurrection of the One who should come to sit upon His throne in a kingdom without end. This psalm is therefore properly named the resurrection or Easter psalm.

The words which the writer puts into the mouth of the Holy One as giving the basis of His assurance against Sheol and corruption, are found in verse 8 and are interpreted by Dr. Morgan as indicating a two-fold victory over sin on Christ's own behalf, while the verse which points to the resurrection itself (verse 10) expresses His assurance of victory over the sin of the race for which He assumed responsibility.

As the representative of the race Jesus took upon Himself their sins to make propitiation for the same in His death. To do this and come out victorious over death, the penalty of sin, He must necessarily be without sin Himself. The Lamb of God to take away the sin of the world must, as set forth in the Old Testament type, be perfect, without blemish. Such an one was Jesus. He came to do the will of God and did it perfectly, obedient in all things. He was tempted but yielded not in the slightest. The prince of evil came to the attack, but found no vulnerable spot in Him. From His lips could come the words in perfect truth,—

"I have set Jehovah always before me;
Because He is at my right hand
I shall not be moved."

Dr. Morgan contrasts the statement of the first line with what is said of the sin of the "Angels who kept not their own principality, but left their proper habitation." Let it be carefully noted "he says, that their leaving their proper habitation was not their punishment for sin, but the sin itself. They refused to remain in the habitation marked out for them by the law of God. . . . They turned their back upon Jehovah. Here, so far as has been revealed, is the primal origin of sin in the universe of God." Jesus on the contrary "kept His principality by abiding in His true habitation. He never exercised will under constraint of desire, but always setting Jehovah before His face, He lived in unceasing and glad response to all the volition of that will of infinite wisdom, of perfect holiness, and unfathomable love."

Likewise the statement of the second line is contrasted with the sin of man. "The fall of man consisted in allowing himself to be moved from his loyalty to God in response to a suggestion coming to him from without himself. Man did not originate sin. He fell under the power of it by yielding to an attack made upon him from without. In this realm also Jesus was victorious. Having held the citadel of His will against the possibility of His subservient position, He held it moreover against all attacks of the enemy from without. Recognizing the presence of God who was at His right hand as a wall of defence, He ever acted by remaining in such position, so that God was between Him and every attack of the enemy; and thus the second phase of His victory over sin is that of remaining unmoved, in spite of every attack of the foe to change His relationship to God, by moving Him from the sphere of perfect trust."

Having won, or being assured of, this double victory over sin in Himself, He was ready to grapple with the enemy in behalf of fallen man. This is of profound interest to those for whom it was undertaken; for in His victory here lies the pathway of their escape from the guilt and power of sin. "Thou wilt show me the path of life." Jesus opened this way not for Himself alone but for us all to follow Him therein. He came forth from the grave a Victor bringing life and immortality to light. He said, "Because I live ye shall live also."

He did not stay here on earth. He went on into the presence where there is "fulness of joy" and "pleasures for evermore". He went to prepare a place, where He will bring those who by faith share His victory over death, to be with Him and have part in His glory. Alleluia!

The inheritance of the saints is typified by the allotted portion of every tribe and every family in the land of Israel. That was their material inheritance, against loss of which there was made provision in God's plan. The tribe of Levi, however, were given no part in the division of the land. It was said that the Lord was their portion. They were the priestly tribe and in that sense they stood in the same place as all the saints under the new covenant, who are an "elect race, a royal priesthood". And as the Levites so the saints of the New Testament are not guaranteed earthly possessions, but their portion is in the Lord. So with David in verse 5 they say, Jehovah is the portion of my inheritance and of my cup;" also as in verse 2, "Thou art my Lord, I have no good beyond Thee;" and again as in verse 6, "The lines are fallen unto me in pleasant places; yea I have a goodly heritage."

A song of sunshine through the rain
Of spring across the snow,

A balm to heal the hurts of pain,
A peace surpassing woe;
Lift up your heads, ye sorrowing ones
And be ye glad of heart,
For Calvary day and Easter day—
Earth's saddest day and gladdest day—
Were just one day apart.

No hint or whisper stirred the air
To tell what joy should be;
The poor disciples grieving there
Nor help nor hope could see;
Yet all the while the glad near sun
Made ready its swift dart.
And Calvary day and Easter day
Were just one day apart.

MARRIAGE

Minch-Ropp—On March 4, 1923, at the home of Mrs. John Ropp, Bloomington, Illinois, Mr. Arthur Minch and Miss Lydia Ropp were united in marriage, Rev. W. H. Grubb, pastor of the First Mennonite Church, officiating.

Rosenberger-Landis.—On January 31, 1923, Raymond Rosenberger to Miss Dallie M. Landis. Rev. Reed F. Landis, Souderton, Pa, officiated.

DEATHS

Gerber.—On January 7th, 1923. Thomas Gerber died at Garden City, Missouri. He was born on December 3, 1856, near Bluffton, Indiana. On July 4, 1884 he was united in marriage with Miss Caroline Fry. This union was blessed with six children of whom four are now living. On September 10, 1898 Mrs. Gerber died. The family formerly resided near Fortuna, Mo., and both Mr. and Mrs. Gerber were members of the Bethel Mennonite church. The departed is survived by his children, Jesse J., of Fortuna; Ella May of Versailles, Mo; Mrs. Grace Moretich of Orosi, Calif.; and John D. of Los Angeles, Calif.; one brother Phillip of Driftwood, Okla; three sisters, Mrs. Benjamin Habegger of Berne, Ind.; Mrs. Jake Haury of California and Mrs. John Gerber of Pandora, Ohio. The mortal remains were taken to Versailles, from Garden City for interment, at the Bethel cemetery. Funeral services were held on the 9th, conducted by the pastor, using Psalm 90:12, for the basis of his sermon.

Patton—Albert Henry Patton was born in McLean county, Illinois, February 13, 1873. He united in marriage with Lesta Schantz December 11, 1900.

When a young man he became a member of the Mennonite church and continued an active and faithful member. He was one of the Charter Members of the First Mennonite church of Normal, Illinois and was a loyal supporter of every activity of that church. He was for a number of years the superintendent of the Sunday school and a member of the Official Board of the church and also a member of the choir.

For several months past because of his physical weakness he could not attend the services. But in his sickness and up until the last, he manifested a lively interest in the work of the church. The congregation has lost a devoted member. But we rejoice that our loss is his eternal gain.

Brother Patton fell asleep in Jesus on February 25, aged 50 years, 12 days. He is survived by his sorrowing widow and one sister Mrs. Albert Rutt of Chicago.

Funeral services were held from his late home February 27 in Normal, Illinois and in the East White Oak church, conducted by his pastor, Rev. W. H. Grubb, assisted by Rev. E. Troyer and G. I. Gundy. Interment was made in Troyer cemetery.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SOCIETIES

February, 1923.

Sew. Soc., Bethel, Hydro, Okla., General Treas., Foreign Missions, $8; Sew. Soc., North Hebron, Inman, Kan., Girls' School, China, $20; Mrs. D. C. Sprunger, Berne, Ind., do. $5; Sew. Soc., Bergthal, Pawnee, Rock, Kansas, Widow, India, $20; Do. Postage and Printing expenses of Ex. Com., $2.40; Sew. Soc., Beatrice, Nebr., for do. $2.85; Sew. Soc., Freeman, S. D., gift for Rev. R. Petter, $12; Dorcas Band, Almota, Wash, do., $5; Sew. Soc., Reedley, Calif., do., $25; Sew. Soc., First Men. ch., Newton, Kansas, do., $5; Sew. Soc., Hillsboro, Kansas, do., $5.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

RECEIPTS FOR SPECIAL GIFTS DIRECT TO CHINA

Joe Waltner, Hurley, S. Dak., $50; Rev. A. J. Waltner, Marion, S. Dak., $15; John Frantz, Mt. Lake, Minn., $5; Mrs. John Graber, Freeman, S. D., $3; Mrs. Peter Miller, Marion, S. D., $5; Peter Miller, Sr., Marion, S. D., $200; Elma Kaufman, Galva, Kansas, $50; Friend, Moundridge, Kansas, $15; Hoffnungsfeld church, Moundridge, Kansas, $85; J. G. Neufeld, Altona, Man., $38.10; Rundschau, Scottdale, Pa., $5; C. Penner, Mt. Lake, Minn., $20; P. P. Schrag, Galva, Kansas, $10; C. I. Wall, Herbert, Sask., $102; Bethel S. S., Mt. Lake, Minn., $25; Mrs. Eliz. Graber, Marion, S. D., $35; A. J. Waltner, Marion, S. D., $10; Bethel Mission Society, Mt. Lake, $25.

Gratefully acknowledged,
S. J. Goering, Treas.

FEBRUARY RECEIPTS FOR FOREIGN MISION

Karl Friesen, Oraibi, Arizona, $30; C. A. Krehbiel, Long Beach, Calif., $30; S. S. Arena, N. Dak., $6.73; Tina Driedger, Horndean, Can., $10; Bethel College ch., Newton, Kans., $125.24; Friend, Galva, Kans., $5; Sale of Photos, Whitewater, Kans., $67.50; Bethesda ch., Henderson, Nebr., $175.-68; Mrs. David Lehman, Halstead, Kans., $5; S. S. Zion ch., Souderton, Pa., $362.76; Conference Funds, Rents and Vogt Legacy, $1,497.84; Rachel Burkhalter, American Falls, Idaho, $15; S. S. Arena, N. Dak., $5.75; Menn. ch., Deer Creek, Okla., $74.25; Johann H. Schmidt, Hillsboro, Kans., $20; Children, S. S. Class, Butterfield, Minn., $10; Men. ch., Inman, Kans., $40;Isaac I. Penner, Laird, Sask., $25; Menn. ch., Goessel, Kans., $158.38; Menn. ch., Buhler, Kans., $105.96; Menn. ch., Burrton, Kans., $17; Christian ch., Moundridge, Kans., $98.50; S. S. Brudertal ch., Hillsboro, Kans., $68.44; Emmaus ch., Whitewater, Kans., $710.10; Menn. ch., Arlington, Kans., $18.67; Friedenstal ch., Tampa, Kans., $28.70; Hoffnungsfeld ch., Moundridge, Kans., $68;Bergtal ch., Pawnee Rock, Kans., $114.80; Grain Sold, Cantonment, Okla., $28; Bethany ch., Quakertown, Pa., $26.52; Abr. Froese, Cordell, Okla., $35; Menn. ch. and S. S., Pratum, Oregon, $22; Zion ch., Elbing, Kans., $446.20; First Menn. ch. and S. S., Philadelphia, Pa., $116.08; Bergfeld ch., Mt. Lake, Minn., $27.14; Germantown Menn. ch., Philadelphia, Pa., $13.97; First Menn. ch., Reedley, Calif., $191.61; Bethesda ch., Marion, S. Dak., $90; First Menn. ch., Upland, Calif., $85.05; Mission ch., Los Angeles, Calif., $166.68; First Menn. ch., Mt. Lake, Minn., $20; Sarron Menn. ch., Orienta, Okla., $36.35; Menn. ch., Lehigh, Kans., $20.34; Lena Neiman, Halstead, Kans., $10; Menn. ch., Wadsworth, Ohio, $23.22; C. E. Soc., Drake, Sask., $49; Swiss ch., Alsen, N. Dak., $49.23; Grace ch., Pandora, Ohio, $201; Menn. ch., Beatrice, Nebr., $631.61; Friedensfeld ch., Liberal, Kans., $28.13; Bethel ch., Inman, Kans., $37.95; Garden Twp. ch., Moundridge, Kans., $34.35; Tabor ch., Goessel, Kans., $93.58; Mr. and Mrs. C. E. Krehbiel, Newton, Kans., $25; First Menn. ch., Newton, Kans., $331.08; Brudertal ch., Hillsboro, Kans., $192.90; Katie M. Smith, Bloomfield, Iowa, $5; Bethel ch., Fortuna, Mo., $37.50; Bethlehem ch., Bloomfield, Mont., $122.17; Ladies' Aid Soc., Zion ch., Souderton, Pa., $25; S. S., First Menn. ch., Aberdeen, Idaho, $58 69; St. John ch., Pandora, Ohio, $54.85; S. S., Ebenezer ch., Mt. View, Okla., $75.10; Hoffnungsau ch., Inman, Kans., $94.53; First Menn. ch., Aberdeen, Idaho, $51.18; Menn. ch., Hillsboro, Kans., $83.68; Swiss ch., Whitewater, Kans., $233.61; H. H. Schroeder, Hillsboro, Kans., $100; Bethel ch., Mt. Lake, Minn., $125; A. Habegger, Busby, Mont., refund, $50; Hoffnungsfeld Eden ch., Moundridge, Kans., $450; San Marcos ch., Paso Robles, Calif., $30.81; S. S. Johannestal ch., Hillsboro, Kans., $52.92; Menn. ch., Pretty Prairie, Kansas, $64.76; Swiss ch., Bluffton & Pandora, Ohio, $200; Menn. ch., Shafter, Calif., $25.-33; Friends, Elbing, Kans., $100; Katie Dettweiler, Alta Loma, Calif., $10; S. S., Avon, S. Dak., $45; Menn. ch., Ruff, Wash., $15.59; Gnadenberg ch., Whitewater, Kans., $99.20; Einsiedel ch., Hanston, Kans., $10.50; Alexanderwohl ch., Goessel, Kans., $397.34; Collection at Bridgewater, S. Dak., $101.-25; West Swamp ch., Quakertown, Pa., $54.67; S. S., West Swamp ch., Quakertown, Pa., $14.51; Mrs. F. Roth, Quakertown, Pa., $5; Jacob Claassen, Beatrice, Nebr., $50; David Jantzen, Plymouth, Nebr., $50; New Hopedale ch., Meno, Okla., $51.94; New Hopedale ch., Meno, Okla., N. W., $16.78; Bethesda ch., Marion, S. Dak., $15; Menn. ch., Canton, Kans., $17.16; Salem ch., Marion, S. Dak., $426.38; C. E. Soc., Salem ch., Marion, S. Dak., $37.76; Friend, Newton, Kans., $25; Ebenezer ch., Mt. View, Okla., $41; Menn. ch., Pulaski, Iowa, $25.16; Bergtal ch., Korn, Okla., $54.-56; Katherine Peters, Korn, Okla., $25; Menn. ch., Rosenort, Laird, Sask., $146.05; First Menn., ch., Allentown, Pa., $50; Friends, Dodge City, Kans., $25; S. S., St. John ch., Pandora, O., $117.78; Herold ch., Bessie, Okla., $28.40; Emmanuel ch., Aberdeen, Idaho, $39; A. Zurfluch Legacy, Bluffton, Ohio, $10; First Menn. ch., Mt. Lake, Minn., $97.02; Bethesda ch., Langham, Sask., $10; Salem Zion ch., Marion, S. Dak., $100; Menn. ch., Canton, Kans., $51.50; Salem ch., Munich, N. Dak., $35; Bertolet ch., Frederick, Pa., $26; D. J. Unruh, Didsbury, Alberta, $10; Anna R. Bachman, Bloomfield, Iowa, $5; Friedensburg ch., Avon, S. Dak., $76.50; Bethanien ch., Freeman, S. Dak., $40; Hoffnungsfeld ch., Moundridge, Kans., $25; P. P. Tschetter, Bridgewater, S. Dak., $20; First Menn. ch., Monroe, Wash., $34.05; First Menn. ch. & S. S., Allentown, Pa., $37.50; Menn., ch., Herbert, Sask., $5.50; Menn. ch. & C. E. Soc., Medford, Okla., $24; Mrs. Rev. A. M. Fretz, Legacy, Perkasie, Pa., $10. Total, $12,035.92.

Special Gifts

S. S., Aberdeen, Sask., for Orphan, $30; Mrs. P. J. Wedel, Aberdeen, Ida., for Bible woman, $10; C. E. Soc., Bethany ch., Kingman, Kans., for Orphan, $15; C. E. Soc., Eigenheim, Sask., for Orphan, $40; S. S. Class, Hereford ch., Bally, Pa., for Orphan, $30; S. S. Class, St. John ch., Pandora, Ohio, for Orphan, $30; C. E. Soc., Lehigh, Kans., for Orphan, $30; Sewing Soc., Alsen, N. Dak., for Orphan, India, $30; Sewing Soc., Alsen, N. Dak., for Orphan, China, $30; Friend, Whitewater, Kans., for Orphan, $30; C. E. Soc., Hereford ch., Bally, Pa., for Orphan, $30; David Meschberger, Stafford, Kans., for 2 Orphans, $60; C. E. Soc., Pretty Prairie, Kans., for Orphan, $30; Jr. C. E. Soc., First Menn ch., Bluffton, O., for Orphan, $30; Huetterdorf ch., Freeman, S. Dak., for 2 Orphans, $120; Y. P. Soc., East Swamp ch., Quakertown, Pa., for Orphan $25; Jacob Claassen, Beatrice, Nebr., for Helper, $50; Marie J. Regier, Whitewater, Kans., for Orphan, $30; C. E. Soc., Hoffnungsau ch., Inman, Kans., for Worker, $16; C. E. Soc., San Marcos ch., Paso Robles Calif., for Worker, $30; Rudolph Mueller, Halstead, Kans., for Jakob, $15. Total, $1,115.45

India's New Station

C. E. Soc., Wadsworth, Ohio, $11.-15; C. E. Soc., Hoffnungsau ch., Inman, Kans., $7.50; Bethlehem Menn. ch., Bloomfield, Mont., $60.35; C. E. Soc., Paso Robles, Calif., $26.20; C. E. Soc., West Zion ch., Moundridge, Kans., $85; Friends, Dodge City, Kans., $5; Jr. C. E. Soc., Pandora, O., $75; C. E. Soc., Philadelphia, Pa., $23.-50; Mary Martha Circle, Newton, Kans., $27.65. Total, $321.35.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Balance in Bank, Feb. 1, ...	$ 1,503.82
Receipts During February:	
Treasury for General Gifts....	12,035.92
Treasury for Special Gifts....	1,115.45
Treasury for New Station....	321.35
Refund by G. A. Lincheid....	20 00
Balance and total receipts....	$14,996.54
Paid on debt during mo.....	$7,000.00
Paid during mo.	7,637.65
Total	$14,637.65
Balance in Bank on March 1....	$358 89

On March 1st, our Board has a debt of $4,000, besides the $2,000 we owe on the P. A. Kliewer house.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kansas,
John G. Regier, Ass't Treasurer,
Newton, Kansas

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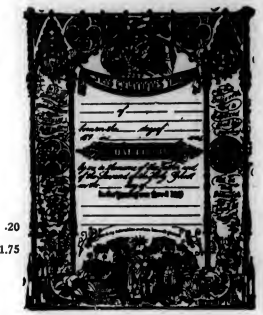

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VOL. XXXVIII BERNE, INDIANA. MARCH 29, 1923. No. 13.

IN MENNONITE CIRCLES

From a private correspondence to note the following: Though we are handicapped in bringing over the large bulk of people (from Russia) we are quite successful in liquidating the little camps of refugees in Germany and other countries. We have procured permission to enter Canada for more than 200 people and have sent prepaid tickets to over 100 people. By fall all the scattered refugees may be in America.

The Ladies' Aid Society of the First Mennonite Church of Philadelphia, celebrated the forty-first anniversary on March 20th and the Ladies' Aid Society of the Second Church celebrated the twenty-fourth anniversary on March 23rd. Special services had been arranged for by both societies and fine programs were rendered.

From the Year Book of the Berne, Indiana, Mennonite church, just out, we note the following interesting facts: present membership, 994. Income for Benevolences $13,891.76; income for local expenses, $8358.71. Total income $22,250.47, an average of $22.39 per member. Sunday school enrollment 1128, weekly av. attendance 978. Organizations of the church, functioning regularly: Sunday School, Senior and Intermediate Christian Endeavor Societies, Missionary Sewing Society, Temperance Society, Library Committee, Junior and Intermediate Mission Bands, Choral Society, Catechetical Classes, Summer Bible School, Ladies' Chorus, and Men's Chorus. In this large congregation only five members died during the year, while in the year 1921 only two members died. As will be seen in another column twenty-three marriages were solemnized. Communion will be observed on Easter. Passion Week was observed by five days of German Union Meetings, conducted by Dr. Grether, of the Reformed Mission House, Wisconsin.

The first medical school in Russia was opened at Moscow during the reign of Peter the Great, its first director was a Dutch Mennonite physician, Nicholas Bidloo, who besides being the first medical professor in Russia was the Czar's personal physician. During the time when he resided in Zaandam, Holland, Peter frequently came in contact with Mennonites. (At present there is still a considerable Mennonite membership in that city.) It is told in Zaandam, how, on a weekday, entered the Mennonite church there and demanded that the minister preach him a sermon, whereupon that humble man ascended the pulpit and delivered the following discourse: "Great Czar: Speak right, think right, do right, do right. Amen." This short but comprehensive address made a deep impression upon Peter who is said to have urged his attendants to give it their earnest consideration. It was at Zaandam that he came to know Bidloo, his future physician and it is also interesting to know that at the same time a brother of Nicholas Bidloo was the physician to King William III.

The Fourth Open Door Sunday school and Christian Endeavor Convention of the Mennonite churches in the state of Washington, will be held at Monroe, May 28. A rich feast of good things will be the order of the convention judging from the following topics as they appear on the program, from which we take the following:

1. How could we best grade our small Sunday school so we could do more efficient teaching?
2. How can we get parents to cooperate with the Sunday school in preparing the lessons?
3. How can we with our Sunday school work offset the teaching of public instruction which is trying to undermine faith in our inspired Bible?
4. Duties of a Sunday school superintendent in giving preview, order of service and review.
5. The Aim and Purpose of Christian Endeavor.
6. How can a C. E. Society encourage the timid members to develop God-given talents?
7. Is there any danger that evil influences are becoming a menace to the Spiritual Life of our young people?

Besides the discussion of the above topics there will be an abundance of music, also periods for devotion and prayer.

Communion Services in the Roaring Spring district are announced as follows:

Roaring Spring, Sunday, Mar. 25, morning.

Manns Choice, Saturday evening, April 7.

Napier, Sunday evening, April 15.

Smith Corner, Sunday afternoon, April 15.

Barrville, Sunday morning, April 22.

Altoona Memorial Church, Sunday evening, April 29.

Upper Poplar Run, Sunday morning, April 29.

Beginning with April 2, Rev. P. R. Schroeder, pastor of the Berne, Indiana, church will conduct a series of Gospel meetings in the Altoona Memorial Mennonite church.

NOTICE TO THE CHURCHES

The statistician of the General Conference has mailed to the various ministers and churches 130 Questionaires asking for the needed information to enable him to prepare his report to the next session of the General Conference. It is possible that some may have been overlooked. I therefore request any who have not received the Questionaire to send for one or write out the information and mail at once to my address. The information desired is the following:

Name and place of the church.

Name and address of the Elder, Minister or Evangelist.

Total membership, January 1, 1923.

Meeting places, how many?

Language, German or English.

Membership of the Sunday school.

Membership of the Christian Endeavor Society.

Membership of Sewing Society.

Contributions by the Church and Its Societies

Church expenses.

Contributed for Foreign Missions.

Contributed for Home Missions.

Contributed for Relief work in Europe.

Contributions for all other purposes.

Franz Albrecht,
Beatrice, Nebraska, R. R. 1.

EASTERN DISTRICT CONFERENCE NOTICE

The Eastern District Conference of the Mennonite church will convene in its annual sessions on Sunday, May 6th in the Schwenksville church. Sunday will be devoted to religious services as the local church may arrange for, closing with the regular conference opening services by the conference officers, sermon by the retiring president, Rev. Reed F. Landis. The days following will be given mainly to business. There is a good deal of important business to come before this meeting, not the least of which is the consideration of the appeal from the Board of Managers of the **Home for the Aged,** to increase the admission fee as per notice herewith published.

The secretary some time since mailed to every pastor with this notice **Statistical Blanks** also **Delegate Credential Blanks.** The statistical blanks ought to be immediately filled out and mailed to the Conference Historian, Rev. N. B. Grubb, 442 Ashdale street, Philadelphia, Pa. The credentials should be mailed to the secretary at least by May 1st that he may have the list ready before conference convenes.

Allen M. Fretz.
Conference Secretary.
Perkasie, Pa.
March 7, 1923.

Notice to the Delegates of the Eastern District Conference

Owing to the high cost of living and the increasing expenditures necessary for the proper conduct of the Mennonite Home for the Aged, at Frederick, Pa., the Board of Managers of the Home have directed the secretary to issue the following notice to the delegates of conference:

The Board of Managers of the Mennonite Home for the Aged, Frederick, Pa., at the regular October meeting, (October 16) the secretary was directed to give notice that an appeal will be made to the next regular session of Conference for permission to increase the admission fee to the Home for persons not members of any of the congregations of the Eastern District Conference as follows:

Persons at the age of 60 to 65 years, from $600.00 to $1200.00.

Persons at the age of 65 to 70 years, from $500.00 to $1000.00.

Persons at the age of 70 years and upwards, from $400.00 to $800.00.

All other conditions to remain the same as before.

N. B. Grubb,
Secretary of Home Board.

THE SELECTION OF MISSION CANDIDATES

Address by Missionary P. A. Penner, before the Kansas-Nebraska Young People's Convention, June 4, 1922, at Bethel College.

There are three reasons why I approach this subject with a feeling akin to fear and trembling.

1. The first reason is that some prospective missionary candidate may become discouraged after listening to what I have to say. He or she may say: Well, if all that Mr. Penner has said is true, and constitutes the requirements of an efficient missionary, then "I am out of the game, I can't measure up to those requirements."

2. Secondly, I realize how far short I come of being myself what I advocate. I was never more sincere than when I confess that I feel my utter unworthiness to be a foreign missionary. And were it not for the fact that God has neverthless been able to use me in a small measure, I would have become discouraged.

3. Thirdly, I am fairly sure that some missionaries with many years of experience will, perhaps, not agree with what I have to say as regards the selection of missionary candidates.

Still I am presumptuous enough to believe that my 21 years of service at least entitle me to express an opinion.

Quite often the question is asked:

What constitutes a missionary call?

How do I know that God has called me to be a foriegn missionary?

Let us look at a few things that certainly do not always determine a call.

1. I don't think that God calls by means of visions and signs. Yes, I know Gideon's story. I remember how he perscribed a certain course of action for the Lord. I am willing to admit that God did condescend to manifest His will according to a method asked by Gideon. But that is not God's method as a rule. We have better ways of finding out God's will in this important matter.

2. I don't think that God will, as a rule, manifest His will in regard to the missionary call, or for that matter for any other vocation, by pointing us to a verse in Scripture when the Bible has been opened at random. I know of a missionary who gave her testimony before a large gathering and among other things she said that being uncertain as to whether she ought to go to Africa she had prayed that when she would open her Bible, God might direct her by the first verse that she would see. To her satisfaction, she found a verse that told her to go, although I could not see much of a call in it. She went to Africa and died shortly after her arrival. Her husband, likewise died. I am not here to say that God did not call them, simply because they died so soon after arrival, God may have been satisfied with such a short term of service but I can't help but question such a method of determining a call for foreign service.

3. Above all, is it unreasonable to consider a momentary enthusiasm, created by some eloquent returned missionary or some one else, a call from God for foreign service. Enthusiasm is generally short lived.

Then, What Does Constitute a Call?

1. **I consider the needs the physical mental and spiritual of millions of people a call.** I consider the cry of a drowning man to be a call to me to save him, if I can.

2. **The direct and explicit command of the Master is perhaps the greatest consideration in regard to foreign work.** His words are without limitation addressed to His followers. Matt. 28:18-20.

3. **Physical, mental and spiritual equipment on the part of a candidate,** I would consider as a third requisite when contemplating going to the foreign field.

I am not going to speak to you about the needs of the Non-Christian world. I did that yesterday. Neither do I wish to preach on the missionary command as found in Matt. 28:18-20. But I want to address you on the last point mentioned.

I will divide my subject into three main divisions.

1. Physical and temperamental.

Candidates for the foreign field must have perfect health. They need not be plethoric people; I have never had much avoirdupois to brag of and yet my health has been fairly good. The kidneys especially should perform their functions properly. We emphasize health because

a. Most missionaries have to "rough it".

Those living near a railroad station have less reason to complain and those in larger centers very little, but missionaries living 25, 35, 50 or even more miles from a railroad station are compelled to be out and have greater difficulties to encounter. Incessant rains often make roads impassable for carts and in an emergency there is no other way, but to walk or use a horse, if such can be procured.

b. The climate is different in the tropics than in the temperate zones.

The rainy season, lasting about four months, where the whole bungalow is stuffy and books, clothing, footwear get mouldy would hardly be fit for an unhealthy person. The hot season, again, where the thermometer stays in the neighborhood of 110° in the shade for weeks saps the vitality of the strongest person.

c. The food, too, is different. We have plenty of good wholesome food, perhaps not such a variety as at home, and because of this some missionaries feel that they cannot stay in India. I know of a case like this.

But it is not sufficient to go to a foreign field with a healthy body, the missionary must also obey the laws of nature of the country to which he has been sent and to adapt himself to the manner of living. In India e. g.

a. Protection against the sun and the moon are necessary. Psalm 121:6.

b. Because of the prevalence of typhoid, all milk and water should be boiled.

c. Mosquitoes are liable to give us malaria and hence protection against them is a necessity.

I maintain, that with reasonable care, the tropics are no more inimicable to health and long life than in the other zones.

Another absolutely essential quality in the makeup of a missionary candidate is patience. First patience, then again patience and thirdly patience. Please remember what Kipling says:

"It will not do for the Christian man to hustle the Arayan brown,
For the Arayan smiles and the Christian riles,
And it wears the Christian down.
And the end of that fight
Is a tombstone white
With this epitaph drear:
'Here lies a fool who tried to hustle the East.'".

Just a word about the temperamental makeup of the prospective missionary. Needless to say that the excessively nervous, pessimistic, billious, choleric, phlegmatic candidate is unfit for service. On the contrary, he ought to possess large optimism, sanguine enough to love the good in the most unlovely and above all have a keen sense of humor.

Paul emphasizes fitness for service in writing to Timothy, 4:16 "Take heed unto thyself."

II. Mental.

I am inclined to think that there is altogether too much sentimentalism regarding missions in the minds of some candidates. This is partially caused by wrong impressions left by missionaries on furlough. There are those who speak about the hardships, the selfsacrifice of the missionary leading to the thought that missionaries must be heroes. Others, again, place the emphasis too much on the bright side of the work, thus giving the impression that the missionary has one glad jubilee. The happy medium ought to be found, showing that all missionaries are human and some of them intensely so.

Then, too, the misleading impression may be left as though our Christians are a set of angels who have no spot or blemish. We ought to be free and frank and state the encouragements and the discouragements in home and work. Foreign missions is a tremendous proposition and no mere sentimentality will be equal to the task.

Wrong impressions are made by some songs like the following:

"Senden wir Boten aus ueber das Meer,
Grueszt sie der Heiden unzähliges Heer:
'Seid uns willkommen, ihr Boten von fern',
Predigt von Jesu, wir hoeren es gern.'"

If this is true of some countries, it is certainly is not true of India just now, all that I said about a hungering India for Christ notwithstanding. The idea that we missionaries with Bible in hand are standing under some shady palm tree preaching the saving gospel of Christ to hungering thousands is not true to facts. The natives must be won by: "Go out into the streets and lanes of the city". Because of this sentimentalism, there are those who think that a mere knowledge of the Bible will be sufficient to enable a person to become an efficient missionary. Far,—far from it. Some months ago, I met a young man, who asked me in all sincerity: "With how little of an education can I be a foreign missionary? I think that the monetary position of this person had something to do with this kind of a question. But the fact, neverthless, remains that he had a very vague idea of the work and the problems that he would have to face, should he ever be permitted to enter the foreign work. He did not at all realize the immensity of the job.

It cannot be stated too emphatically that the very best men and women are wanted and not those for whom the churches have no further use. I would suggest that a candidate ought to have a college training and ,if possible, in addition to that a Seminary course. Hindoos and Mohammedans are not, as a rule, a set of fools. Didn't I yesterday mention the need for Christian literature? Can we expect men with a limited education to create this?

Do we not form a part of a great Christian propaganda in India and as such will be called upon to sit in council with the best educated minds of that country? I had the privilege of hearing Dr. J. G. Paton, the Apostle of the New Hebrides Islands. I suppose that you have all read his book. He said: "I would rather prepare 25 years for a five years' service, than 5 years for a 25 years' service." Of course, I am quite sure that he did not mean that he would spend all of that time between the four walls of one school building, but I did gather from his subsequent remarks that he favored a thorough education in various kinds of institutions. Now a word like this from me means nothing, but coming from such an experienced man as Paton, it means much. I therefore advocate the very best mental equipment with as many letters back of the name as possible. This training and equipment together with Spiritual qualification ought to insure ability to meet and succesfully solve the many problems that present themselves, and especially those pertaining to the Indian church in its period of transition. I am happy to say that India has scores of such men and women. They are the ones too, that give us the Bible in the vernacular in the simplest and yet most exact translation; who have written helpful books, who have launched great educational enterprises like Ried Christian College and Isabella Thoburn College of Lucknow, Women's Medical College of Ludhiana, etc., etc.

(To be Continued)

IT PAYS TO ADVERTISE IN THE PHILIPPINES

By Rev. G. B. Cameron
Secretary of the American Bible Society, Phillippine's Agency

The Filipino young people are at the "catalog stage". They scan the papers eagerly, especially the weeklies carrying United States advertisements, looking for ads that offer catalogs or samples free. This is not done with a view to purchase, as many of these students have barely enough to live upon, but for the joy of receiving mail, particularly from a foreign country.

We have taken advantage of this eagerness for mail on the part of the young Filipinos and for the past year have been advertising in the Manila periodicals. True, we have not made large sales, but the results have warranted the expenditure, for thousands of students and other English speaking Filipinos have written for catalogs and with each catalog has gone printed matter on the Bible, telling what it is and what men say about it. For, strange as it may seem, in this country which was governed for so many years by the Roman church the Bible is almost an unknown book. To be sure, certain Old Testament stories were taught here and there in purely Spanish centers, but these were known by the titles of the stories, as "Joseph", "Joshua", etc. They were considered sacred stories but not as part of the whole Bible.

Not only have the young people living in the islands written us from north, south, east and west, but from other countries also inquiries have come. One young Filipino living in Indo-China received our catalog and sent his peso for which we sent him a Bible in his native dialect. We have received letters from Hawaii and also from the United States. Not long ago there came a request for a catalog from Chicago. We sent it with the usual printed matter of educational and spiritual value. By return mail we received an order accompanied by the money and postage fees for Bibles in three Phillippine dialects and in Spanish and English. We shipped the former and asked our Chicago agency to send the two latter. We have just had a letter acknowledging receipt of the five Bibles and thanking us for "those valued books."

Does it pay to advertise? It does in the Philippine Islands. It is not possible to estimate the spiritual results of sending these catalogs in response to inquiries. The good we can do is only limited by the amount we are able to invest in this phase of our work.

VALUE OF EDUCATION

Based on the wage scale of 1913 uneducated laborers earned on an average of $500 per year for forty years, or $20,000. High school graduates earned on an average of $1,000 per year for forty years, or $40,000. This high school education required 12 years of school of 180 days each or 2,160 days. These 2,160 days in school added $20,000 to a life income or $9.25 for each day spent in school.

So the child that stays out of school for the purpose of earning less than $9.25 per day is losing money. These figures are the result of investigations made under the direction of the United States bureau of education.

A committee of the Brooklyn Teachers' association in 1920, investigated the salaries earned by graduates of the elementary schools. They were able to trace 1,566 till they were 30 years of age. The average income of these boys was $1,253.05, whereas the average salary of the illiterate worker in Brooklyn was $500 per year. This difference of $753 represents the income of $15,000. So the days spent in the elementary schools were worth a capital investment of $15,000 to each of these boys.—Wisconsin Apprentice.

"FAITHFUL UNTO DEATH"

It happened in the year of our Lord 1923. He lived in his own little home in a village in the mountains of southern Mexico, and he was killed by a mob of wild fanatics on the night of January 31st. A letter from a missionary in the same district says: "His activities had aroused the ire of the fanatics for some time, and his unwise denunciation of the Romanists for having parades in the streets brought matters to a head." Of course we will not forget another man named Stephen who was also unwise. He took the consequences of his deeds and words, and now we call him a martyr.

On January 30th a priest came from another place and preached on some saint who would deprive the Protestants of all power to resist if they were attacked. Two nuns had also come to stir up the women. On Wednesday night a secret meeting was held, and at eleven o'clock they surrounded the house of the man who had been selling Bibles. When the doors were forced, this man was very calm, and said to his wife: "If they want to kill me I am ready to die for Christ; I will wait for you in heaven." One of his brave friends came to help him, and was also taken off by the mob. Both men were shot at the edge of the village and the bodies terribly mutilated. Neither the head nor the heart of the colporteur could be found by faithful friends who went to bury the remains, and the supposition is that they were carried off as trophies. Such a thing does not seem possible. All the people in the village who are known to be in sympathy with the Bible have fled from the place. Eye witnesses of the incident have found their way to the city of Mexico and have visited the office of the American Bible Society and reported the tragedy. The spirit of the native Christians is very fine.

RADIO HOLDS CONGREGATION

By Homer Croy

The first church to try out the experiment of broadcasting sermons was the Calvary Protestant Episcopal Church, Pittsburg, Pa. This was not long ago—in fact, January 2, 1921. Its pastor, Rev. Edwin J. Van Etten, had gone to the Westinghouse sending station in Pittsburg for short talks and brief sermons and had seen with what success such addresses were received. The idea came to him to broadcast a complete church service. At last arrangements were made with the Westinghouse Company that microphones should be placed in the church. One of these small black "boxes" was put unobtrusively in the pulpit, another in the lectern and a third in the chancel. These were hardly to be observed by a person not anticipating them. The service then proceeded as usual. The congregation sang, Rev. Van Etten preached—and persons hundreds of miles away heard. In fact, one letter came from Centralia, Wash., 2,200 miles away, telling of the hearing the sermon. Another was from a sailor at sea.

At about this time the Herron Avenue Presbyterian Church of Pittsburg found itself without a pastor. It appealed to the board for a minister but received none. An idea came to one of the trustees.

"Why can't we make use of the radio services going out from Calvary?" he asked.

It was new; it had never been tried. But why not?

(Continued on page 6.)

THE MENNONITE

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EDITORIAL

EASTER MESSAGE

A legend has come down the centuries that when Jesus rose from the grave on Easter morning, and walked into Joseph's garden, wherever his foot pressed the earth, white lilies rose in fragrant beauty. The legend symbolizes a great truth, for wherever Jesus has gone on this earth, joy and hope have sprung up in human hearts, gladness has supplanted sorrow, and life has risen out of death. Not resignation, but exultation, is the Christian attitude toward those who have been called from us during the year just gone. Our hope and confidence is that "They are before the throne of God and serve Him day and night in His temple." "For they followed Him who vanquished death upon the Cross".

The question, "Shall we know each other there?" has been asked from earliest times. It is surely reasonable to believe that we will find our loved ones in the home over there, and we shall know them when we meet. Harry Lauder tells of his grief in losing his only son, and how comfort came to him in the assurance that his son still lived, and a reunion awaited them in the life beyond. Tennyson had the same hope concerning his friend Arthur Hallam, of whom he wrote:

"I trust he lives in Thee and there
I find him worthier to be loved."

When Whittier's mother died he wrote to a friend saying, "I trust I shall meet her ere long. It must be so or life is a delusion and mockery. My faith is strong. I trust the instincts of my heart." In the Whittier home at Haverhill I one day sat by the fireplace immortalized in Snowbound, and read the poem there, comforted by the truth that "Life is ever Lord of Death, and love can never lose its own."

The artist Watts always painted Death in gray, for gray is dawn, and dawn is night struck through with light.

Death, to the Christian, is entering into dawn, a dawn that rises into a noon that has no night, for "there is no night there." Browning was certain that man's best life was beyond. We can "greet the unseen with a cheer" in the confidence that "the best is yet to be." The tomb is not a blind alley. It is a thoroughfare that opens on the dawn. As we have borne the image of the earthly, we shall also bear the image of the heavenly. —Dr. J. B. Silcox.

Just now the attention of the reading public is being directed to the controversy centering around Rev. Dr. Grant, a prominent Episcopalian minister. This clergyman has recently directed assaults against two fundamental doctrines to which his church stands committed, namely, the inspiration of the Bible and the divinity of Jesus. He is no beginner at things of this sort, indeed one who has followed up the reports of his public utterances finds them utterly lacking in originality. Assaults of this kind are as old as the church itself, and, we might say, as utterly barren of effect upon the world generally. An idea of Dr. Grant's attitude might be gained from his assertion that young people no more want to be taught that the accounts in the first chapters of Genesis are true. This unusual attitude may explain the failure of much of the religious teaching not only in this but in other times. When one sets out to teach what the untaught say they wanted to be taught that ones standing as a teacher of truth becomes seriously discredited. There was a time when people insisted upon being taught that the world is flat. It got them nowhere and kept them in hopeless ignorance. We are also reminded of the king in Bible times who could not endure the prophets who did not reveal prophecies that were favorable to him. If it becomes the opinion of God's representatives in the pulpit that they must teach what pleases the people and particularly the young want we fear either there is a crying need for vacant pulpits, or for some prophets of the type of Nathan who with fearless zeal can go to the sinner with a message of cutting directness. It is a question whether Dr. Grant will long remain a rector in the organization upon whom he depends for his meal ticket. The patience, even of so liberal an organization as the Episcopal church is not guaranteed to last indefinitely. It has always seemed strange to us why ministers who commit themselves to unorthodox positions hold so persistently to their place in orthodox churches. As a Unitarian minister utterances such as the New York rector makes would hardly be as they would be in keeping with the sentiment of the organization. The most plausible explanation would be that the Unitarian organization would find it impossible to supply a living for all the ministers in other churches who are Unitarian in principal and so these men out of sympathy with the doctrines they are pledged to support hang on to their old connection. Many of them plead that they could not honestly commit themselves to anything but the liberality they preach. If they are so honest about it they would deserve greater respect for their honesty if they would evidence a willingness to make the sacrifice that logically must follow when one is out of sympathy with the principles of an organization with which one stands connected.

CORRESPONDENCE

Zion Mennonite Church, Donnellson, Iowa:—Dear Readers of the Mennonite: Having been elected correspondent to the Mennonite I shall endeavor to fulfill my obligations. Don't think that we're all dead around here because there has been no correspondence from here for a long time, the reason for this was that our former correspondent moved away and we failed to elect another to fill the vacancy until our annual business meeting on the second Monday in Jan. We were wonderfully blest during the past year, both in a temporal as well as in a spiritual way. We were permitted to have Sunday school every Sunday during the year. We now have an enrollment of a little over 200 in our Sunday school, we have 14 classes including the teachers' training class consisting of 17 young ladies, who are now in their second year's study under the instruction of our able minister, Rev. Basinger. Our Junior and Senior C. E. societies have also been doing some uplifting work during the past year. Our Junior society now has an enrollment of 29 and the Seniors number about 50; a short time ago 11 were prompted from the Junior to the Senior society.

We also had two sermons almost every Sunday. Rev. Basinger is also directing a Bible Study Class on Thursday evenings during the winter season. Our ladies' aid society meets on the first Thursday of every month in the church basement, the society gave us an open program some time ago, consisting of songs, recitations and addresses. We were glad to have Rev. and Mrs. P. A. Penner in our midst at our annual Missionary Festival, who told us much about their work in the mission field in India.

From November 26 to December 3, we had with us Prof. J. E. Hartzler, President of Witmarsum Theological Seminary, who gave us some very inspiring Bible Lectures; our Seminary is certainly to be congratulated in being able to secure a man like Dr. Hartzler; we all hope to be able to hear him sometime again. On the first Sunday in December our Sunday-school again elected officers for the ensuing year. On Christmas eve the Sunday school rendered a fine program to a full house. On Christmas day Rev. Basinger delivered an interesting Christmas sermon after which we celebrated the Lord's supper, at which a large number took part. At our annual business meeting Mr. D. F. Koller was elected as deacon for 4 years to succeed Mr. J. P. Galle, whose term of office had expired. We also decided to only have one German sermon each month in place of one every alternating Sunday as heretofore. We are now preparing an Easter program to be given on Easter evening by the Sunday school and C. E. societies. There have only been two deaths in our congregation during the past year. The attendance at our services was rather small at times this winter, due to so many people having lagrippe and colds.

We had a pretty mild winter with very little snow.

O. A. Leisy, Corr.

MENNONITE RELIEF WORK "CHRISTENPFLICHT"

From Our Work in Nuremberg

Rev. Wm. J. May

My first visit is to an old couple. They had owned a house and had saved some money. But the war came and they saw themselves compelled to sell the house. Finally the money lost its value. For a time they succeeded to make ends meet, but now there is need, bitter need. Tears fill the eye of the aged lady as she tells about it all. There is no fuel. Potatoes and again potatoes are their daily food.

But I must pass on. I climb four stairways and find myself in a little kitchen which is also the dwelling room. Before me stands the old widow—I can not forget her look of despair. Much she has suffered of need and hunger. Her nerves are wrecked and she had come near taking her own life. I am permitted to point her to the One who is the true Helper in all our need. She gives me a handshake of gratefulness.

Again I find myself in a home of poverty. Man and wife are yet able to work, but cannot find work. And there are four small children. Daily they have attempted to find work, but in vain. Soon the last food will be used up, and what then? They, as well as their children, show plainly that they have gone through hardships. What distress! I bid them farewell hoping that they will permit their need to lead them to Christ.

A similar scene: The father has sought work for several days. The mother has been very sick and is still unable to do much of anything. Four small children are waiting for the meagre noon meal. And how they look, the poor children! Their clothing is in rags and their shoes fail to hide their toes. Their pale faces are a pitiable sight. I was able to promise them potatoes. How this makes their eyes shine. Thankfully the woman presses my hand.

It has become dark as I make my last visit. In the small kitchen a pale woman is sitting near the stove. Need and discouragement is written on her face. She is engaged in mending some pieces of old clothing. In the back-ground I notice a clothes basket in which a baby is sleeping—the youngest of eight children. It is yet blissfully ignorant of all the heartbreaks. The eldest boy who might help to earn the needed bread, is consumptive. But, worst of all, the husband had left the family for nearly a year until his conscience has called him back. But no complaint comes over the woman's lips. In the darkest days she has learned to trust God who gives her the needed strength to bear it all.

SERMONS I'VE NEVER PREACHED

Rev. Wm. J. May

I am probably in the midst of the years as far as my ministry is concerned, and it has been good, if in some ways humiliating, to look before and after and take stock of my work. I have tried to estimate what I have done with my opportunities and to see the influence my ministry has made upon my people. I have made many discoveries, and one of the most interesting has been the discovery of the sermons I ought to have preached but never have. My preaching has been as wide in its range as the ministry of most men, I believe, but I have been too fond of favorite themes and familiar texts, and large areas of Christian truth have been neglected. Here are some of the sermons I have never preached.

I have never preached on the greatness of humility. I am going to do so, but I ought to have done it before. I know the peril of choosing the chief place and lusting after platform seats, and I know it is one of the deadly lusts which war against the soul. Yet I have allowed my people to live in a world which is forever insisting that the only test of success is to get to the top, even though it means pushing others aside and stepping on their fingers as you climb the ladder. And I have never warned them of the real failure that is hidden in that apparent success.

Nor have I preached upon courtesy as a Christian virtue. I have often been pained by the sheer rudeness of professing Christian people to each other. They never seem to realize that it is as un-Christian to wound another person's feelings as it would be publicly to strike him in the face. Politely we call it a "well deserved snub," and in our secret hearts we feel a little proud of our smartness. Really it was wounding a soul, and some wounds are a long time healing. That "cutting retort", that "well deserved snub," ought to have meant penitence instead of pride. I want to go back to my people and tell them so.

There I am up against a problem. How can I say these things to them without hurting them? If my people have been blind to these truths, I have been blind also, and it will be fatally easy for me to whip them for their frailty, scourge them for their foolish blindness, and commit all the sins for which I am condemning them. Even preachers have been known to go home after a service and rub their hands and say, "Ah, I made them sit smartly today." That is not the test. Did I do them any good? Daily I pray for God for mercy. It should be to me a daily reminder how much other men need my mercy. And my people do not need to be chastised so much as to be educated that they may repent and be forgiven. That suggests another theme for an unpreached sermon: "Our Need for Each Other's Mercy."

I shall have to go beyond that. "He that showeth mercy, with cheerfulness," wrote St. Paul. So evidently St. Paul, too, had to do with the people who show mercy with head shakings, and dismal prophecies, and dark foreboding fears. When I have preached on shewing mercy I shall have to go on to preach on the duty of friendliness, of being friendly to people it is not easy to be friends with; the people who are not likeable, who rub me the wrong way, who make large and constant demands upon my mercy. For it has occurred to me of late that it can not be very easy for God to be friends with me. There is so much in me that He can not like. I like the school boy's definition of a friend: "Some one who knows all about you and still sticks to you." That is the kind of friend I have to be.

These discoveries of new aspects of God's character are delightful and wonderful, and they are always coming. Yet I have never preached on "God's Ministry of Surprise," and asked my people to recall the unexpected blessings, the unhoped for deliverances, the surprising opportunities which have come to them and invited them on that ground always to be looking forward, always expecting the best, always beliveing that God has still more surprising riches of His grace and love to make known to them as the days come and go.

Think of it, you can never come to worship without a feeling that all sorts of wonderful things may happen, all manner of new truths may be revealed to you. Few people remember it, and I have forgotten how many there are in my pews to whom divine worship has become an old habit which has lost most of its meaning. Because I dislike preaching to the people who are not there, I have scarcely ever preached on the duty and value of public worship. I shall have to do so more often in the future.

I remember how during the war I preached in the days when ideals were bright and clear, on "Are We Worth Fighting for?" I shall have to preach again on that topic: "Are We Worth Fighting for Now?" I read descriptions and see pictures of those awful cemeteries in France. I see the war memorials in every little village, but I wish some Sunday I could gather all the people of my town town together round the war memorial and ask them: "Are you worth the sacrifice the memorial represents? The ideals you are pursuing, the things you are living for—how do they look in the light of the ideals for which that memorial stands?" I have got to ask myself that question, too.

We are all saying today, some cynically and some despairingly, that ideals are as unreal and illusory as dreams, and that it is not worth while living for them. As I face my people week by week and preach ideals to them I see it in their eyes, I am preaching to so many men who have failed, and have not had faith enough and power enough to be obedient to it; men who are saying today that it is not worth trying. I have got to create in their souls a spirit that will make them say: "Even though my dreams prove impossibilities I will not be content with realities. I will go on dreaming my dreams. I will fight the fight, even though I am beaten. I will finish the course, even if I fall exhausted; I will keep the faith, and I know that my faith will not be in vain."

So I face the future. Even though I have done it so poorly, I am in love with my job. I would not change it for any position on earth. I am eager for the possiblities opening before me in the days ahead. I am fascinated by the vast new range of material opening out before preachers today. There are whole continents of thought and feeling in the religious consciousness which I must explore, open up their wealthy possibilities to my people, be their Joshua as they face the promised land. If I fail to lead, my people will go forward without me. They will not refuse to avail themselves of its possibilities because I decline to press on. I have to serve the present age, to talk the language of the men of my day, and to keep abreast of modern thought that I may know what men are thinking and guide them.

I have to help to guide that new movement which is sweeping the world like a great tidal wave. In theology it is the revolt against "tradition" and a cry for "reality". In music, art, and literature it is despising the old standards and a search for new forms of expression. In international politics it is the passionate demand for liberation, self-determination, and nationality. In domestic politics it is the spirit which, impatient of the limitations of "democracy," restlessly turns to "Bolshevism". In home life it becomes a surging demand for individual liberty and unrestricted opportunity of self-expression. I am not condoning it. I am not judging it. I am only trying to understand it, endeavoring to conserve all its vast possibilities of good and seeking how best to save it from the awful perils with which it is faced. I know that in the immediate future, at any rate, that the atmosphere of thought and

feeling in which my work must be done. It is a wonderful opportunity. "Good is it in these days to be alive, and to be a preacher."

RADIO HOLDS CONGREGATION

(Continued from page 3.)

The experiment was tried. With fears and doubts the board awaited Sunday morning. Would the people come? Would they take it seriously? They did come—and stayed. The instrument was tuned up—and the service was as clear and distinct as it was to the people in the "parent" church more than a mile away. Even the coughing of the members of the congregation could be heard; the collection announcement.

The service was a success, but the board was afraid that for the first Sunday the church had merely drawn a "curiosity" audience; but the next Sunday there were as many people in attendance as on the first occasion. In fact, the congregation began to grow.—Christian Herald.

THE C. E. TOPIC

April 8, 1923

What Are Wise and Unwise Uses of the Lord's Day?

Isa. 58:8-14; Ps. 118:24

Let us notice first that the topic speaks of the Lord's Day, not the Sabbath. The Sabbath was an Old Testament institution and the directions for its observance all turned upon the idea of cessation from work. It was to be a day of rest after six days of labor. As such it was to be a continual reminder of God's cessation after the work of creation; and for Israel it was to be a sign and a perpetual reminder of their separation to Jehovah, their God. This thought was to be to them one of delight and therefore the day should be gladly observed. The passage in Isaiah lays particular stress on this joyful recognition of the fact that they were God's people, to be governed by His thoughts not their own. They should always, and especially so on this day, find their pleasure in that which pleases Him, walking not in their own, but in His ways, and speaking His words. Though the day, as Schofield says, "was never made a day of sacrifice, worship, or any manner of religious service," it could not be otherwise than that a contemplation of the true meaning of the Sabbath would lead to worship and soul communion with God. The soul to whom the Sabbath in its true significance was a delight, would inevitably find others of the same mind and together they would engage in the praise of God and speak together of His words and works. As Malachi (3:16) saw it in prophetic vision of a later day, so then "they that feared the Lord spake often one to another, and Jehovah hearkened and heard and a book of remembrance was written before Him for them that feared Jehovah and that thought upon His name."

The Lord's Day standing as it does for the beginning of the resurrection, life in Christ, should be to the Christian a day even more full of holy and joyful significance than was the Sabbath for Israel. As the Sabbath commemorated a finished creation so the Lord's Day brings to mind a finished redemption in which every believer is a sharer. It also speaks of the out-pouring of the Holy Spirit, the promise of the Father and of the Son, for the endowment of the believer for apostleship, to carry on the work of Christ till He comes again.

How then shall we observe this weekly recurring day? What use does true wisdom dictate to be made of it? What would Jesus have us do with the day? Can we gather from His use of the Sabbath, the institution that was in force in His time, how He would have us use the corresponding day of the new dispensation of grace?

There no doubt is correspondence between the two. It lies in the very nature of man's being. The Sabbath was made for man and it provided just the right proportion of time for rest required for his physical well being. The law of sevens is written into the human constitution and one day of rest in seven answers to this natural law. The weekly Lord's Day also fits into this requirement. It must therefore be set down as unwise to use the day in a way that defeats this divine provision for our well-being.

A wise use of the one day in seven recognizes not only the need of the body, but also the need of the spiritual side of life. Our spiritual well-being requires the regular ministry of the Holy Spirit, bringing the soul into communion with God through His Word and through prayer. He must show us the things of Christ that we may with unveiled face behold as in a mirror the glory of the Lord and be transformed into the same image from glory to glory. Such ministry is, of course, not confined to one day in seven: it is a constant, daily ministry if we will have it so. But a wise use of the Lord's Day will make some special provision for receiving this spiritual ministry.

Moreover it is wise to recognize on this side of our life, our social nature. It is found by abundant experience that getting together with others in worship and meditation on God's word is a factor in our spiritual life which we can not wisely neglect. We can not miss the assembling of ourselves together for religious purposes without suffering great loss. For this reason the increasing encroachment of industrial employment upon the Lord's Day, depriving many of an opportunity to go together with others to the house of God, is exceedingly detrimental to the spiritual life of a community and of the individuals affected and therefore unwise, to put it mildly.

Hand in hand with industrial employment goes the pursuit of sensual pleasure and frivolous diversion in keeping people from giving attention to the higher interests of their spiritual life. The example of many who pass as being Christians, having their names on the church rolls, is very bad in this regard. A wise course for Christian Endeavorers, both for their own good and for their influence upon others, is to enter with enthusiasm into the religious observance of the day and to make the best possible use of the opportunities it affords for service in the great harvest field all around them, introducing others to a personal acquaintance with their Savior.

THE S. S. LESSON

April 8, 1923

Abraham, the Hero of Faith

Gen. 12:1; 25:8; Heb. 11:8-19

Golden Text: Abraham believed God and it was reckoned unto him for righteousness. Rom. 4:3.

A hero is a person of distinguished valor or enterprise in danger, or fortitude in suffering. Among heathen people their heroes are supposed to be exalted after death to a place among the gods. Their mythologies are full of legends of such deified heroes. The Bible has nothing of this. The Bible heroes are men and women whom God used in a large way for the carrying forth of His purposes for the human race. They are outstanding servants of God and their fellowmen. They were peculiarly endowed of God for the place they were to occupy, and did occupy, in the great scheme of redemption of the Adamic race. They are not to be thought of as gods to be worshiped, but as men and women "of like passions with us", the story of whose lives is a part of the great story of God's dealing with fallen humanity—the Bible story. They are held up as examples, for us to emulate their virtuous qualities and heroic deeds but also to learn lessons from their mistakes and failures.

A number of such outstanding Bible characters from the Old and New Testaments will be subjects of our studies for the next six months. Such character-study, pursued in the right spirit, may be very profitable. They were, as Jesus said of one of them, burning and shining lights, not only for their day and generation, but for all time, and we are exhorted to let our lights shine to the glory of God.

The eleventh chapter of Hebrews presents a whole galaxy of heroes of faith, in which Abraham is a star of the first magnitude. There are others of equal brightness in their way and in their day; but Abraham is particularly prominent in this respect that with him began a new dispensation of God for the salvation of the world. Three stages of God's dealing with man had passed each of them characterized by failure on the part of man, and ended in judgment, in one form or another. Now a new start was to be made and God looked for a man with whom to enter into a covenant for the carrying forth of His purpose which He had announced at the gate of Eden, the purpose of bringing into the world a Redeemer, a God-man, the seed of the woman. In Abram He found His man and to him He renewed the Eden's promise in more definite form. The One to bruise the serpent's head should come out of Abram's loins. Thus in him should all the families of the earth be blessed.

In order to accomplish His purpose, God must have this chosen one alone separated from the people among whom he lived, even from his father's house, and raise up of his seed a separated people to be His witness in the world. He would make of him a great nation and would so identify Himself and His interests with that nation, that the rest of humanity would be blessed or cursed according as they would bless or curse the chosen peopeople.

Abram entered into this plan of God with such implicit faith and with such evident apprehension, of the ultimate meaning of it all that his faith was reckoned unto him for righteousness, a righteousness not of works, but of grace, and he was acknowledged as the friend of God. Let us not lose sight of this fact of God's grace in the case of Abraham. In his works he was far from perfect. Whenever his faith grew weak and he thought to

plan for himself, he fell into grievous blunders. However, he did not let go utterly of his faith, but again and again in times of great crises it carried him through triumphantly.

The supreme test came when he was told to do what to human reason seemed to mean the upsetting of God's own avowed plan. But without a word of questioning we see him, though with a heavy heart, yet in implicit obedience, start out to do as he was told. He had gladly accepted God's gracious promises (Heb. 12:17) that in Isaac his seed should be called according to the divine purpose. How then should this come true if this son of promise were slain? Faith knew not the answer, but could leave that with God. It was He who gave this son of miraculous birth and could He not also give him back again even out of death? A large ingredient of faith is trust. Abraham was willing to trust in the wisdom of God though he could not understand, and in His power to bring to pass what with man is impossible.

Let us also with Abraham walk by faith and not by sight. Yea, such faith enables us to see what to our natural sight and to our carnal mind is hidden. Faith is the eye-salve that the Lord offers to the church (Rev. 3:18) to anoint our eyes that we may see. The natural man says, "seeing is believing;" the Spirit says, Believing is seeing." And this faith-sight gives full assurance of things once only hoped for but now the objects of assured possession. "Know" is the word for the child of faith. See how the Spirit puts this word into the mouth of believers. We know the things which we believe because, as Paul says, we know Him whom we have believed (II Tim. 1:12). And such persuasion causes us, as Peter says, to rejoice with joy unspeakable and full of glory (I Peter 1:8). Such faith sustains in times of trial and gives courage in conflict, that we may quit ourselves as men, as real heroes, assured of victory in the end.

MARRIAGE

The following marriages were solemnized in the Berne, Indiana, church in 1922:

Noah Diller and Elma Habegger, January 28, 1922; Herman H. Hirschy and Martha L. Sprunger, March 5, 1922; Willis E. Sprunger and Frieda C. Brewster, April 16, 1922; Howard B. Hoffman and Helen Reusser, April 16, 1922; Elmer Behling and Rhodella Lehman, May 21, 1922; Clifton Nussbaum and Louise L. Lehman, June 18, 1922; Alfred L. Sprunger and Ella Sprunger, June 25, 1922; Jesse Ellenberger and Mary C. Linn, August 13, 1922; McCarrell H. Leiper, and Christina Habegger, August 26, 1922; Fenton Sprunger and Mathilda Felber, Sept. 3, 1922; George D. Heintzelman and Kate Reusser, Sept. 3, 1922; Herbert E. Dester and Hilda Reusser, September 3, 1922; Amos Habegger and Edna M. Mettler, September 10, 1922; Jesse Yoder and Cora Kirchofer, September 17, 1922; David Moser and Edna Kneuss, September 28, 1922; David D. Lehman and Olga Flueckiger, October 1, 1922; Marcus S. Lehman and Estella O. Moser, October 1, 1922; Oswald Liechty and Lillian D. Burke, November 12, 1922; Noah N. Soldner and Alda J. Sprunger, November 29, 1922; Henry E. Lehman and Mary Catherine Kline, December 3, 1922; Henry Nussbaum and Rosella Beer, December 21, 1922; Vilas Steiner and Edna L. Dubach, December 24, 1922; and Abraham Kneuss and Katherine K. Amstutz, December 31, 1922.

DEATHS

Horsch—Ottilie Katherine Horsch, nee Detweiler, was born October 23, 1873, in Summerfield, Illinois. A year later her parents moved onto a farm near Moundridge, Kansas. Early in life Ottilie gave her heart to God and was received into the Christian Mennonite church near Moundridge, in 1887.

In her quiet and gentle ways she manifested fidelity to her Master by faithful service until disease seriously impaired her physicial and mental powers.

In 1892 the Mission Board called her to teaching at the mission at Cantonment, Oklahoma. By her enthusiasm in the work, and her pleasing personality, she soon endeared herself to her fellow workers as well as to those whom she was called to teach.

One of her greatest delights was to gather the young Indians about the little organ and teach them the old Gospel songs.

On June 14, 1893 she became the wife of Rev. Michael Horsch. The young couple labored together among the Indians until the spring of 1902. The laborers were few, and the work was hard, very hard, Mrs. Horsch's health began to fail to such an extent that a change of environment and climate was thought necessary.

The family moved to California and made their home in the Cucamonga district for some years; Mr. Horsch taking charge of the Upland Mennonite church. In 1908 the family moved to their present home in Upland.

It seems not to have been in the plans of Divine Providence that Mrs. Horsch should again recover her full mental and physical vigor. There was a change for the better, but it was only temporary.

In 1916 there was a complete breakdown, from which she never rallied. An attack of pneumonia in October last, developed into acute tuberculosis.

About noon of March 10, she peacefully fell asleep, to await awakening in the glory land.

There are left to mourn her loss, her husband, one son, Lucas John, two daughters, Monica Christine and Ruth Katharine, also her mother, two brothers and two sisters.

Her days on earth were 49 years, 4 months and 15 days.

The text for the funeral discourses by Rev. J. C. Mehl and Rev. John Lichty, were respectively, "So He giveth His beloved sleep," and "Thy will be done." Burial was at Belle View cemetery.

Mueller—Rev. Christian Mueller, son of Johann and Catherine Schrag Mueller, was born in Chuttor, Austria, July 20, eighteen hundred forty-two. In his 23rd year, May 2, 1865, he was married to Anna Schrag, who with several of their ten children survives. After residing in Russia for some years, he emigrated in 1874 to America, and found a new and permanent home in Childstown, South Dakota. On the 12th day of May, 1878, he was called to the ministry in the Salem-Zion Mennonite church where he served faithfully until the year 1908. Upon the organization of the Salem Mennonite church, near Freeman, he became the pastor and served until 1911 when on account of physical affliction he was obliged to retire from the active ministry, but remained in close relation with his congregation until he was called from labor to reward, which occurred on February 26, 1923, at the age of 80 years, 7 months and 26 days. Funeral services were held on March 2nd, when the brethren David Schultz, J. J. Baltzer, E. Neuenschwander and S. P. Preheim, officiated. Rev. Mueller was one of the organizers of the Northern District Conference of the Mennonite church.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

February 1923

Sew. Soc. Sichar Men. ch., Cordell, Okla, $20.; Garden Tp. Men. ch., Hesston, Kansas, $12.68; Rev. C. H. Regier, Elbing, Kansas, $200; Rosenort Men. ch., Rosthern, Sask., $47; Grace Men. ch., Pandora, Ohio, $107.74; Deer Creek, Men. ch., Okla., $27; Friedensthal Men. ch., Tampa, Kansas, $62; First Men. ch., Paso Robles, Calif., $32; John Hirschler, Halstead, Kansas, $10; C. B. Lehman, Hurley, S. Dakota, $10; Bethel College, Prof. C. C. Janzen, $20; D. B. Eck, Coldwater, Kansas, $5; Pretty Prairie, S. S., Kansas, $90; First Men. ch., Upland, Calif., $49.11; John Balzer, Buhler, Kansas, $30; H. K. Janzen, Hydro, Okla., $10; Bergthal Men. ch., Bingham Lake, Minn., $13.36; Mrs. J. Bartsch, Newton, Kansas, $20; Neuhutterthal Men. ch., Freeman, S. Dak., $161; Peter Miller, Marion, S. Dak., $10; W. P. Rempel, Pasadena, Calif., $50; John H. Voth, Goessel, Kansas, $10; H. B. Duerksen, Goessel, Kan., $50; Johann Harder, Mead, Kansas, $20.50; D. A. Wedel, Meno, Okla. $16; Newhopedale Men. ch., Meno, Okla., $46.87; Newhopedale Men. ch., Ringwood, Okla., $12.83; Mrs. J. N. Funk, Drake, Sask., Canada, $40.50; A. W. Reimer, Newton, Kansas, $10; H. G. Kliewer, Cordell, Okla., $10; Christian Men. ch., Moundridge, Kan., $105; G. D. Koehn, Meno, Okla., $5; Miss Susie Dick, Mountain Lake, Minn., $10; First Men. ch., Mountain Lake, Minn., $95.56; David Thieszen, Goessel, Kansas, $20; Rev. Peter Lohrentz, Moundridge, Kansas, $40; First Men. S. S., Upland, Cal., $6.25; From A. R. A. retour, $45,346, $30; G. Wall, Mountain Lake, Minnesota $25; Jos. J. Waltner, Jr., Freeman, S. Dak., $10; Los Angeles Men. ch., Calif., $42; Bergthal Men. ch., Corn. Okla., $32; Fridensfeld Men. ch., Lorena, Okla, $27.56; Mary S. Voth, Goessel, Kansas, $20; Wm. Hamm, Beatrice, Nebraska, $100; anonymous, Beatrice, Nebraska, $10; San-Marcos Men. ch., Paso Robles, Calif., $12.11; Kidron Men. ch., Taloga, Okla., $6.06; West Zion Men. ch., Moundridge, Kansas, $60; Wm. Andreas, Beatrice, Nebraska, $100; Aron P. Tieszen, Mountain Lake, Minn., $10; Anna Abrahams, Goessel, Kan., $20; John A. Goering, Pretty Prairie, Kansas, $10; Bernhard Schmidt, Newton, Kansas, $30; Mrs. Martha K. Goerz, Newton, Kansas., $10; C. B. Voth, Newton, Kan., $4; P. C. Wedel, Moundridge, Kan., $20; Mrs. Basinger's S. S. Class, Mountain Lake, Minn., $2.25; Goessel Men. ch., Kansas, $95.02; Alexanderwohl Men. ch., Kansas, $600.83; Abr. B. Sawatzky, Hague, Sask., Canada, $10; Mrs. Anna Wall, Dallas, Oregon, $10; Emanuels Men. ch., Aberdeen, Idaho, $19.43; Bethesda Men. ch., Henderson, Nebr., $164.21; John F. Siemens, Buhler, Kansas, $10.50; Henry S. Voth, Goessel, Kansas, $10; M. von Riesen, Pasadena, Calif., $10; Tabor Men. ch., Goessel, Kan., $182.81; Peter J. Janzen, Meno, Okla., $50; E. J. E., Newton, Kansas, $10; Hebron Men. ch., Buhler, Kan., $104.32; John Balzer, Buhler, Kansas, $10; Peter W. Balzer, Buhler, Kansas, $10; Mrs. Katharina Peters, Corn, Okla., $15; Lehigh Men. ch., Kansas, $22.57; Johnanesthal Men. ch., Kansas, $66; Anonymous, Johannesthal, Kan., $34; G. J. Rothermel, Elbing, Kan., $10; Sichar Men. ch., Cordell, Okla., $20.83; Burrton, Men. ch., Kansas, $18; Bergfeld Men. ch., Pawnee Rock, Kansas, $45.13; Rosenort Men. ch., Laird, Sask., Canada, $30; Buhler, Men. ch., Kansas, $2; Buhler, Men. ch., Kansas, $53.61; David Janzen, Plymouth, Nebr., $40; J. W. Wedel, Goessel, Kansas, $10; Mrs. A. C. Friesen, Burrton, Kan., $10; Gnadenberg Men. ch., Kansas, $55.40; Peter Balzer, Buhler, Kansas, $10; Herold Men. ch., Clinton, Okla., $21.50; Halstead Men. ch., Kansas, $72.01; Hillsboro Men. ch., Kansas, $85; Ed. Rinner, Noble, Iowa, $40; Salem Men. ch., Hurley S. Dakota, $52.45; P. A. Schwartz, Pretty Prairie, Kansas, $20; Louise Regier, Newton, Kansas, $50; Bethesda Men. ch., Marion, S. Dak., $120; Sweitzer Men. ch., Whitewater, Kansas, $100; Eigenheim Sew Soc., Rosthern, Sask., $10; A. Zurfluh, Bluffton, Ohio, $10; Rev. Peter Lohrentz, Moundridge, Kansas, $30; Canadian Board of Col., Rosthern, Sask., $42.75; Rosenort Men. ch., $12; First Men. ch., Lostwood, N. Dakota, $26.50; Sweitzer Men. ch., Whitewater, Kansas, $35; Mrs. D. J. Regier, Moundridge, Kansas, $10; Inman Men. ch., Kansas, $26.50; P. P. Unruh, Newton, Kansas, $10; Magdalene S. Landis, Philadelphia, Pa., $5; Total, $4584.75.

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For Russia	$3414.25
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For P. Bodelschwing	200.00
For Lechfeld	200.00
For Germany	174.00
For Russian Orphans	26.50
Total	$4584.75
Feb. 1, 1913 Balance	$ 176.46
Receipts during February	4584.75
	$4761.21
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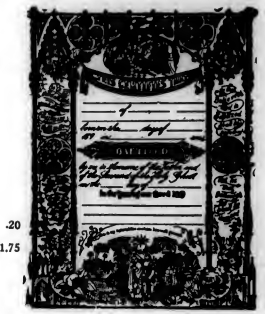

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VOL. XXXVIII ...NE, INDIANA. APRIL 5, 1923. No. 14.

IN MENNONITE CIRCLES

In a private letter we are informed that the fiftieth anniversary of the Mennonite settlement in South Dakota, in the neighborhood of Marion and Freeman, will be celebrated with appropriate exercises next year. Already plans for the proper celebration to commemorate the event are prepared. The early history of the settlement will be prepared by Mr. John J. Gering, an attorney at Marion. Thirty-three years ago the General Conference was held in this settlement, then only sixteen years old. The next session of the General Conference will be held there this year.

The 125th session of the Eastern District Conference will be held in the Eden Mennonite church, Schwenksville, 6 to 8. The session will be opened on Sunday morning when the conference members will join the congregation in the observance of the Lord's Supper.

Twenty-five new members were added to the membership of the First Mennonite church, Philadelphia, on Good Friday evening. Of these eighteen were baptised and seven were received by the Right-Hand of Fellowship.

The International Christian Endeavor Convention will be held this summer in Des Moines, Iowa. Portland, Oregon, is already putting forth strenuous efforts to secure the convention for 1925.

The Historic Mennonite church in Germantown, Pa., has recently undergone considerable renovation and iprovement, including the installation of electric lights. The interior of the church never seemed so beautiful and inviting as now. The communion of the Lord's Supper will be administered by the pastor, Rev. A. S. Shelly, on Sunday morning, April 8.

A home for the Aged has been in Meadows, Illinois, by the Central and Defenceless Mennonite Conferences. The building is a new one located on the outer edge of the town. Dedicatory services will be held on Sunday, May 20, with appropriate services.

Rev. Silas M. Grubb, editor of the Mennonite has so far recovered his sight that he will be able to again take up the work of the paper after three months of treatment with two operations. We appeal to the brethren, and sisters too, of the church to "lend a hand" in sending good articles to the editor, and a more liberal supply of correspondences from the various congregations . It will mean much to the editor and more to the churches.

MENNONITE OLD PEOPLE'S HOME

The brethren of the Central and Defenceless Mennonite Conferences have joined hands in the erection and establishing of a Home for the Aged. The Mome is located in Meadows, Ill., and is a beautiful, well equiped building and is beautifully located on the outer edge of the town.

The dedication of the Home will take place on Sunday, May 20. Three sessions will be held with basket dinner and lunch between the sessions. Addresses on the following topics will be given:

Home, Its Meaning—Rev. William Weaver.

Responsibility of the church towards its Old People—Rev. E. M. Slagle.

Why an Old People's Home? —Rev. William H. Grubb.

A Living Sacrifice—Rev. G. P. Schultz.

Rewards of Sacrifice—Rev. E. Troyer.

The formal act of Dedication will be by Rev. Valentine Strubhar.

Devotional periods and special music will be part of the very interesting services and will add much to the rich feast of good things.

CORRESPONDENCE

Salem Ch., Ruff, Wash., March March 17, 1923.—Dear Christian 17, 1923.—Dear Christian Friends: —We are now enjoying March weather in the usual way. The wind is blowing just about every day also have night frosts which hinders very much with the spring work on the farms.

In February plans were made to have a series of sermons to be delivered by Rev. P. R. Aechliman. Rev. Aeschliman was with us February 11th. In the morning Brother Aeschliman delivered a sermon in the English language and Rev. D. D. King a short sermon in the German language. In the afternoon Bro. Aeschliman spoke in the German language and Brother King spoke in the English language. It was planned to have Bro. Aeschliman with us also February 12, 13, and 14, but Sunday evening, February 11, we were visited by a real snow storm from the north which drifted all the east and west roads. Bro. Aeschliman stayed over night with some of the church members who live twenty-five miles away. An attempt was made to get through the snow drifts, but it was impossible. Since Bro. Aeschliman could not be with us in February he stopped off on his way to Monroe March 6 and 7 and delivered two sermons on these two days. All that were present felt themselves richly paid for coming and listening to God's Word. The main thought in all of Bro. Aeschliman's sermons was: "the need of Christian mothers". It was also pointed out to us as parents how important it is that we set an example for our children in leading a Christian life and bring them to Jesus which is the best thing we can give them to go out into the world and fight the battles of life.

Our religious activities we have the same as last year namely: S. S. every Sunday morning, church services every two weeks by our Rev. D. D. King and C. E. also on the same Sunday afternoon when Rev. King is with us.

During winter the health condition was very good, but since March has come, a number of people are sick with colds and the flu.

Corr.

Halstead, Kansas, March 27, 1923.—Almost three months of this year have passed and are but a matter of history. Many entered the new year with new resolutions and new desires but happy are those who entered the same with their plans to coincide with God's. To them the sorrows and disappointments of this life do not mean a failure but a deeper conviction that all things work together for good to them that love God. In gratitude to Him who has blessed us so abundantly, we, as a church have entered the same rejoicing that within the past year we were again provided with a pastor and his faithful life companion who spare no labor or pains in the up-building of His kingdom. If each of us would put forth such efforts, achievements would be greater.

The week of prayer was observed by Union Meetings of the various churches. On the evening of Jan. 7th the churches united with us and we shared with them the rare privilege of Missionary P. A. Penner's illustrated lecture. While a crowded house may have been the only outward sign of appreciation, we feel it was an inspiration which created in us a desire to do just a little more for the mission cause. Already the members of the mission societies are enthusiastically working on the articles to be sent to India.

On January 10th one of our aged members was laid to rest—Grandmother Schroeder, who had spent the last seven years in Cal., where she passed away at her home on January 6th, but was brought here for burial. The silvery hair and the wrinkles of the silent form gave evidence to us of a useful life privileged to live far beyond the three-score and ten years.

On the evening of February 25th, members of the Student Volunteer Band of Bethel College gave an excellent program here in our church. Inspired by the same, we breathed a prayer of gratitude and of blessing for the lives of these consecrated young people in whom we see our mission workers of future years, also for the college and its devoted teachers who foster such a mission spirit. Almost without exception our mid-week and Sunday evening services are held

regularly. However a larger attendance is greatly desired. Aside from being an encouragement to the pastor, it would mean spiritual gain to the attendant.

On Mar. 9, Aunt Kate Krehbiel was called to her eternal reward. Through her death we have lost one of our most faithful and devoted members. As we think of her life and now note the vacant place we cherish the memory of a useful life lived not for self but for Christ and others.

We have had an unusual amount of sickness during the winter due to the prevailing epidemic, a number of deaths could be reported but fortunately none of our members. A number of our aged members are in poor health. These greatly appreciate the pastor's weekly visits which are an encouragement and prove a blessing to all the sick who are unable to attend services.

On the evening of March 22nd Halstead and community greatly enjoyed the concert of the Men's Glee Club of Bethel College given at the City Auditorium.

Although Brother H. T. Unruh has been with us less than a year, fruits of his ministry and his labors here are evident. As a result eleven young people were baptized upon confession of their faith on March 25th and received into the church membership. May they ever be loyal and true to Him, whom they have accepted as their personal Saviour. Another privilege of this day was Brother J. W. Kliewer's illustrated lecture on Palestine given in our church in the evening to a large audience. The interesting pictures and his talk of the holy land made the Scriptare reports more clear us and brought to our minds more vividly the paths where once our Master trod, also the places of His suffering, death and burial and especially in these days when we think of His last days and His great sacrifice for us.

On Good Friday a union meeting will be held in our church. The pastor of the Methodist church will deliver the sermon. On Easter Sunday the members of the Jr. C. E. will give a program during the Sunday school hour after which communion service will be held. There could hardly be any other way in which we could more fittingly commemorate our Master's great sacrifice for us.

When we think of the blood,
shed on Calvary's tree,
How precious to know 'twas for
you and for me;
In gratitude then our lives
should be—
A service for others and Christ
for Thee.

Corr.

Germantown, Pa., March 31, 1923.—At the time of the Missionary consecration service, about which we wrote for the Mennonite in January, our little historic church was in a somewhat torn-up condition. Repairs had been begun and not completed. These together with the installation of electric lights have made a great improvement in the appearance of the place, adding to the cheerfulness of the auditorium, in which for over a century and a half people have been wont to assemble for the worship of God and mutual edification out of God's Word.

The group of believers who constitute the present organization here, manifest a laudable pride in the place, and cheerfully make sacrifices for keeping the property in a creditable condition of repair. Moreover, they work faithfully together in keeping the religious activities abreast of the times, with a Sunday school and a Christian Endeavor Society as auxiliaries to the regular church services, and do not allow themselves to become discouraged by the fewness in numbers. This is especially creditable in the young people who maintain their interest in the work though lacking the inspiration of numbers, which means so much to young people in particular. The Sunday school meets in the morning before the preaching service, and the Christian Endeavor in the evening, the pastor giving his evening message in direct connection with the C. E. program. Altogether the Sunday services furnish spiritual food and soul-exercise in worship to meet the needs for a

In addition to these regular and special activities during the past months, the leaders and members have made a move looking to a more secure future for the work at this place. Looking up the records of the past, it was found that the legal title to the property had lapsed into uncertainty. To correct this deficiency, several steps seemed necessary. First, a charter was applied for and obtained, forming the members of the congregation into a corporate body under the laws of the state. Then an official re-survey of the lot was made, and a deed executed, legally approved, and recorded, giving the new corporation a clear title to the property.

Having thus proved anew our interest in the work at this historical spot, we feel we have a right to appeal for more active, as distinguished from mere sentimental, interest on the part of others of our faith. We see no reason why more of our people moving into these parts should not feel drawn to identify themselves with the work in this cradle of Mennoniteism in America, where their presence and help would count for so much in more ways than one.

Then again we are pleased to think that there are persons in the various churches of our conferences, who, while not in a position, because of distance or other reasons, to be regular active members, yet cherish a real interest in the place and would be glad to be in some way identified with its maintenance as the home of live church activity. With this thought in mind, a provision was made in the new by-laws under the charter for such persons to be enrolled as Associate or Contributing members, if they engage to contribute annually two dollars ($2.00) or more to the up-keep of the property and the services. Such membership can be terminated at any time when they cease their contributions. A person making a contribution in the amount of fifty dollars at one time, thereby becomes eligible to such membership for life. It is heartily desired that, as distance and other circumstances will permit, those to be thus united with us will occasionally, the more frequently the better, meet with the congregation at any of the regular or special times for worship. The by-law gives them the right to attend any and all business meetings of the congregation with all the privileges of regular members except that of voting.

THE HABIT OF RESPECTING PROPERTY RIGHTS

By Zahrah E. Preble

After ten years or more of working with children from kindergarten to high-school ages, in the school-room, on play-grounds, and at summer camps, the most prominent problem with which I had to deal was that of PROPERTY RIGHTS.

Not one child in twenty-five has a well-balanced attitude of mind toward the property of others. Most children will fight to protect their own property, but are absolutely indifferent, if not criminally careless, with the property of others. And the occasional child will be wantonly destructive. But it is usually an intense carelessness due to lack of training which is to blame for this condition.

Public property — libraries, school buildings, play-grounds and fences, and materials used in public class work—are deliberately or carelessly or thoughtlessly destroyed, defaced, or mutilated every day, all over the land, by every class of children.

Children will scrawl words and drawings with chalk upon public walks and walls, and also upon private houses, and go unreproved.

What is at the bottom of this universal indifference to the use and abuses of property not distinctly "Mine"? Is it entirely the fault of the children? After a rather careful study of sources, I would say, "Put it up to the parents."

Do parents instill into young minds under their charge that the personal property of each one in the family is sacred and not to be used without express permission, unless it is community family property?

How often, for example, does Mother forget that Baby Katherine has her property rights in the bits of scrawled paper which Mother consigns to the waste-basket without consulting Katherine first? How often does Father kick down the carefully constructed pile of blocks, which to Johnny's eyes represents a wonderful palace or bridge which is quite important, and say to his son, "Here, get that mess out from under-foot, quick!"

And yet, how perfectly astonished and enraged Mother would be if little Katherine, in a righteous effort to clean things up, should rummage Mother's desk and destroy all the precious memoranda and receipts which were of value to mother, but which were meaningless to Katherine. And how violent Father would become if Johnny should grab up his blue-print of a large contract and stuff it into the stove because it meant nothing to Johnny, and was in his way on the table where he wanted to study.

The real trouble is that from the start parents do not respect the precious little belongings of childhood, and set a mighty bad example of ignoring property rights in the heart of the household. It is not the value of the things destroyed or mutilated, which counts, it is the **principle of consideration for others and their belongings**—the conscious recognition of the fact that other's things are as valuable to them as your belongings are to you. If this trait is developed early in regard to even the little things which hardly seem to count, the habit of consideration for other people's property will become a fixed one and will last a life-time.

Parental indifference is appalling when it comes to public property. "Oh, the government—or the town—pays for that. I should worry if it is destroyed!" This will be said right before the impressionable youngsters. Naturally the children respond to such an attitude with scorn for such property.

Respect your child's property if you expect him to respect yours. Teach him that he is to respect the property rights of others, and resent to a reasonable degree any infringement upon his own. He will take better care of belongings he has been taught to respect.

GERMANY WILL GO DRY

That Germany will go dry within ten years, is the belief of Dr. and Mrs. Reinhard Strecker of Darmstadt, Germany, who are in the United States studying prohibition and its effects. They, and three others were delegates to the recent convention of the World League Against Alcoholism at Toronto, Ontario.

Dr. Strecker says that the American prohibition example will be followed by the German people who are watching everything that is going on in America. He is president of the Central Committee for Prohibition in Germany. Mrs. Strecker is a member of the German W. C. T. U.

In the young people of Germany, Dr. Strecker finds the greatest hope. They are, he says, insisting that a new order of things shall come about in their country. The Arbeiter-Jugend, which is the organization of young workmen, has pledged itself against liquor. The Good Templars are the strongest and best individual organization in Germany. The W. C. T. U., although small, is making progress. There is a great deal of forward movement in the churches, Dr. Strecker, says, especially among the young ministers. The aftermath of the war, he says, had produced two results. Many persons have ceased drinking liquor because of the drop in the value of the mark—others discouraged because of economic conditions, have begun to drink more heavily.

Dr. Strecker says it is a mistake to regard the German people as a nation which drinks nothing but beer. The consumption of whisky is very large and distilleries especially, fear the dry movement. The farmer, he says, has very little interest in the temperance proposition. He says the Jewish Young People's organization is for prohibition.

The obtaining of licenses according to Dr. Strecker, is a matter of having the money to get them. Applications are made to the City Attorney and he gives a license to all who can pay for them.

All political parties are represented in the Committee for Prohibition. The Socialist party is especially strong for wiping out the liquor traffic. Of the 430 seats of Reichstag, 186 are occupied by Socialist members. At the last party convention, two resolutions were adopted. First, that no food stuff should be used for liquor and second, that prohibition in America should be studied by workmen and the labor unions. Manufacturers also will be interested, Dr. Strecker says, in facts and figures from America showing that sober workmen produce the best results.

The women of Germany have equal suffrage with the men and there are thirty-seven women in the Reichstag. A total of three billion dollars are generally spent in Germany for drink. The drinker first takes beer and then whiskey and a lot of wine is consumed.

"In our investigation of conditions in America," said Dr. Strecker, "we found that the propaganda against prohibition is being conducted and financed by those who are interested in the liquor business and is the same in Germany. The news that comes out there from America is distorted. The liquor manufacturers and dealers are lying about conditions in the United States. I found many falsehoods when I examined the situation here. Many of your establishments are growing better and better in all of their interests. Drinking I find has been very greatly reduced.

"Many of the German speaking people I have met in the United States who were formerly against prohibition now favor it since they understand about prohibition and have seen its results. This will have a good effect in our country. Some of our German newspapers are against alcoholism. We have sent home many articles from America and they were all printed. A couple of test votes taken in two of our cities—Osnabruck and Bielefeld—showed that between 90 and 91 per cent. of the residents who could vote were in favor of prohibition."

Dr. and Mrs. Strecker will remain in America several months and will make a speaking tour for the World League Against Alcoholism.

To be content with little is true happiness.

THE INFIDEL'S TEST

The scene was in Kentucky; the preachers, L. F. Vancleve; Samuel Hamilton, a man full of faith and the Holy Ghost; the principal subject, Esquire W—, an intelligent infidel, a gentleman of high respectability, whose wife was a devout member of the M. E. Church. Mr. Hamilton, at a protracted meeting, had preached a sermon on "The Power of Prayer," when, at its close, Esquire W— arose and respectfully asked the privilege of speaking, which was readily granted. "If the doctrine you preach is true," said Mr. W—, "should your people unite in prayer for the conversion of an individual, that man would surely be converted within twenty-four hours?"

"He would," replied Mr. Hamilton.

"Then," continued Mr. W—, "I would like to have the privilege of selecting a man, and should he within twenty-four hours be converted, I shall abjure infidelity and become a Christian; if he should not, you must excuse me for still remaining an infidel."

"Done," said Mr. Hamilton; "name your man."

With evident embarrassment at the prompt and unexpected acceptance of his bold challenge, Mr. W— hesitated, and then replied:

"I believe I cannot now think of one whom I should like to name, and would prefer that you would make the selection."

"Very well, we'll take Esquire W—," immediately responded the man of God. Then, turning to the church, he earnestly exhorted them to fervent and faithful prayer, and dismissed them with the words, "To your tents, O Israel! and every man to his knees."

EsquireW— returned to his home, no doubt reflecting that they had a tough stick on their hands now; that if they had chosen some ignorant, profane and superstitious man, there might be a chance of alarming him, but with a man of his morality and intelligence, there was no show at all. He retired, but found that he could not readily compose himself to sleep, he turned on the other side, and succeeding no better, he turned on his back. Then, after prolonged efforts, he said to Mrs. W—:

"Mary, I am sorry I am so wakeful as to disturb you. A strange restlessness has come over me somehow; but don't let me disturb you longer. Go to sleep, and I'll soon doze off too."

Mary turned her face to the wall, but not to sleep. After an half-hour of forced restraint, the esquire arose and paced the floor, saying, "Mary, I am very sorry to have awakened you, but a strange nervous spell has come over me, and I think, by walking a while, my nerves will tone down; but go to sleep and never mind me."

Mary was very quiet, but she didn't sleep, nor did her husband. Engaged with care for his stock in the morning his mind was diverted, and he ate his breakfast with apparently his usual cheerfulness. Then, going to the timber he cut firewood. His employment being merely mechanical, his mind, despite his efforts to the contrary, would revert to unwelcome reflections. Having chopped off one cut, he soliloquized, "Now, what if, after all the Bible is true; but I won't think about it," and he vigorously resumed his work. Another cut off, he rested his axe on the log, saying, "Well, if these people are right, I'm in a pretty bad fix," and again he applied his axe. Another log off, he exclaimed, "Well, I wish religion was true," and striking the axe into the end of the log, he started with rapid strides to the church, threw himself at the altar for prayer, and with sincere repentance pleaded for pardon. But little more than twelve hours had elapsed, when Esquire Williams was rejoicing in a Saviour's love, and was ever after a pillar in the church of that community.—Sel.

OCCUPATIONS FOR PRISONERS

Mr. Adolf Lewisohn, President of the National Committee on Prisons and Prison Labor, writes in a constructive and suggestive way in a letter to the New York Times for November 12, concerning the need of concerted action on the problem of employment of prisoners. "It is a hundred years since Elizabeth Fry first set forth the truth that the lot of the prisoner could be made tolerable only by giving him productive work to do, and practically every step of progress in improving the lot of prisoners and lifting the level of prison administration has been brought about by applying Elizabeth Fry's doctrine.... The goal at which all efforts for amelioration should aim is that every prison shall be a workshop for restoring prisoners at the end of their term to civil life in condition to be useful members of the community." Mr. Lewisohn suggests a wider adoption of centralized prison purchases, manufactures and sales within the needs of the state's institutions themselves, in order to free the markets of such goods from political manipulation and to provide adequate wages for the prison workers.

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TAMINGFU, CHIHLI, CHINA

February 23, 1923.

Dear Editor and Friends:—These are the festive days of the Chinese New Year, which began on the 16th of February. For fifteen days the eating, drinking, gambling, visiting, etc., continue in a specially accelerated way, and the gods get their due share of honor. Also the Christian takes this opportunity of leisure and testifies to home folks and crowds of the Saviour's love and concern for fallen humanity. An improvised tent has been put up at a lively place in city by the Chinese of the Mission Farm and our work, and the preaching, and singing go on through the whole day and the evening for the whole festive time. Hundreds sit down or stand to listen to the story of the Gospel by both Chinese and foreigner.

I hurry to get the enclosed North China Star clipping to our Mennonite for reprint, because it is a phenomenal revival occurrence among General Feng's soldiers in Peking. Really that man is much respected by all people—by the Christians for his firmness in his faith in Christ and the carrying out of a systematic Evangelistic Program among his large army, and his readiness to help in any way to hasten the work of the Christian church; and by others he certainly is respected for his and his soldiers' bravery, for woe unto the military enemy who would try to strike him or a cause which he espouses, a blow. It was because of him and his well disciplined troops that in the last military struggle the opposing forces were defeated. Feng's army has the testimony of being the most nearly Christian army and a model army at that—in the world. From what we know of this army and the testimony of Dr. Goforth, whom we know personally, one is rather convinced that this is true. Regular Bible Classes for all soldiers are conducted, and his soldiers do actually send money home to parents, or family, at regular intervals, which was heretofore rather rare, and never regular. Whatever one feels about this man still being a military man, and yet so zealous for Christ, it is certain that greater things would be doing in the work of Christ's followers were they as determined as general Feng to seek the lost and point them to the Only Begotten Son of God, Jesus, the Saviour of the World. It stirs us on to really pray for a general revival in this land of China, and at home. Let us be one in this, and expect results.

In truth it can be said that the Lord has revealed Himself wonderfully to us here at Tamingfu, and the work is opening up well. Only a year are our mission's representatives here, and to the glory of God we can say that six have been baptized, about thirty took part in our last communion service, and there are some thirty-five inquirers who seem pretty determined to go through with Christ. If all the calls for the Christian country schools could be met this station would have at least fifteen to twenty Christian country schools, but ten will be in action directly. Our Chinese have undertaken to rent a suitable place in an important country town, where we hope an out-station can be built up, for there are many inquirers not far from there. This is the place the mission felt we could hardly promise mission money for hence the Chinese did it. Pray for the undertaking of our fellow Christians here, and wherever they trust the Lord for a forward move. Then at the Tamingfu river port the mission has been able to rent suitable quarters, and so this station will have three out-stations. And there is stirring among the people, we believe, and would to God that the fire would burn, like the good hymn says: "O dass doch bald ein Feuer brennte!" Yes, why shall we not believe for a revival, if it is already breaking forth in the military camps of this benighted land?

We have actually moved into the very fine new house, the mission has built for the use of missionaries, and which you people made possible with gifts and prayers. Just a week before the Chinese New Year we moved in, and oh, the change from the dirty city, in which we lived in such a narrow yard for nearly a year, and where the health of the family was much endangered! It seems since we are in so much more suitable quarters, and that in the open just outside the city suburb, I have accomplished more in my study in a day than formerly in a week. Nearly seven and a half years in China, and just now did I get my own study. Many an interview with Chinese have I had since we are in the new house. We believe it pays the home churches to erect suitable dwelling houses for their representatives—and that as soon as possible after a party has sailed for the foreign field.

China is ready unto the harvest, and will we be slackers at this time? No! we all say, and dig into our pockets for an added financial lift for foreign missions. It would seem that now, or never, is the time to reach China's Millions, for there are signs recognizable to some extent by us who are now a term in this country, and know the language and people somewhat. Certainly it would pay any of you laymen to come out and see, and we are sure greater things would come to pass in your missionary interest. There will be a great increase called for all along the line, and let us not shrink when we are beginning to learn to give, and, let us hope, **PRAY!** "The Glory shall be all Thine Own, the Blessing shall be ours!"

Three beautiful snows have fallen thus far, and roads are impassable. This is the first Chinese New Year, since I run a Ford, that I do not go out daily into country far and wide to carry the Gospel Message there through literature and testimony. Three New-years thus far this auto has done excellent work daily to hasten the glorious message so that thousands of people were reached, but this New-year it must stay home and wait for better roads.

We are so glad to have with us here for another year Sister Sprunger, and the Voths will also stay on. And we need more workers, indeed. We do believe the Pannabeckers will come this year, as they have been expected here long before this. May the Lord send people of His own choosing, is our prayer, and it will be a joy to work together in His great Harvest field. The leaving of our mission of two ladies who were formerly here, has created a serious need for two consecrated single ladies to come and fill the gap, and of course, we badly need the medical staff as well.

Our family is well, and joins me in well wishes to you all.

Prayerfully yours,

P. J. Boehr.

Chinese Troops Baptized into Christian Fold

Peking, Feb. 19.—Between February 10th and 15th, General Feng Yu-hsiang held a series of prayer and revival meetings among his thirty thousand troops stationed mostly at Nan Yuan, with smaller groups at Tungchow and Peking.

This evangelistic work was carried on by the students of Yen Ching University, teachers of the Peking Academy and preachers from the various missions in Peking. As a result of the activity of these men, who lived with the soldiers during that time, four thousand men were baptized at Nan Yuan and five hundred at Tungchow. The leaders of the movement proudly point to the fact that General Feng will only permit his men to be received into the Christian church when they have proven that they are ready to be Christians. They must have first learned the Lord's Prayer and the Apostles' Creed and further have the sanction of their officers that they are leading a clean moral life.

In fact, it is said that Honan when the last big revival meeting was held, over one thousand applied to be baptized, but in General Feng's opinion, only three hundred were prepared to take the step properly and that was all he would permit to do so at the time.

General Feng has 30,000 troops in the vicinity of Peking, of which one quarter are Christians. With the hearty cooperation and encouragement of the Christian General, the Rev. Liu Fang of the Methodist Mission, has been working among the soldiers with the culminating baptism of such a large number last week. Liu Fang has been holding services on Sundays at fourteen different points in the Nan Yuan Camp. Services are also held in General Feng's Yamen. Ninety Chinese pastors help in this work.

General Feng and the Rev. Liu Fang are both very greatly pleased with the work accomplished and comment on the fact that at the time of the Pentecost only three thousand were baptized, whereas over four thousand were converted by them.

THE DUNGEONS AT ANTWERP

By John Horsch

From the Gospel Herald.

It had long been my desire to visit the city of Antwerp in Belgium in order to see, if possible, the dungeons under the ancient building called The Stone (Het Steen) which is mentioned so frequently in the Martyr's Mirror. In the British Museum I found a guide book from which I learned that The Stone building is still standing.

I went from London via Dover, Ostende, and Brussels to Antwerp. The trip across the English Channel to Ostende required less than four hours. The day was clear and the sea calm, yet there was much sea sickness among the passengers, while on the trip over the Atlantic sickness was not in evidence during the first four or five hours after leaving the harbor of New York. In my own case I found on both trips that vigorous exercise by walking on deck, when the first symptoms of the sickness appear, is an effective means of getting relief and warding off this unwelcome guest.

Between Ostende and Brussels we passed through Bruges, the birth place of David Joris who was the founder of a fanatical sect that is repeatedly mentioned in Menno Simons' writings. I reached Antwerp late in the evening of December 7. On the following morning The Stone was found without difficulty. It is located on an elevated place quite near the Scheldt river. The building which has under it the dungeons is a castle. It has recently been restored and is now used for a museum.

Having entered the office I informed the gentleman in charge that I desired to see the dungeons. He lighted one of a number of candles that were standing on a table and went with me through the hall to the door of the stair way. My expectation that a guide would accompany me down and through the dungeons was not realized. The officer stopped and, handing me the light, assured me that there was no danger to go down. While I knew that this was doubtless true, and went without hesitation, yet I confess that someone to go with me would have been welcome.

Slowly I made my way down the stairway. As I proceeded it became perfectly dark except for the light of the candle I was carrying. Directly at the foot of the stairway. I noticed a large, flat stone which, as I was told afterwards, closes an opening about two and a half feet in diameter which leads down into the Scheldt river.

The dungeons consist of nearly a dozen rather low vaulted rooms of various sizes, from perhaps 4 by 7 to 16 by 16 feet. The natural light of day does not reach this dreary place and, what is more surprising, there is, with one or two exceptions, no opening whatever for the admittance of air, except the doors which have small openings for ventilation. Besides, the doors do not lead into a hall, as might be supposed, but from one dungeon into another. From these prisons probably more Mennonite martyrs were led forth to their death than from any other place.

If there is such a thing as a holy place, these dark dungeons will, for the sake of the hallowed memories attaching to them, doubtless come under this category. Here, as already intimated, many were imprisoned for their faith in the living God and in His Christ and in the integrity and validity of His Word. They were often put together with the vilest criminals. They were subjected to hunger and torture, being always aware that certain death at the hands of the executioner was awaiting them. Yet their faith did not waver nor falter. They had the inner assurance that if they remained steadfast, their death would be a testimony to the truth and hence a blessing to others, that God who had permitted this to come over them would be glorified and the end would be glory. These dungeons and the places of execution in the yard of the prison and in the market place of the city were the scenes of great spiritual victories.

How do we know of their frame of mind during the time of their imprisonment? We know from the letters which they wrote here to their brothers and sisters and friends. The Martyr's Mirror contains more than a score of letters written in these very dungeons—written under the most trying circumstances. It was difficult for prisoners to obtain the light paper, and ink needed for writing. One of these letters was written with a little juice of "krakeberries".

Reader, if you sometimes are attacked by discouragement, if you feel at times that your trials and difficulties are severe, you will probably after due consideration, come to the conclusion that, compared with the experiences of these brethren and sisters, your lines are fallen in pleasant places. Studying the history of these faithful confessors and reading their letters, which breathe a spirit of childlike faith and boundless trust in the living God, will probably make you feel ashamed of your own discouragement and lack of faith under far more favorable circumstances. At least such has been the experience of many who have read the Martyr's Mirror.

It may be worth while, in passing, to raise the question whether there is not a real need for a Book of Martyrs adapted to our present needs. The Martyr's Mirror, compiled by Thieleman J. van Braght of Dordrecht, has been and is yet one of our most useful books. It is reliable and trustworthy and is still read by those who have considerable time for such reading. Yet this very large volume contains much that is lengthy and tiresome and really not essential for a book of martyrs. There is also room for improvement in the way of a more convenient arrangement of the contents. And since the days of van Braght much important pertinent material has been found that should be used. A size of 300 to 400 pages would likely suffice. With confidence it may be said that such a book would be both highly interesting and useful.

When our fathers had fled from persecution in Europe to Pennsylvania they saw the need of keeping alive among the rising generation the memory of the former trials and sufferings for the sake of the faith. They took steps to have the Martyr's Mirror translated and published. At the present time the Church is again passing through a crisis arising from the danger of following the popular way of theological liberalism. There is renewed reason for giving attention to the earlier history of the Church.

A number of liberalistic writers have made the remark that the modern religious liberalism will not make martyrs. It would be difficult to express in fewer words the plight in which liberalism finds itself—the fact that as a religion its value is, by its own confession, negligible. For an adherent of liberalism to die for his religious views would be an inconsistency, as could early be pointed out. Martyrdom and the denial of the fundamentals of the Faith will not go together. It is clear therefore that the new religion that comes under a Christian cloak is not the religion of the fathers. Theirs was a faith that was worth their all, yes, their own lives. The study of their history is an antidote for liberalism.

Hellmannsberg, Post Oberdolling, Bavaria.

DO NOT COMPLAIN OF YOUR LOT

It is human nature to be dissatisfied and to complain of one individual lot. It is a characteristic of unsaved people in general to be restless, dissatisfied, and always seeking something new or different. If it rains, the sunshine is wanted; if the sun is shining, the rain is desired. If the wind blows, it is dusty; if it doesn't blow, it is hot. The world in its natural state is not content with conditions as they exist. How different should be the Christian! Whatever befalls him, he should be cheerful and should accept his lot with good grace.

What if the winds of adversity do blow? Does not our Father temper every wind for us? And does He not know of the storms that would oppose our way? Whatever comes into our lives is allowed by our Heavenly Father. He is overruling even though we may think He is far away. He knows our desires; He sees our needs, and is willing to help us, to life us above the trials of life when they become too hard for us.

Hebrews 12:6 says, "For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." We should be glad for the chastening, knowing that we are counted worthy to be called the children of God.

By complaining we spoil our influence for Christ, for murmuring is not lifting up Christ, but rather testifying to the world that we are not satisfied with the place in life that God has designed that we should fill. We are not satisfied with what He is allowing for our good. Are we dissatisfied with God? Ah, no; we can not be! Then why complain of our lot? Does He not guide our steps and direct our lives—we who trust in Him? Does He not allow to come into them only that which is for our good? Can we not rest content and learn to say, "His way is best for me"? Let us, then, look up and thank God for the trials; let us thank Him for every battle that must be fought, knowing that every hardship we conquer and every trial we pass through makes us that much stronger.

As the poet says, "Into each life some rain must fall; some days must be dark and dreary." But it is the dark days that cause us to appreciate the cloudless ones, and because of our troubles we have more of an appreciation for the blessings that God gives us. Trials are permitted to be met and overcome that through them the soul may grow in grace. Christ's life was not a life of ease but one of hardship. Are we not to follow in His steps?

"Let your conversation be without covetousness; and be content with such things as ye have; for He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). Precious promise, and a direct command of

God for us to stop complaining. Being content is a blessed attainment in the life of a Christian.—Exchange.

CHARLES HADDON SPURGEON

He Being Dead Yet Speaketh, and Up-to-Date

October, 1887.

"We have been likened by one of our opponents to the boy in the fable who cried, 'Wolf!' The parallel only fails in the all-important point that he cried, 'Wolf,' when there was none, and we are crying 'Wolf!' when packs of them are howling so loudly that it would be superfluous for us to shout at all if a wretched indifferentism had not brought a deep slumber upon those who ought to guard the flocks. The evidence is to our mind so overwhelming that we thought that our statements only gave voice to a matter of common notoriety. Either we are dreaming, or our brethren are; let the godly judge who it is that is asleep.

"We live in perilous times; we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith, a great overhauling of old teaching. The Bible is made to speak today in a language which to our fathers would be an unknown tongue. Gospel teachings, the proclamation of which made men fear to sin, and dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality, in which heaven and earth, God and man are to become a heap of sensational emotions."

January, 1888.

"Suppose a man should speak the truth in the name of the Lord, and no one should believe him; suppose that good as well as bad should judge him to be perverse and pragmatical; suppose he should be forsaken by by those who were once his adherents and friends; suppose that he should even die with the ill repute of being one who needlessly and in vain troubled Israel—what then? if in that which he had spoken he was true to his conscience, and to his God, what would he have lost by receiving no recognition from man? Lost! He would have been immeasurably the gainer, inasmuch as he would not have received his reward, but his crown would be laid up in heaven 'against that day.' At any rate, he would have glorified his Lord by having been able to say, 'Although ministers should not proclaim the Gospel, nor professors confess the faith; the constancy of the faithful shall fail, and even the most godly abide in cowardly silence; courage shall fail from the brave, and decision from the instructed; yet will I rejoice in the Lord and His eternal truth, yea, I will joy in the God of my salvation."—Eastern Methodist.

CONSCIENCE

By Edgar A. Guest

A conscience is a funny thing,
You don't know it's along,
Until the times you start to do
Something you know is wrong.
And then it hammers at your breast
With all its might and main;
And gives you not a minute's rest
Until you're right again.

For weeks and weeks you travel on,
And never know it's there.
It doesn't interfere with you,
So long as you are fair.
But when you start some shady trick
That later you'll be rueing,
Your conscience then is very quick
To ask you what you're doing.

You cannot fool your conscience much,
It's always onto you.
It knocks exactly all the time
The things you want to do.
It's just as still as it can be,
When you are doing right.
But when you stoop to trickery,
It's then it starts to fight.

—Detroit Free Press.

THE C. E. TOPIC

April 15.

How Can We Become Truly Educated?

Prov. 4:1-9

An educated person, says Webster, is one that is formed or developed by education. Education is the process of developing and cultivating, whether physically, mentally, or morally. Education includes instruction or the imparting and acquiring of knowledge, and training, in which the chief element is exercise or practice for the purpose of imparting and acquiring facility in any physical, or mental operation. It follows from these definitions that to be truly educated one needs not only a well informed mind but also well trained powers to efficiently apply the information or knowledge obtained. In the sphere of religion Jesus laid emphasis on knowing and doing—clear apprehension of truth and shaping one's life in accordance with the same.

Human life is sometimes described as being four-sided. According to this way of looking at it our educational aims should be directed toward the symmetrical development of a person physically, mentally, socially, and spiritually. To neglect any one of these would result in lopsidedness. The body is not only the house in which the soul resides but also the medium and instrument of its expression. Under the term soul we may include the other three of the four sides of human nature above named, viz., the mental, the spiritual, and the social faculties. The first of these I may understand to mean my own personality—my intellect, my affections, and my will; the second stands for my relation to God, the basis and index of my moral and spiritual life; and the third includes every phase of my relation to my fellowman, whether in the family, in society, in the community, or in the state.

Our educational institutions, from the common public school to the university, direct their efforts mainly along one or two of these lines. The education aimed at is that of the mind with the main emphasis on the intellectual side, the storing of the mind with knowledge, while the character building faculties, the sensibilities and the will, are given only incidental attention, as they are recognized to have a bearing on the life in the community and the state, in other words, on good citizenship. Until recent years it was very much the same with the physical part of a well-rounded education. Of religious instruction and training it is still true that it is given no place in the work of our general system of education. This part is left for the church and church schools to look after.

However, no one can be said to be truly educated in whose development the religious side is neglected. And it must not be thought of as an accomplishment to be added on to the rest, but rather as belonging at the foundation as well as at the top and throughout the whole fabric of a true education. In our Bible passage, wisdom is said to be the principal thing. A few chapters further on, in the 8th chapter, this wisdom is presented as a personification of an attribute of God, if not indeed the expression of God himself in Jesus Christ. This wisdom we are admonished to get, and the assurance is added that with it we will get understanding. In other words, the possession of the truth of God as it is in Christ is the Key to understanding, by which all else that we learn is brought into proper perspective. The fear of the Lord is the beginning of wisdom and it leads to a successful career and a glorious destiny. She (wisdom) shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee. V. 9.

The young people of today enjoy on an average much better school advantages and more years of the same than did their parents and other generations before them. This is cause for congratulation. No sensible person begrudges any young person the best of school opportunities. But let no one think because he or she is by untoward circumstances denied the opportunity for a university, or college, or even a high school course, that therefore it is not possible for him or her to become truly educated. Text books and Professors and the school atmosphere are helpful in their way, but are not the *sine qua non* for the acquiring of an education that will fit one for truly great things in the service of God and man. Such an education may be acquired in spite of deprivations and difficulties, and often the greater these are that must be overcome the more valuable are the results achieved. The school of hard knocks is open to all and is needful to make even a university education of much account.

It has been said, Beware of the man of one book. What is implied in this caution is that thoroughness gives power which superfiical smattering misses. If you can not take a wide range in your quest for knowledge, plow deep within your narrower range. If you can have but one book for your thorough study, let it be the Book of books; and as your circle widens let this be always at the center. Furthermore, let all the knowledge you acquire be translated into life—into the ideal life portrayed in its pages—the life of sublime faith in and love for God and of altruistic service for mankind.

THE S. S. LESSON

April 15

Joseph, the Preserver of His People

Gen. 37:22-24, 27-28; 50:19-20

Golden Text: God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. Gen. 45:7.

John in his Gospel records a prophecy concerning Jesus made unwittingly by one of His enemies. Caiaphas, the High Priest at the time, speaking to a council of chief priests and Pharisees, advised putting Jesus to death with the argument "that it is expedient for you that one man should die for the people, and that the whole nation perish not." Being a prophecy, as John avers, this advice was in accord with "the determinate counsel and foreknowledge of God" as affirmed by Peter in his sermon on the day of Pentecost. Unknowingly

and unwillingly, and therefore not to their credit but to their condemnation, the Jews fulfilled the purpose of God for the salvation of the world, including their own salvation if they would repent when they came to realize the divine meaning of what they in their "zeal without knowledge" were doing.

In like manner Joseph assures his brothers that God's hand was to be seen in the way it all was made to work for good, though they had meant their act for evil. They had despised and rejected Him whom God had appointed for their own and the nations' preservation. In this Joseph was a striking type of Christ, who "was despised and rejected of men", the stone which the builders rejected and yet was made the chief corner stone in God's building.

There are other points of analogy between the two. Joseph was the special object of his father's love as was, and is, Jesus the Christ His Father's well-beloved Son. This analogy holds even though we cannot think of Jacob's love having been exercised on the same high plane of purity and righteousness as is God's. Every human type of divine things naturally falls far short in this respect. For this reason such comparisons frequently contain the element of contrast as well as likeness, which we find expressed in the words "how much more". Think, for instance, how imperfect a conception of God's relation to us the name "father" conveys, or even the term mother. "Like as a father pitieth" (Ps. 103:13); "As one whom his mother comforteth" (Isa. 66:13); "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father, etc." (Luke 11:13).

The hatred shown toward Joseph by his brothers may be thought of as caused in part by the father's unwise showing of favoritism, and other paternal failings; but this was not the only nor the main cause. It is recorded that it was through Joseph that their evil doings were exposed, and we may think of this as lying at the root of their hatred. It was so also in the case of Jesus. The rulers of the Jews hated Him because He exposed and rebuked their evil practices in allowing His Father's house of prayer to be turned into " a den of thieves", and in many other ways.

In the case of Joseph it is said, "They hated him yet more for his dreams and for his words." His dreams were evidently from God and were intended to reveal God's plan for Joseph's exaltation in His service. Joseph did not exalt himself but in humble simplicity announced God's revelation and then bided His time, willing in this time of waiting to render obedient service and to go on an errand to his brethren, though he knew they hated him. How beautifully this foreshadows the mind of Christ (Phil. 2:5-8) who came to do the Father's will and as servant was obedient unto death.

The brethren's hate culminated in putting him out of their way, as they thought, and for them he was as good as dead. In intent and figure they had slain him. But God preserved him alive for the accomplishing of His purpose with him. The words of Jesus, speaking of His coming out of death alive, fit in here in Joseph's case, "Because I live ye shall live also". The life of Israel as a people and the individual lives of his brethren, were saved as a result of Joseph's preserved life.

In their proud hate the brethren said in effect, "We will not have this man to rule over us," and they thrust him out. When they saw him again it was as a ruler, to whom they were bound to do obedience, and in whom, after severe testing followed by a most tender and gracious revealing, they recognized their rejected brother, now owned as their Savior and King. Jesus said to the Jews in Jerusalem, "Ye shall not see me henceforth till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" And then shall they look upon Him whom they have pierced when God shall pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications! Zech. 12:10.

In the meantime Joseph was made a great blessing to the Gentiles. Not only Egypt but "all the countries" came to Joseph to buy corn. He became the dispenser of bread for all the nations. In this too he is an apt type of Jesus. Through the disobedience of the Jews the time of the Gentiles came in. During this time the bread from heaven in the Gospel of Jesus Christ is given to the starving nations of the world, not at the hands of Israel as God would fain have had it; but in spite of their disobedience. God is calling out of all the nations a company of elect ones as a bride for His Son, even as for Joseph there was found a bride whose offspring came to share in the promised blessings of God.

Naturally the story of such a life is full of beautiful practical lessons for us all. As he was a type of Christ so we may follow in the footsteps of Christ. The Spirit writes in Philippians, "Let this mind be in you which was also in Christ Jesus." In so many ways Joseph manifested the mind of Christ, and all along God blessed him and made him a blessing. So it will be with all consecrated lives yielded to His will.

RELIEF NOTES

(Conducted by Vernon Smucker)

Bro. C. E. Krehbiel who has been a member of our Unit in Russia for the past year returned to this country a few days ago, and after stopping for a day or two at Philadelphia and Scottdale in consultation with members of the Central Committee proceeded westward to his home in Kansas. Word has also been received from the Brethren Yoder and Schroeder, who are on their way to Russia to join the Unit, stating that they reached London safely and would soon proceed to Riga. By the time this reaches our readers they will no doubt already be in that country.

Cablegrams reaching this office recently conveyed the following information.

On February fifteenth, in the Ukraine district, our Relief Unit was feeding 10,106 children, 6,230 adults, and 133 inmates of closed institutions; a total of 16,469 persons.

On March first, in the Ukraine district, there were being fed, 9,893 children, 5,252 adults, and in institutions, 251.

In February there were fed in Neu Samara district, 521 children and 345 adults.

Ten tractors have been sent to the Crimea to do early plowing, before it will be possible to plow farther north in the other districts where our Unit is working. As the season advances the tractors will be taken farther north. Five of them began plowing in the Crimea on March 5.

An item of considerable interest to those who are concerned about getting relatives, friends, or farm help from Russia or Germany is the announcement from the Immigration department that the quota of immigrants from Russia has now been filled for the fiscal year which closes on June 30, and no more Russians, whether they come direct from Russia, or from Germany or any other country, will be admitted until July 1. This is considered final, and there is no known way in which it will be possible for any more refugees to come to this country before that date. When the quota from any country is filled it simply means that immigrants from that country must wait until the new year starts before they can enter.

The announcements in these columns a few weeks ago that food and clothing drafts for Russia are to be discontinued had reference solely to the arrangements which had been made by the American Relief Administration for helping individuals by that means, and in no way affects our direct work. Sewing circles can continue to make clothing, and together with any second-hand clothing that you may have, it will be shipped by the Central Committee direct to our Unit in Russia, just as heretofore. But if you have been buying food and clothing drafts from the A. R. A. for the benefit of individual friends or relatives, that service is no longer available.

MARRIAGE

Dalke-Schmidt—On March 18, 1923 in the First Mennonite Church at Aberdeen, Idaho, by Rev. M. J. Galle, Arthur E. Dalke and Selma A. Schmidt.

DEATHS

Whitaker—In Philadelphia, March 23, 1923, George Whitaker, (colored) died happy in the Lord, after having been confined to his room for more than two years. He was born May 10, 1834. He was aged accordingly, 88 years, 10 months and 14 days. He was a member of the Zoar African M. E. Church, and a class leader in that church for fifty-five years. For sixteen years he was the janitor of the First Mennonite Church of Philadelphia, where by his earnest Christian life and faithful service he endeared himself to the entire congregation. Funeral services were held on the 26th, when Rev. N. B. Grubb, conducted the services at the house and Rev. W. B. Perry, pastor of the Zoar church conducted the services at the church. Interment was made in Eden cemetery.

Swarr.—On March 17, 1923, in his home near Mechanics Grove, Pa., Hiram P. Swarr, aged 75 years and 20 days. He is survived by his wife Elizabeth, nee Wissler, three sons, Rev. John Swarr, Hiram and Jacob, one daughter, Elizabeth, wife of Rev. Samuel Amstutz; five grandchildren, three brothers and one sister. Soon after their marriage in 1871 they were together received into the fellowship of the church by the rite of baptism and confession of faith, and in the covenant then made with the Lord he continued faithful to the end. Funeral services were held on Wednesday the 21st, attended by a large number of relatives and friends, by all of whom he was held in high esteem for his gentle yet clear-cut Christian character. Rev. A. S. Shelly conducted the services and preached the sermon on the text Psalm 121:7 and 8. Rev. Bucher of the neighboring church of the Brethren led in prayer. Interment of the remains was made in the cemetery at Quarryville.

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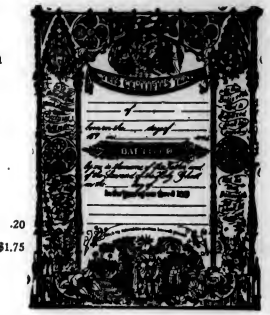

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MISSIONARY INTERESTS IN THE EARLY DAYS OF OUR CONFERENCE

When John Oberholtzer and the little handful of his supporters organized themselves into a conference in Pennsylvania in 1847 the matter of Missions was one of the visions they had to make come true. At first they were so greatly taken up with matters that usually beset a body going through a formative period that little or nothing was done but soon Home Missions were thrusting themselves upon them in a way that needed their consideration. In Medina County, Ohio, there was a settlement of Pennsylvania people who had moved in from the section where our churches were located. It was in response to their needs that Rev. Ephraim Hunsberger of the Hereford church was led to move to Ohio. The following entry in the minute book of the Eastern District Conference indicates the extent of the interest shown in that body:

From the Minutes of the Eastern Mennonite Conference, 10th Session held in Upper Milford, Oct. 7, 1852.

The Council being informed of Bro. Ephraim Hunsberger's purpose to move to the state of Ohio, the following resolution was adopted:

1. That upon his request, Bro. Hunsberger be given an honorable and brotherly release with the best wishes of the Council and

2. That he, in order to realize the fullest blessing in the work to which God has led him to be examined and consecrated to the office of bishop.

In conformity to this measure Bro. Hunsberger was examined concerning the doctrine, ordinances and his standing in the Mennonite church and it was directed by the Council that he be ordained to the office of bishop before his removal.

A little more than three months later an article appeared in **"Der Religiöse Botschafter"** the paper established and edited by Oberholtzer, which was the first successful Mennonite periodical in this country. The article was in the shape of a letter from Hunsberger and was no doubt read with greatest interest by the people of the Conference among whom the **"Botschafter"** circulated as well as by the Schwenkfelder people who also were liberal supporters of the paper and among Hunsberger had many intimate friends.

Medina County, Ohio,
Jan. 15, 1853.

Dearly Beloved Brother in Christ:—First of all, and from the bottom of my heart, I wish you and yours a blessed and Happy New Year and may grace from God our beloved Heavenly Father, the comfort of His Son and the guidance of the Holy Spirit be yours.

I furthermore want to tell you that it has pleased God to bring us on our long journey happy and well and bestow upon us the blessings of health to this hour so that we are able to say with Samuel: "Hitherto hath the Lord helped us." For all this we thank Him and wish and hope that this letter will find you in the same state.

We are now separaten far from one another and no doubt you would like to hear how it is going with us and how we find things. I have bought a farm of 75 acres and everything goes well, but, dear Brother, you can hardly imagine how often and how much I think of you. At present the responsibility of the ministry rests upon me alone and when I conduct service none of you are with me to help me, but God is my refuge. An ancient poet, under similar circumstances, once wrote: "Allein, und doch nicht ganz allein,
Bin ich in meiner Einsamkeit;
Denn wenn ich ganz verlassen scheine,
Vertreibt mir Jesus selbst die Zeit;
Ich bin bey Ihm und Er bey mir;
So kommt mir gar nichts einsam fur."

My heart is full—I must pause a little as I write. Nothing brings to my heart greater joy than the thought of our splendid services. We hold meetings every two weeks in a school house which is always filled with dear worshippers. They are coming in increased numbers from every direction. These dear people seem to be well satisfied. There is splendid prospect that with God's help, we shall soon have a good sized congregation here. This continually assures me that the work can be nothing else but of God. However, enemies to oppose us are not lacking here, but, in spite of them all, when God is with us who can be against us? Even though they are untruthful I commend them to God.

Oh, dear Brother, how happy we would be if you could visit us occasionally. I regret nothing more than that we have, through God's leading, to be so far separated from one another in the sweet fellowship we once enjoyed, nevertheless, we can be with one another in the Spirit and therefore unite our joys with dear brethren and sisters previously unknown to us.

The most important matter about which I wish to write concerns the building of a meeting-house. Its necessity is apparent in a number of circumstances. First, because the school-house is too small, the people cannot all get inside, either in good weather or in bad weather. On this account the neighbors lately came together to consider the matter of building a new house and unanimously agreed, the Lord willing, to begin work next spring. The dimensions of the house will be 32 by 40 feet. This appears to be rather large, but if we were to build smaller the building would again soon be found not large enough. Secondly, according to all indications and by the continued help of God, we hope to establish a good-sized congregation and so our duty appears to be to work hand in hand for the building of a house of God. Already a number have expressed their willingness to become members of the church and we think it would be to the best interest of the church if we had our own meeting-house.

We have this request to bring before you. Are you willing to extend a generous hand for our help? At present we are not strong and the cost of erecting a decent building is great, but with simple trust, we hope in our limited circumstances, that you in love will be glad to come to our assistance as brethren and sisters and, if you do not think our undertaking unworthy, we place ourselves in the way of asking for a contribution. However, we do not care to be a burden to any one, let every one act according to his own judgment. The whole neighborhood is ready to do its part, according to its ability, and because of this we surely hope, with God's help, to carry out our undertaking.

While considering the matter with the brethren the request was made that our purpose be laid before you brethren, Oberholtzer and Clemmer. Should it meet with your approval have it announced in your congregations. Our Bro. Nice is writing to the brethren Gottshall and Johnson in Skippack to have the matter considered as circumstances will allow in their congregations.

Do us the favor of telling by letter us as soon as possible what you think of this undertaking.

I close with sincere greetings to you all, and with the wish that God might lead us by His will and direction to a blessed end in Christ Jesus.

E. Hunsberger

The next letter portrays Hunsberger to have been a subscriber whom any editor would rise up and call blessed. Not only had he a kindly word of commendation for the paper, but he shows himself to have been its champion ready to defend it against opposition and in a practical way he proves his sincere friendship by making himself an agent—the kind of an agent who not only secured prepaid subscriptions but made himself responsible for the payment of a subscription that was not paid in advance. In passing let it be remarked that if The Mennonite had representatives of that kind in our churches now we would feel that it had reached the Golden Age of its existence.

Being engaged in Home Missions it is no wonder that his vision led him to see the possibilities of a greater work in world outside his little sphere and so in this

same letter we note the first reference in our records to the importance of engaging in Mission work.

Wadsworth, Ohio,
April 14, 1853.

I take my pen in hand to write a few lines to you. How wisely has God the Lord provided for all things so that by His leading we are separated far from one another, and yet have the privilege of communicating through the written word.

My chief reason for writing just now concerns the **"Botschafter"**. It finds us in Ohio every two weeks and I pass it from one house to the other. Some who have been suspicious of it have finally examined it and found it to contain nothing but the pure truth and so came to love it. I, therefore, send you their names as subscribers. (Here follows a list of fifteen names.) Be kind enough to send me an extra copy with each issue as I want to give it to a poor family. I shall see that it is paid for this summer.

Things still go well with us. The attendance at our service continues to increase. I am kept busy preaching nearly every Sunday. In a few weeks we shall start a Sunday school which I believe will bring many children together. The neighbors here are busy preparing to build a House of God.

Last Sunday night, between 10 and 11 o'clock fire broke out in a stable in the village of Wadsworth near here, destroying four good horses, harness, a market wagon, $1,000 worth of goods besides a quantity of hay and grain. The origin of the fire remains a mystery.

Another matter is on my mind that I want to bring to your attention. I mean that in the matter of spreading the Gospel, we Mennonites are far behind other brethren. I take Christian papers that continually tell how many there are that are brought to Christ through the Missionaries and I am of the opinion that it is our plain duty to have a part in the work since the Master says: "Go into all the world and preach the Gospel unto all creatures." My thought is this: We should bring the matter to the notice of our churches at least once a year and lay it upon the hearts of the people to bring an offering for the support of such who might volunteer to carry the Gospel to the heathens. I would be greatly pleased to learn that this matter has been brought to the attention of your next gathering. However, dear Brother, it was my aim to bring the question to notice. Should you be of the same opinion and have the Counsel express itself in a resolution, I shall be glad to present it here.

Praise God, we are all well and trust this will find you the same and in good spirit.

A greeting to all from your friend and brother. **E. H.**

Editorial in **"Der Religiöse Botschafter", Sept. 19, 1853.**

"According to letters received from Ohio this day by the brethren William Schelly and Christian Clemmer the building of a House to the praise of the Lord in Medina Co., Ohio, which represents the serious undertaking of Bro. Ephraim Hunsberger, a handful of our brethren and a number of interested neighbors in sympathy with the work, is about completed and will be dedicated to the service of the Triune God on Saturday and Sunday, of October 8 and 9.

"That which will make the occasion all the more impressive is that at the same time a minister and a deacon will be called to serve in the newly organized congregation. And, to add to the impressiveness, a considerable number will at the same time be added to the church visible by the rite of baptism.—Brother Christian Clemmer, of Herford, Berks Co., Bro. Wm. Schelly, of Milford, Bucks Co., and others, will, the Lord willing, make the trip to Ohio to assist Bro. Hunsberger in this great and wonderful work.

Not quite a year after Hunsberger had said farewell to his friends in dear old Pennsylvania and started on his five hundred-mile trip to his new home, two of his former associates left to assist him in the dedication of the newly erected meeting-house, the ordination of another minister and a deacon and the baptism of a number of candidates for church membership. Christian Clemmer was his co-laborer in the ministry in the Herford congregation and William Shelly was one of Oberholtzer's assistants. Thereafter the Wadsworth church was destined to have a conspicuous part in the work of General Conference whose sessions were frequently held in this building and a number of years later Wadsworth was chosen as the location best fitted for the school established by the Conference. The beautiful personality of Father Hunsberger had no small part in the development of the characters of the young men who passed through the halls of this institution, several of whom became missionaries.

After this the attention of the Eastern Conference was taken up with difficulties that had their origin in personal differences rather than in fundamental principles and eventually led to several schisms that seriously threatens to break up the conference altogether and so its records are silent concerning missionary interests. A divided church will seldom do much more than concern itself about the petty things that prevent the united efforts of Christian people to win the world for Christ. The first notice of real interest worthy of being brought to the attention of the people came in the shape of an editorial in the **"Botschafter"**, Jan. 22, 1855.

In Waterloo, Ontario, there was a settlement of Mennonites that dated back to about the time of the War of 1812. During the middle of last century there still remained a strong tie of blood relationship between the Canadian settlers and their old neighbors and relatives in Pennsylvania. It was quite natural that the influences that led to a division in Pennsylvania should be felt in this colony. The **"Botschafter"** made frequent reference to the congregation that used the Bowman School and Meeting House as their place of worship. For a time this congregation stood in relationship with the Pennsylvania Conference and visits were frequently exchanged. Among the interesting articles from the hand of Oberholtzer are quaint accounts of his visits to the Canadian brethren. Among the items referring to the Canadian brethren is one that at least shows missionary vision even though little or nothing appears to have been done to make the vision come true. The item speaks of one who offered himself for the missionary service. It goes on to say:

"Waterloo Congregation, C. W. According to a letter received by us, this congregation, on December 17, called two brethren to the ministry, namely, Abraham Detweiler and Abraham Sherick. The latter, an unmarried man feels himself called to become a missionary. May the Lord mightily direct these brethren through the Word and the Spirit. . . . The call of Bro. Sherick is of special and of the highest importance and calls for special gratitude to God on our part, having called him and led him to be willing to respond to the call. So far as we know, this is the first one in our church who had offered himself to become a missionary."—**"Botschafter,"** January 22, 1855.

Neither Hunsberger's suggestion nor the volunteering of Sherick seems to have made enough of an impression upon the Conference to be worthy of record for we find nothing until October 7 and 8, 1858, when Conference met in the Meeting-House of the Schwenksville congregation. Here for the first time the minutes give missions a place in the following resolution:

"The matter of missions having been brought up and discussed and since the Mennonites of Europe have for a long while been engaged in missionary enterprises it was resolved that Bro. J. H. Oberholtzer (Chairman) write a memorial addressed to our European brethren in the name of our church with the view of securing accurate information regarding their principles and arrangements in mission work, that is, how they carry it on, and that Samuel Clemer (Secretary) keep a copy of the same so that later it might be possible to take up the matter for consideration in an orderly manner." The reply to this communication arrived some time later and will be made the subject of a future article in the Mennonite.

It was in the Eastern Conference that the first Mennonite missionary society in this country was organized but not until ten years after the above action of Conference. There lies before the writer a document bearing the title: "Organization and Regeln der Pennsylvanischen Mennoniten Gesellschaft" (Organization and Rules of the Pennsylvania Mennonite Missionary Association). The length and details involved in this paper show at least that those responsible for drawing it up had given considerable attention and thought to missionary matters. Nearly all of the ministers were members. Rev. Levi O. Schimmel was the president, Henry Weiss, secretary, Rev. A. B. Shelly corresponding secretary and Aaron Moyer, treasurer. A glance at the list of members reveals names of fathers and mothers long since passed away. The date of the organization was May 31, 1866.

This organization received the sanction of the Conference to the extent that at its session in October, 1867, a resolution was passed that all the mission money in the hands of the treasurer of the conference be placed into the treasury of this association. This would indicate that there had been previous collections made. It was, futhermore, directed that all moneys collected in the churches of the Conference for missions go into the treasury of this Association. At that time, as at present, one of the difficulties in the way of effective mission work seems to have been the willing-

(Continued on page 14)

MISSIONARY REPORTS

From Our Stations in Arizona

HISTORICAL NOTES OF THE FIRST DECADE OF THE MENNONITE MISSION WORK AMONG THE HOPI OF ARIZONA, 1893-1902

The actual beginning of our Mission work among the Hopi Indians in Arizona dates back to the fall of 1892 but the beginning of its preparation commercial several years before that. Some time before 1892 Bro. P. Stauffer, who had been one of our mission workers among the Arapahoes in the then Indian territory, had accepted a position in the government service among the Hopi of Ariz.—Bro. Stauffer measured the needs of the Red Man—as we all did—not only from the standpoint of civilization, but also from that of Christianization. He realized that those benighted people needed more than the white man's clothes, houses and education, that they needed the Gospel of Jesus Christ. So he tried for some time to interest the Foreign Mission Board of the General Mennonite Conference in the Hopi Indians and to get them to establish a mission work among them. The first was soon accomplished but to do the latter was more difficult on account of the lack of funds and workers. But it soon became apparent that He, who had said: "Go ye into all the world" was behind this movement and had begun to pave the way towards its realization.

In 1891 the Mission Board had given to the writer of this sketch a six-months leave of absence after he had labored ten years as a missionary among the Arapahoe in the Indian Territory.—This leave carried with it the permission to visit his old home in Russia, the Holy Land, etc. During his absence the Lord wrote further chapters in the introduction of the Mission work among the Hopi.—Owing to the opening of the Cheyenne and Arapahoe reservation to settlement, certain changes in the mission work in various ways first seemed advisable and later became necessary. That made it possible to spare some of the older workers in Okla. This caused the Mission Board to consider the call from Arizona more seriously, and finally decided to take up the work if the churches would furnish the necessary funds, and as to the first workers the Board sent an inquiry to the writer, who was still in Europe, whether I would be willing to take up the new work upon my return. It is needless to say that I replied in the affirmative. On my return trip after having visited my old home (in Russia), Palestine and other countries and had had the privilege to preach the Gospel in many Mennonite churches in Southern Russia also going in Switzerland. I stopped off at Dalton, Ohio. Here it was my privilege to receive from the Lord's hands in the person of Miss Martha Moser, a former mission worker in Darlington, a second help-mate for the one He had seen fit to take from my side in Darlington. Miss Moser knew from several years' practical experience in mission work what it meant to to be a missionary.—On August 18th we were married, and a few days later we proceeded to Alexanderwhol, Kansas, where I had left my daughter Frieda with relatives while I was abroad.

The Mission Board had in the meantime decided that its president, Brother C. Krehbiel and myself, should go to Arizona and investigate the new field and to size up and report on the whole situation. This we did. Upon our return Brother Krehbiel laid the matter before the Board and through our papers before the churches the latter were asked to prayerfully consider the matter and to pledge the necessary funds if they wished the Board to take up this new work. The response was very encouraging.—While these preliminary arrangements were made during the winter and the following spring we stayed with my parents in Alexanderwohl and it was my privilege, during this time, to preach the Gospel and to lay the mission cause on the hearts of the people at many places, also to lecture on my travels abroad.

In the spring of 1893 the funds for the new undertaking had so far been pledged that at a meeting of the Mission Board in the home of Brother H. Richert in Alexanderwohl definite plans for the work could be made and we were instructed to move to Ariz., erect a mission house, large enough for the mission family and for meetings for the present and to take up the work. On July 10th we left, stopped off at Albuquerque, where we purchased some tools, a stove, utensils and other equipments and then proceeded to Gallup where we met Lt. Plummer, the agent for the Navaho and Hopi, with whom we arranged certain matters regarding our work. On July 14 we arrived at Holbrook, then the railroad station for the Hopi reservation, where we had to remain several days to attend to various matters in connection with our proposed work. A Mormon then took us and our freight with a double freight train to Keam's Canyon where the Government School and Sub. Agency for the Hopi was located. We had been traveling a whole day and the whole night, the trains having been changed in the evening. In the morning the road was quite sandy so that we had to walk part of the time.

Map of our Mission Field in Arizona.

At about 10 A. M. we arrived at Keam's Canyon, and the very cordial reception we received from our old Darlington friends, Mr. and Mrs. Collins, the Supt., made up for the hardships of the trip.—At their invitation we stayed here about two weeks, during which I spent much of the time among the Hopi villages, at the three mesas. We finally decided definitely to locate at Oraibi, about 35 miles west of Keam's Canyon, where we moved on the 3rd and 4th of August. There we were kindly received by the government day school teacher and his family and many of the Hopi. The next few days we established ourself in a Hopi house that we had rented.—I got out my carpenter tools and my knowledge of carpenter work (for which I shall always be deeply indebted to my saintly father), and some shelves, a crude table, bench etc., were the result. My splendid practical wife soon had the stove in commission and in a few days the machinery of our simple, very simple, home life and household was in motion.—The diary of my wife—who finally was to find her last resting place in that desolate country—frequently says: "We had many visitors" or "our house swarmed with Indians" or "there were many Indians here".—But that was what we were there for. From our trip of investigation the previous fall I had brought with me a small note book filled with words and sentences in the Hopi language that Brother Stauffer had given me and which I had memorized in Kan. And how very handy that little knowledge of Hopi came to us now! And between my tools and wood chips lay another note book with a pencil and while I was using saw and hatchet I also used my tongue and pencil and it seemed to give our new friends no little delight thus to act as our teachers. We soon felt at home although we were 35 miles from the P. O. and nearest store, (Keam's Canyon), 125 miles from our railroad station, 75 miles from the nearest

telegraph office, drug store, hardware store, etc. This was at Winslow to which place we opened up communication several years later.

We soon found that the people in Oraibi, among whom we went to labor were divided into two factions, the liberals or friendly under Chief Lolulomai and the conservative or hostile, under Chief Lomahungwa. The first took kindly to the efforts of the government to civilize them, to the schools, mission worker. Lolulomai had been in Washington and was ever ready to support any reasonable efforts of the white men. The other party was opposed to all of this and serious trouble had barely been averted several times and arrests had been made of some of the leading men when the government had tried to force them to send their children to school.—This deep-rooted divergence between these two factions had led to much bitterness and to many quarrels among themselves in their daily life, their close relationship, their religious societies and religious ceremonies, and made the position of the missionary a difficult one in many ways.—We also found, that in a general way this tribe differed very much from the Cheyenne and Arapaho. The Hopi lived in houses and villages, the latter in tents and camps. The Hopi supported themselves, the C. & A. were partly supported by the government. Moreover the religious conditions were very different. The religious systems among the Cheyennes and Arapahoes, though yet very strong, were more or less disintegrated, much of their religious paraphernalia had been destroyed and lost in their migrations and wars. Among the Hopi the various religious organizations and systems were more intact yet. The same ceremonies, they held hundreds of years ago were essentially the same yet, the same altars, idols, symbols etc., that they put up then, they unwrapped and erected now yet; the same songs they had chanted then, they sang now, though some **partly,** others **entirely,** in an obsolete language.—These are a few indications of the situation that met us, of course, some of these details we discovered by and by.—And to some extent these conditions still exist among the Hopi although material changes have taken place. The greatest difference that we found, however, was that Christianity had gained a much deeper foothold among our Okla. Indians than here. There we had many school children under Christian influence, about twenty had been baptized in our mission,* others were saved though not baptized, while here mission efforts were in their infancy.—There a number of our mission workers were at work on several stations, here the first had just arrived. But the Great Lord of all mission work had come with us with all His precious promises and that fact counterbalanced all the difficulties that confronted us.

The task that lay before us was twofold, at least for the beginning: 1, The **erection of a Mission station;** 2, **The Mission work,** i. e. to win, by God's help, some of these benighted people for His kingdom through the redemption by Jesus Christ. To avoid confusion I shall describe briefly

I. The Building of the Mission Station

As soon as we had somewhat arranged our simple household we commenced to plan the new Mission home. First of all we had to have a location. And right there we were confronted by a peculiar difficulty. A government allotting agent and a surveyor were on the reservation, surveying the land to allot it to the Hopi in severalty. But the only land that anything could be raised on was in the valleys and along the "washes". And as there was only a limited quantity of this tillable land the allotments had to be in 10 and 20-acre lots.—And to make matters worse, all this land had long ago been carefully divided and allotted to the many different clans according to ancient Hopi customs and clan relationships. All this would be demoralized and broken up by these new plans of "Washington" to which the people of all clans, villages and of both factions, mentioned above, were desperately opposed. —And now came a white man, a stranger to all of them and also asked for a piece of land for a home. And not only that, but if we wanted to have our own well we had to have our allotment near the wash where it probably would interfere with some clan's land. And the white agent, whom they disliked so much, would have to survey it and allot it to us. And it took much counselling with the chiefs, and heads of clans; also the assistance of the chiefs, Brother Staufer, the Supt., the Agent and some correspondence with the Indian Dept. in Washington before we finally secured a 20-acre tract west and one east of the Wash. The first, on which the mission station now is located, was less sandy and less exposed to the sweeping sandstorms of the wash. The other was more sandy, but gave the hope that we could raise something on it as the Indians did on land just like it. And above all, the splendid government well being close to this east tract we had good reasons to believe, that we could get good drinking water there. Wells were, and are to this day, very scarce around Oraibi and in order to find out the locations where we probably could get a good well, Brother Staufer and I planned to make tests at various places before we decided on a location. With this we commenced about 10 days after we had moved to Oraibi. An old well borer, which drilled a hole about two feet in diameter, was placed at my disposal and the first place we tried was near if not on the very spot where we about six months later selected our 20 acres west of the wash. But the borer, a large heavy clumsy concern, broke down several times and proved entirely unfit for hard ground like that. So finally, after much counselling with Mr. Staufer and others we decided to build on the east 20, a piece in the wash. First of all we tried to get a well. We dug down about 28 feet, found good water, put in a new pump but did not get any water. Upon investigation we found that we had struck water in a clay adobe that closed up the holes in the pump point air-tight and would not let the water through. We lowered a bottomless perforated barrel and packed stones around the pump point, this helped it some but we were compelled later on to dig two other wells near the house which furnished us with the necessary water after we had driven in three points. In two wells I very nearly lost my life through the carelessness of my Indian helpers in lowering rocks into the one, lumber into the other. In the second case Bro. Staufer too might have lost his life.

In the meantime we also had been hauling rock, some Indians made some adobes. The lumber and hardware had to be freighted from Flagstaff, 100 miles away, partly through a desert country at the freight rate of $1.25 **per 100 pounds.** As I had been allowed only $650 for the mission house and barn it may easily be figured out that I had not much money to spend for labor. Except some occasional help by some government employees at the wells and the house and some Indian labor I had to do all the mason, carpenter and other work myself assisted by a young Hopi named Tabo and my faithful wife. Fortunately the Indians worked for cheap wages. We worked in good weather and in sand storms (when even the Indians stayed at home). Dr. Warnek speaks in one of his works about the "Building distress of the missionaries". We found out what that means.—Our lumber freighters too: I read in my wife's diary of those days under Apr. 26, 1894: "Mr. Stowell and Mr. Gardner at last came with the lumber. As the roads had been covered with sand they had several times lost their way. Were nine days on the road from Flagstaff and had to leave two loads behind although they had hitched up 20 horses and only brought two loads.

At last on July 10, just one year after we had left Kansas we could move into our own home. To be sure, this was not finished yet by a long way and my dear wife and I with some Indian help, have practically worked about a year yet, finishing the house, building a small barn, etc., for which the Board afterwards appropriated a small sum yet, I think $50.* Of course, we did not neglect during this time our main mission work—the language, meetings, visiting the sick, etc.

On September 26, 1896 during the night the "wash" broke through its banks in the bend near the station. There had been a heavy rain. In a comparatively short time the wash had formed a wide new bed, and for a while it looked as if our station would be destroyed. That was a dark, dreary night; but the dear Lord answered our prayers, the water fell, but the barn that had been built of palisades we thought best to tear down and rebuild at another location. In this work my brother Peter, who was visiting us rendered us valuable assistance. But our first well, which already had proven to be very valuable for us and the Indians, was destroyed by the flood, also the splendid government well.

We have, in the course of years, made many efforts to raise something, my wife vegetables, myself feed for our cow and two small mules, but almost entirely without success. We did not have the time to go to so much

*Some of these in Halstead, Brother H. P. Krehbiel's "History of the General Conference" with its valuable information on our Mission Work and Rev. G. Harder's "Review" only mention one baptism during this period.

*The sentence in "A Review of the Rise and Progress of the Mission Activities", page 21, column 1, by Rev. G. Harder: "For some time Brother and Sister Voth lived in a Hopi house, while Bro. Voth **had the buildings erected"** is misleading and is probably based on a lack of knowledge of the facts.

trouble about these matters as the Indians did; to build windbreaks and to scratch away the accumulated sand (from every plant); to replant and to try to save the plants. We had too much work of more importance to attend to. We purchased some of our feed from the Indians, some from Mormons, some from the traders. The baled alfalfa cost us $39—$42 a ton, grain from 2—3 cents a pound.

2. The Mission Work

If I am keeping the description of putting up the mission home and of the mission work proper separate, I hope no one will infer, that up to the time when we moved into our new home, or completed the same, no actual mission work had been done. I have already stated that even while we were installing our things in our temporary home in an Indian house I applied myself to the study of the language. And during the fall and winter of 1893 very many visits were made in the village and in the homes of the people and many people visited us. All this afforded us much opportunity to tell the people in such simple words as were at our command the story of the Gospel, the glad tidings of Jesus and His love. Almost invariably we found the people deeply interested. Whenever I could get a hold of one of the older school children I held smaller or larger meetings which had to be done either in the streets or in the kivas (underground rooms) in the village or as far as we had room, in our Indian house. In March 1894 we organized, with the family of the government day school teacher, a Sunday school in the day school which gave us the opportunity to somewhat acquaint the smaller children with the simple Gospel stories—some songs, etc.

Although I had just made that trip to Europe, and arrived in splendid health on the reservation, I was more or less a sick man during the fall and winter of 1893 probably owing to the high altitude and the change in the climate in general. Later I found out more from my wife's diary, how sick I really had been, how high the fever, how great sometimes her apprehension about my recovery had been.—Fortunately the Lord gave me my health back when spring came with the many vexations and much hard work already mentioned.

Also during the entire "building period" we carried on our studies and our work and much as we could. In the second year already I was frequently requested by representatives of the government, at their councils with the Indians, to assist their interpreters to get the right meaning of what they were to interpret and from the third year, for a number of years, I had to do most of the interpreter's work. How imperfect it must have been, I found out the longer the more as I got better acquainted with the spirit and the intricacies of the language.

I have already stated that we began the study of the Hopi language in Kan., from a small vocabulary that I had made, with Brother Staufer's help, on Bro. Krehbiel's and my trip, and also, that I took up this task even when we were unpacking our goods, the sentence, "Pam hin matschiwa", (how is that named?) because my first key to unlock the secrets of the language that we knew we had to learn before we could fulfill our mission. If good intrepreters had been at my disposal the task would have been easier. But the children, who could have assisted us were almost all in school 35 miles away, and nearly all had but an imperfect knowledge of English. Of course, I made use of them when opportunities offered themselves.—No writing existed in Hopi except a few phrases and words in some ethnological writings that I found somewhat later. So I was mostly thrown on my own resources. One I have already mentioned: the picking up, jotting down and memorizing of words and sentences obtained direct from the people. One other was, to make desperate efforts to use what we know, to **talk** with the people correctly, or incorrectly.

But while we could make ourselves fairly well understood in **everyday life** I knew that much that we would need in our **religious work** was hidden in the songs, prayers, speeches and symbolism of their secret religious performances. And in order to get it genuine I would have to get it **where it was**—in the religious ceremonies, in their underground chambers (kivas). What little I could "pump out" of the priests was, as I soon found, misleading, distorted, unreliable. The priests were not very anxious to furnish me anything that I wanted to use to undermine their religion, to supplant it by an entirely different religion. But they allowed me to attend their ceremonies; study their altars, idols and other religious paraphernalia, write down what I could get of their songs, prayers, etc. To be sure, in the beginning I could only get into some of these performances; but as the people got better acquainted with us, found out, that we were willing to take care of their sick, could extract aching teeth better and quicker than their "doctors", that their children, their poor could get pieces of clothing as gifts and many favors, and especially that I did not mock and sneer at their religion and kick their sacred objects with my feet as one of the early missionaries (of another denomination, is said to have done), they more and more opened their kivas (when ceremonies took place) and their knowledge and their hearts to us.—Then we learned of their myths and traditions concerning their origin, the creation, of their conceptions of the hereafter, of their many, very many, deities and their purposes, and of their manifold relations to these deities, their duties towards them, their fears of them. In short, here we learned to understand the people among whom we were placed and their **soul-life.** What a pantheon, what a religious system, what a rich language, what traditions, what organization! And yet, how utterly little to satisfy the longings of the soul, to give peace to the heart for this life and a hope for eternity. Stacks of straw and chaff with here and there a grain of truth as is the case in all religious systems, but "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Isa. 28: 20. How often have I thought of the Saviour's words, when He stood in the temple surrounded by the pomp and splendor, the ritualism and superficial formalism of the Jewish worship and saw how the spiritual needs of his people remained unsatisfied. "If any man thirst let him come unto Me and drink," John 7:37. Here I had splendid opportunities to have heart to heart talks with the priests and if space and time permitted I could tell of the gradual development of a new knowledge, of the doubts in that empty religion and how the light from Jesus Christ that slowly illuminated the benighted souls of some of the priests that passed into eternity with doubts in the old and outstretched hands to the new religion seeking souls. Others finally accepted Jesus Christ as their Saviour.—I tried as much as I could to imitate the method of Paul in Athens: "For as I passed by and beheld your devotions, I found an altar with this inscription, **To the unknown God.** Whom therefore ye ignorantly worship, him declare I unto you."

As I passed through and around their villages, their kivas I found altars and shrines, myths and traditions, indicating an unknown God. And Him and His Son, our Savior Jesus Christ, I tried to preach unto them in our home, on the streets, in their kivas and houses and in our chapel when, after years of waiting we finally got one.

But during all this work, these experiences and studies, how often did I wish, that I could see those words and sentences that I learned in a primer, grammar, dictionary or could see those conceptions, traditions, religious ideas illustrated. But almost absolutely nothing of that kind existed and that of little linguistic value. How often have I envied missionaries that can consult their books to see whether they had, what they had learned, right.—I had soon discovered that many of the decorations on the pottery, altars, slabs, kilts, masks, dolls, etc., were symbols of religious ideas, deities, forces of nature and the like. So I began to study them and found them a valuable source of information in various ways. To be sure, **text-books, a good dictionary or reliable teachers would have been more convenient and valuable. But I did not have them.** So I began to collect these things as my limited means permitted. This collection became in a **certain sense my library.** As others would study their books I would discuss with the Hopi, often with the priests these symbols and hieroglyphics. The gain was manyfold: The practice in the use of the language, the obtaining of new words, phrases and ideas as one symbol would lead us into the botanical kingdom, another into the mineral, one into various phases of everyday life, another into the conceptions of the existence after death or into the very many phases of the Hopi religion and last but not least these studies, which by no means always took place "under four eyes" but often in the presence of smaller or larger audiences, afforded me many opportunities to compare their vague ideas with the positive clear revelations in the Word of God, to supply from the plan of salvation the answers to their question marks, to show them the remedy against their ills and greatest of all evils—sin, to tell them of the God of love which their pantheon with its hundreds of deities does not have, and of His Son Jesus Christ who died for their sins to save them and give them eternal life.

It is well known that practically all that we know, for instance, about ancient Egypt has been obtained in a similiar manner from the hieroglyphics, symbols, pictures and found on the papyri, pottery, temples and other objects of that strange country.

These were some of the resources and methods that we had to employ to prepare us for the human side of accomplishing the mission, assigned to us; the spiritual preparation and equipment, that we certainly needed day after day we had to get in the schools of our Master through which He sent us, in our prayer closets when we could commune with Him at the Throne of Grace where He gave us daily what we needed: grace, strength, humility, faith and love.

Lest someone should, from this compact description, receive the idea that I spent most of my time in ceremonies or in ethnological studies and linguistic and religious researches in my library: I wish to say that such was not the case at all. In Oraibi there were only seven or eight religious organizations. Most of these had their secret ceremonies only every other year, some once, some twice that year. So the interval was practically two years.—And then often I could not be present even then on account of other duties. Furthermore, I did not get the permission to attend all of them right at the beginning.—It took several years before I had gained the confidence of the conservatives sufficiently to be permitted to their ceremonies. Of course, during the nine days that these religious performances were in progress I often had to spend many a night hour in the kivas as most of the important and to them sacred ceremonies take place at night. As to the very complicated katcina cult, with its varied symbolism and significance this also only takes place mostly—say from December and during spring with many intervals. And as to my "library" referred to it often took days, even weeks that I got any new specimens and many a one was simply put away for comparison or corroberation studies as the occasions required.

Had I not had these resources it would have been simply impossible with the means and interpreters at my disposal at that time to master the langauge sufficiently in three years to do my mission work without an interpreter as a rule and to act as interpreter on many occasions myself.—With a grammar and dictionary and teachers that is not an unusual thing at all, but those I did not have.

Our work was essentially a pioneer work, and my dear wife and myself were practically alone to do it.—Many times villages on the other mesas were visited, very many visits to families were made. Many sick people were looked after and treated. One time I treated 80 cases of measles. A very good general knowledge of the Hopi religion, manners and customs was obtained, and later published at great cost by the Field Museum of Chicago in eleven smaller or larger volumes, some profusely illustrated of which I was glad to furnish free of charge to those missionaries who wished to have them as long as my extra copies lasted. Of the language I had discovered and could give my successors many fundamental laws and rules that govern it and along which they might pursue further researches and studies. I have often regretted, that I could not have put more of my language studies in writing or even in print than I had done. But in the first place during the last years we had reasons to hope that we would receive help and it was my plan to do the compiling, sifting, systematizing in company with the new, so much hoped for, workers, as I had the privilege to do in company with Brother J. B. Epp for one year. And so I thought best to devote my time as much as possible to follow up the many clews that I had found in my various studies described in the preceding pages, I thought it best to check up, verify and sift my studies before I spent much time in writing down and perhaps preparing for print what afterwards might have proved to be full of errors. Secondly, it was the untimely death of my beloved wife that upset and changed many of my programs and plans.

On May 3, 1901 a little daughter was born to us and on May 6 the Lord, who always knows best, took my devoted wife, who had so bravely stood by me in all our trials, labors, adversities, to Himself. She was greatly along so well and was happy and cheerful until she was suddenly seized by an attack of puerperal eclampsia which continued with interruptions for about 12 hours, leaving her in an unconscious state with the exception of one time for about half a minute. The doctor was 35 miles away and before a message could reach him and he could get there in a buggy she was beyond help.—We buried her the following day near the station. A few government employees, my sister and some Indians were present. When the men filled the grave little Esther, about 2½ years old, tore herself from my hand, rushed to the nearly filled grave and began to scratch the sand back, crying: "Those men must not put so much sand on Mama."—Three weeks later I took sister Mary with the baby to the railroad 63 miles away through a desert country, leaving Frieda with the two little children, Albert and Esther in the care of a trusted Indian; the government teacher and his wife promised to look after them. They were one mile away, no one lived nearby, that promise was badly kept; when I returned on the fifth day the three children came running through the sand and met me about ¾ of a mile from the station.—My sister Susie came with me and stayed with us for about five years, the first year in Oraibi, during which I assisted my successor, Brother J. B. Epp to somewhat get acquainted with the people, the language and the work. I then resigned my work to which the Lord had called me, that had become very dear to me and in which I had hoped to spend my life. It seemed to be my first duty to care for and to educate my four motherless children.—But to sever all those ties that had been formed in those ten years between us and our Hopi friends, that was the hardest task of all. How many hundreds of times had I talked to them about the one thing needful, and pleaded with them to accept Christ. I knew that the seed sown by my sainted wife and myself, in our simple way had taken root and was sprouting in some hearts, because we had the proofs. Would it continue to grow and bear fruit? Or would they slide back? Some have accepted Christ as their personal Saviour soon after, others have not done so to this day. And they were not far from the Kingdom of God. One of the priests, for years the head man of one of the secret orders, had already renounced his "office" and it was a source of joy to me when a few months latter the Mission Board wrote me, that this man desired to be baptized by me and in case I should make a trip to Oraibi soon to perform that service. But when I came there my old friend told me: "Ikwatchi, (my friend) you know our ways and rules. You know, that So and So is our first chief, So and So the first priest, So and So is our war chief and then come I, now, ikwatchi, you know that I cannot go around or past these three and be baptized first; but when they are ready I shall be ready too. But, if you will baptize me here in the Mission upstairs I am ready." Of course, I could not do that.—I knew at once that the other chiefs had discouraged, perhaps accused him. But he was baptized not very long afterwards and is now a living witness for the power of the Gospel and the regenerating influence of the blood of Christ. And how well I remember observing for years the gradual breaking through of the light of a new knowledge in the hearts and the lives of several others who are now devoted Christians "But where are the nine?—Why so few?

It was a source of great satisfaction to me that the mission got a chapel yet before I left and that I could take an active part in putting it up. If we only had had that chapel six or seven years sooner!

These ten years were probably the hardest of my life. May the dear Lord bless what was done in weakness, forgive what was done amiss. With regard to man's work here on earth the great divine principle will probably also stand: "Man looketh on the outward appearance, but the Lord looketh on the heart. I Sam. 16: 7. When He will once separate the "gold, silver, precious stones" from the "wood, hay, stubbles" (I Cor. 3:12), it will be done according to His great fundamental law: "Moreover it is required by stewards, that a man be found faithful." II Cor. 4:2.

H. R. Voth.

Goltry, Okla., Jan. 29, 1923.

ANOTHER PERIOD OF PIONEER WORK IN ORAIBI

1901-1915

By J. B. Epp

He who wishes to build a house that shall stand a number of years, will lay a good foundation. This necessitates a digging down; and the work of building up is begun below the surface. Sometimes only after a long time the building will first show above the ground. And the more thoroughly this underground work is done, the stronger the building will be. The first spadeful of ground was yet to be removed when Bro. H. R. Voth came to our Arizona Mission field in 1893; and we believe that he did the first work of laying the foundation there very well. Then Sister Voth died, and the brother being afflicted with a serious disease, and on account of the children too, he could not remain there any longer. In 1901 I was sent there. My sister, Ida, now in charge of the Bethel Hospital in Mt. Lake, Minn., was with me for nearly two years.

Not much more than a fair beginning on this very hard and strong field could be expected by this time. When we took up the work, we soon saw that the so-called pioneer work was by no means completed. Especially the work of reducing the Hopi language to writing was yet in its first stages. While the study of the Hopi religious ceremonies, for the purpose of finding all possible points of contact for our mission work, was sufficiently accomplished, we thought. So I continued the language work. Bro. Voth recovered sufficiently so that he could remain with us for nearly a year yet, after he had taken his children to Kansas. After that I went on alone with the language work, being assisted by Hopi interpreters.

That this method of getting the language into a more serviceable form, was the correct one has been proved later many a time. Our missionary neighbors, the Baptists, omitted this fundamental work, and after several years came to us for help. We gladly gave to them all we had in this line, and were their language teachers for a time, and furnished nearly all the material in this line. Thus they put this foundation under the building later, but it does not serve so well. Furthermore, we had no other plan or thought than to "live and die in Arizona". Therefore, too, the foundation should be laid well.

After another ten years of continued pioneer work—meanwhile preaching and teaching the Gospel at all opportunities, and doing house to house work nearly every day—we had completed two dictionaries (English-Hopi and Hopi-English), a grammar, "Practical Lessons in Hopi", a number of Gospel hymns, "Bible Stories" (Old and New Testament), etc. Later the brethren Frey and Duerksen have made other translations of portions of

Orphanage—Mission Home, Oraibi, Arizona.

the Bible, the catechism, hymns, etc.

Also the direct mission work, the preaching, was still in the pioneer stage. The Gospel had to be preached largely from house to house, in the "Khiwas" (under-ground sacred rooms), at such times when no ceremonies were going on there, when the men gathered there with their work of spinning, weaving, sewing, shoemaking, etc., and on the streets. But here we could take a large step forward, a chapel was built near the village of Oraibi, which then had 1,000 inhabitants. Here Sunday school and services could be held; the women gathered here to sew; we could remain there for days and weeks at the time, being nearer to the people, since our mission home was over two miles—sandy and rocky and steep—away from the village, in the valley, where it had been expected that the Hopis would soon move; but they did not.

After two years of labor there, when the Frey family arrived on the field, a two-years' leave of absence was granted me to complete my missionary studies in Brooklyn, N. Y. In 1905 Miss Nettie Harms, who had been on the Hopi field these two years, and I were married, and took up the work there together.

In the year 1909 the first convert from among the so-called "raw" heathen was baptised, the elderly priest Wikwaya, one of the chiefs. A few young people in or from schools were baptised before that. But not until after we had left the field a few years, it was that a larger number could be baptised and a small church started.

Pioneer work in every way.

Other buildings had to be erected. The mission home had to be moved to a safer place, as the rain floods threatened to carry away our buildings, too near the "wash", and a larger barn was to be put up. This work was done by Mr. C. J. Frey, a cousin to our missionary, J. B. Frey, who was employed by Mrs. Gates of California, with the permission of our mission board. C. J. Frey was later ordained as missionary, and together with J. R. Duerksen continued our labors there.

The first orphans were taken in during this time. Mrs. Gates took the first, then we (Dorothy, now 15 years of age, is still with us; and we intend by God's grace—to train her for a missionary among her own people), later Miss Schirmer, then C. J. Frey's and Miss Elizabeth Schmidt. The latter remained in the orphan work, and is there still.

In 1906 old Oraibi was broken up by an uprising among the Hopis, and two new villages were built, one four and the other five miles distant. Miss Schirmer, and later J. R. Duerksen's established a separate work there. These being the "conservatives," real pioneer work is still being carried on among them even today. We, too, visited these places about once a week. First, Miss Schirmer lived in an Indian hut, 7 feet long, 5 feet wide, 3 feet deep, and 2 feet high—being 3 feet in the ground. Six months later a cottage of two rooms was built for her. Prof C. H. Wedel, president of our mission board, who visited us in 1908, called this a model mission home. But Miss Schirmer always thought, that she had experienced her greatest blessings in the first hut—the people appreciated it so much that she was willing to step down to their level (in this respect) so fully. But it was not healthful, half way under ground. The two-room "model mission home" was by no means a luxury. Miss S. learned the language quickly and quite thoroughly, from personal lessons, from the language helps, and from practice every day, there being hardly anyone who could speak a word of English. And she was very faithful in this hard and lonely work.

Mission Home at Hotevilla, Ariz. Sister Schirmer occupied this while ministering to the "Hostiles."

In the medical line Bro. Voth had done good work. At my return from the Brooklyn School, where I had also taken a medical course (such as missionaries commonly receive), I found a doctor stationed at Oraibi by the U. S. government, which made it unnecessary for me to do much in this way.

Thus this period can truly be called, "another period of pioneer work." Much seed was sown, much "watering" done by word and prayer; and this period represents much work and anxiety. But it was not in vain. The first fruits having been gathered in by us, soon after we left. God granted a gracious revival in Oraibi, and more precious fruit was gathered as a result of these pioneer labors of nearly two decades. Most of the believers are from those families which from the beginning were more interested in our message than others.

Bro. H. R. Voth had placed a precious "grain of wheat" into the sands of the Oraibi desert, and I came very near doing the same. My good wife too succumbed under the hardships of the climate (a high altitude, too) and of the work, and she came very near the realization of our cherished hope " to live and die in Arizona." We were granted a leave of absence—indefinitely—from the field, went to California, and continued the language work there for a year. There—by the wayside—my dear wife passed away, and lies buried among the hills of East Los Angeles. For a time I travelled among the churches at home in the interest of missions, then took up work in a Bible academy in Meno, Okla. God graciously let me find another "missionary" wife, and together we were sent once more, for the summer of 1915, to Oraibi to complete the language work spoken of above.

In 1917 we were once more called by the mission board to take up the work in Arizona, but it seemed impossible to leave the work at Meno just at that time, where God was so obviously blessing our labors. That we have not been permitted to return since then, is not altogether clear to us. But is seems now that we will have to be content with what we could do there; our successors are making full use of the language helps, and the seed sown there by us is bearing fruit. When we say that our hearts (my present wife was also in the work there for over two years) are still in that work, the readers will surely believe it. Our Hopi daughter (Dorothy) is a daily prayer-reminder!

An important period this has been both for the work there as well as for us. That the Lord may richly bless all subsequent labors there among the hard-hearted Hopis, is our sincere prayer.

ORAIBI

1903-1905

When we were sent out to the Hopi Mission Field, June, 1903, the plan of our mission board was that we should go to Oraibi and relieve Brother J. B. Epp who was to go to Brooklyn to study medicine and come back to Oraibi after finishing the two

years course to do what medical work could be done and that then two families were to be stationed at Oraibi. Consequently Bro. Epp left after we had been on the field for about a month and we carried on the work at Oraibi for two years. In the meanwhile the Women's National Indian Association through its representative missionary had taken up missionary work among the Hopis at MoenCopi then a small village about 50 miles northwest of Oraibi. All these Hopis at Moen Copi came originally from Oraibi where most of their relatives lived. And some of the Oraibi Hopis had their fields at this place and either would go to MoenCopi just to plant their fields and look after their fruit trees occasionally, or they would move there for the summer and stay until the crops were made and then return to Oraibi. After the Women's National Ind. Association had started this work, when they found out that our general conference had the work at Oraibi and were in position and able to take up the work at Moen Copi (that naturally belonged to our Conference) they offered it to us and turned over to us their land grant and whatever they had of funds and material on hand. So for a few months we took care of both these stations until Bro. Epp returned from Brooklyn.

The Mission Board also sent out Sister Nettie K. Harms to help in the work at Oraibi. In May, 1905 Sister Harms went to Kansas where she and Bro. Epp were married on his return from Brooklyn, and they came back to Oraibi to take up work again at this station and I with my family went to Meon Copi to build up that station and take care of the work there.

During the two years we were at Oraibi, I finished the buildings that had been begun before we arrived there and repaired and remodeled the mission to make room for two families and built a washhouse for the Hopis near the mission and finished the chapel on top of the mesa. While all this took a great deal of the precious time I should have spent on the Hopi language and translation work, yet I picked up quite a few words when at work with the Hopis, and on my trips, that I had to make, I would study the language as I was driving or riding along, and besides working with the Hopis in the daytime and visiting in their homes in the evenings (as I was busy during the daytime with other work) brought me in close touch with their home and social and also to a great extent with their religious life. And while I did not make as much progress in the language as I would have if I had given my whole time to it I was permitted to enter into their lives in a way that otherwise hardly would have been possible. My dear wife and Sister Harms carried on the work with the women. They had the sewing classes with the women, and then there was the visitation work in the homes and looking after the sick as far as that was possible.

During our second year at Oraibi, in August, 1904, Lillie Talawenka, a girl of about 16 years, who came back from the Phoenix Indian School was baptized. This was the first Hopi on our field that was baptized. This service took place a few days before the snake dance at Oraibi. Many tourists had come for the snake dance and many were on the way. We did not tell the Hopis that Lillie would be baptized as we knew we would not get any to the service because of their superstitions and old scare traditions. They believed if any Hopi were baptized the house would break down, and the baptized one would die and it would not rain. Lillie was a consumptive and the doctor at Keam's Canyon had told us we should be very careful with her, for he thought she would not live long anyway. So the Hopis would have a good chance to believe that their traditions were true, as she was expected to die slowly. And it might have seemed good policy not to baptize her, for fear if she died it might set the Hopis against the Gospel and baptism. But we left the matter with the Lord. As said before, the Hopis did not know that Lillie would be baptized, but we had told them that we would give them a meal at the chapel (we gave them a meal now and then at the chapel) so the chapel was packed full and when Lillie knelt down and they saw what was going to happen all the women except one, ran out of the chapel and the men were much scared as to what would now happen.

That these men were much scared was shown in their faces, and the women stood at a little distance from the chapel and waited as to what would happen. When they saw that nothing happened, after Lillie was baptized, they came back in again and had lunch with the rest. So at least that part of the tradition was not true which held out the fear that the house would be ruined. And as to the part which predicted that it would not rain came to shame the following two days by God's sending a very heavy rain so that a lot of the tourists that were on the way could not come, and one Hopi told us that it had not rained that way for the last 20 years. Now only one thing was left of their "makastutawo" (Fear tradition) and that was, that the baptized one would die, but this might take a little more time than the other two threats. But this also, in the coming years, was proven false, Lillie was baptized in Aug. 1904 and today Jan. 1923 is still living. How gracious God has been to the Hopis and His messengers to them.

Up to this time none of the Hopis had come out openly on the Lord's side to live a new life and in absolute separation from the old Hopi way and the Hopis did not realize the destructive element in true Christianity to their own religion, and now the "fear tradition" had been proven false, at least in two respects, and they felt that they had nothing to fear. They still tried to make themselves believe that they could come and hear our good story and enjoy what Christianity offered them and still go on in their own way. And when they were disturbed about their sins, their teaching, that they must not think about things that make them unhappy, came in very handy for them. For when the Holy Spirit rebuked them about their sins they endeavored to forget that and get away from it. Lillie was only a girl and one in a thousand did not make much difference. They saw that a new element had entered into this girl's life which was manifested a few days after she had been baptized, during the snake dance. Lillie lived with her folks in the village and Laura, another girl, who had accepted the Lord Jesus as her Savior and was baptized at Sacatoon school had just returned to her home at Oraibi and when the snake dance was going on these two girls stood upon the housetop with their arms around each other and wept, as now they began to realize the darkness and sin in which their people still moved. While the other people were happy these two girls were unhappy. Even some of the tourists noticed the two girls on the housetop as many of them had been at the baptismal service the Sunday before, and some of them at least understood the situation. Charles M. Sheldon was among the visitors and he, after his return to Topeka, wrote the "Sunrise on the Mesa". And in his story these two girls on the housetop, rejoicing in the Lord Jesus as their Savior and yet in their soul exercise for their people who were still in bondage to Satan, were weeping, appeared to him as the sunrise in heathen darkness, and was the forerunner of what might be expected later.

So sizing up the situation at Oraibi after we had been there almost two years just before Rev. J. B. Epp's return and our moving on to the new station at Moen Copi the following obtained:

I. The Hopis were very friendly to the missionaries, both the government friendly and the government hostile Hopis except that these two factions were very hostile to teach other, which a few years later broke out in open revolt and which resulted in the government hostile faction being driven out by the so-called friendlies who, while very friendly to the missionaries, did not like so well their neutral position in their tribal quarrels, and now and then took their neutrality for being more friendly to the other side then to themselves. But otherwise the friendlies came in goodly numbers to the services. And when the old chief Lololmay died and the new chief was initiated the functioning priest instructed him, that he must take a favorable position to the missionaries and their teaching and not to forbid his people to go to the meetings. For if the Hopis would do what the missionaries taught them they would be better people.

2. The first Hopi had been baptized and none of their "makastutawo" scare-tradition had come true, but rather had been discredited and their fear concerning our teaching was lessened and besides it did not appear as yet what influence a real Christian life of separation would have upon their heathen religion, and therefore the Hopis were rather favorable to the missionaries' work, since they rather felt that they had nothing to fear and they saw that the missionaries could be relied upon as their true friends.

3. The buildings at the mission station, and the repair work and remodeling of the mission home, and also the chapel up on the Mesa which was not completed, had been finished, and a big cistern made near the chapel, and an outhouse built. Also the well near the wash was deepened and the sand points increased so that there was an ample supply of water for both mission use and the Hopis that came there for water.

4. In addition to the language work done by our predecessor, fourteen chapters of the Gospel of John were translated and a lot of vocabulary copied under the direction of Bro. H. R. Voth, who had come back to the Oraibi station for some special work.

J. B. Frey.

THE MOEN COPI STATION
1905-1923

When Sister Netti K. Harms went to Kansas in May my dear wife went with her and stayed until Bro. Epp and Sister Harms were married and returned with them to Hopiland. In the meanwhile I had gone over to Moen Copi to take over the work the Women's Nat. Indian Asso. had started at this place and turned over to our Board. I pitched a small tent on top, and near the rim, of the Mesa overlooking the Moen Copi village and lived here until my wife returned from Kansas with our two boys Theodor and Alfred. After I had moved to Moen Copi and before Bro. Epp with his wife returned from Kansas I took care of the Oraibi station from Moen Copi. I would leave Moen Copi at about 10 o'clock in the evening on Saturdays and arrive at Oraibi about 4 o'clock Sunday morning and hold the meetings and then Monday morning I would start back to Moen Copi.

Moen Copi Village 2½ miles from Tuba City Ariz.

The conditions at Moen Copi, when I arrived there, were rather unfavorable to our taking over that work, as our predecessor there was very reluctant to leave and considered us intruders and had stirred up the Indians against us. She had written to the different societies and gotten much clothing, etc., to give to the Hopis and had told them that if she could stay she would get lots of things for them and thus the Indians' minds were prejudiced against us and they had given unfavorable reports to the Indian agent at Tuba against us, who of course believed those reports. And then too the descriptions of the site and spring were described wrong. The description located the spring in a Hopi field and the mission site on top of the rocky mesa almost a mile away from the village and we had to get a new description and Indians and agent being unfavorable it took time to overcome their prejudices. After I had been at Moen Copi a week the agent having lost most of his employes asked me if I could not help him out. I told him I would be glad to do so for a while and started in right away and the things that then happened in rapid succession removed the prejudice from the agent's mind. One of the things to make the agent feel favorable toward us was the following incident: The Hopis had asked the agent to send me off the reservation, and his mind being prejudiced against us, he had told them that he would write to Washington if they would give him good reasons for such action. Just then it happened that I was in the village on Sunday trying to get acquainted with the people and I was in Queen Moewi's house. In the course of the conversation she asked me, in case I were permitted to stay at Moen Copi, if I would give them lots of things like our predecessor. I saw right away the time had come to take a firm stand. I told her, that I did not promise them a single thing as I had nothing to give, and that my mission was not to promise them things, but to bring them God's Word. As far as material things were concerned, if the friends of the Hopis sent anything for them, I would be glad to give that to them, but I would not promise them anything. She said: "I will take my Hopis up to Tuba tomorrow and tell the agent to send you away because you are no good."

I knew the agent's position that he was very unfavorable toward us and the Queen now had decided that I must not stay and the conditions did not look very favorable, but I was determined not to tie my hands for the future. And so the next day most all the village women and a number of men passed by my tent on their way to Tuba to see the agent, and get him to send me off. When in the agent's office (a friend of ours, an ex-missionary's wife was clerk in the office) the Queen asked the agent to send me away. He told them that they should give him the reasons and he would write to Washington. The Queen said, that she had asked me to give them some things and I had told her I would not promise them a single thing. The agent's ideal was to make the Indians self-supporting and progressive, and when he heard that he said to the clerk: "that's the man I want at Moen Copi." So he told the Hopis to write to Washington themselves if they had anything against me, and of course they did not write as they felt that would hurt themselves more than me. And then my helping the agent out when he needed help, he became very favorable to us as he saw we were going to work on the same principle as he and that we rather would be a help to each other.

Moen Copi Mission Station, near Tuba City, Arizona.

And the Lord having helped thus far, He would not drop the matter there. He also gave me a chance to show the Hopis that there was absolutely no just ground for their position, even from the Hopi's viewpoint. The authorities in Washington were willing to give us a piece of the fruit orchard that the government had bought from the Mormons and as the Hopis had planted their gardens on a part of this tract it would take in some of their precious field. When they found this out they had nothing to say about this, as Washington had bought this from the Mormons, but they were very gloomy and they begged me not to take this away from them. So I told them that I would choose a useless spot close to the village. Again they asked me not to take that, because they wanted room for expansion. Then I changed once more to a bare spot under the rim of the mesa a little distance from the village, with two gulches running through it, a piece that nobody cared for anyway. When the Queen saw what I chose she said: "Thank you, our friend, now we can see that you did not come to take our land." She went home and returned with a bunch of onions and gave it to me as a token of appreciation. The best bouquet I ever had. So by God's grace and His special leading also the Hopis' prejudice was removed and we could start building.

When Bro. and Sister Epp and my family were returning to Hopi land I went to Oraibi and from there to Winslow to get them. And a few days after our arrival at Oraibi we moved to Moen Copi. On the way to Moen Copi our then almost two-year-old son Alfred got sick. After our arrival at Moen Copi we stayed at first in the tent and then moved up to Tuba into a good house with the sick child who was called from our side in a few days, and we buried that little form on the new mission burial ground, the first monument at the new station, then we moved down from Tuba to the building site and lived in two small tents. Then the rains came and our beds and furniture was standing in the water and we had to put board down so we could walk. From there we moved up the hill to an old Mormon Fort, where we occupied with a government family a small room. Here my dear wife and little son Theo. stayed until after Wilbur was born. Just before Christmas of that year, 1905 we had finished the barn with storeroom so we moved down to our own quarters where we lived almost a year until the mission proper was finished so we could move in there.

It took over two years' steady work to level and terrace the ground as it was the hillside, and then to get out all the rock and build the mission and chapel barn and smaller outhouses with comparatively little help from outside. I worked together with the Hopis all this time, and consequently I had to do most of my visitation work in the evenings. But we had our Sunday school and preaching services on Sunday and our song services during the week on some evening, during the time we were building. The second year we were at Moen Copi our mission board sent out Sister Mary Schirmer to help in the work at this station. Later on she went to Oraibi to help Brother and Sister Epp. After the mission buildings were finished with the help of some brethren from Kansas and the other work brought to some kind of completion, we began to give religious instruction in both the Moen Copi Day School and in the Tuba Boarding School and laid special stress upon teaching the Hopi children to read the Scriptures in their own tongue as we felt confident that their ability to read their own language must prove a great blessing to them, especially when we would be able to put the translation of God's blessed Book into their hands. The devil knew the danger of this work to his own kingdom, but the Hopis did not, and so he could not successfully oppose through them. But when the Hopis began to see the effect of this teaching upon their children, and when they brought the translations home and read to their folks in their own tongue the Bible stories, and when they did not want to take any more interest in their ceremonies, and when some of them came out for the Lord and were baptized and lived a life that condemned their own, then they began to fight against the missionaries' work in the schools. And against street preaching, and under the leadership of an immoral woman in the employ of the Indian service, who did not represent Washington at all, and who finally was fired from the government service because of her wickedness, and a few other moral degenerates in the government service, who were transferred from this reservation to some other schools, the Hopis finally demanded that we give up teaching their children in the day school. These ungodly government people had told them that Washington did not want the Bible taught and that we had no right to teach in the day school, so we gave up this work, but the two hours a week religious instruction in the boarding school was kept up with much blessing and gratifying results. From our village we have about 65 boys and girls most of whom can read Hopi fluently and with understanding, while the rest read it fairly well. Street preaching has been kept up in spite of the strong opposition on the part of some Hopis stirred up to open revolt by the above named white people, who even, according to testimony of the leader in this uprising, sanctioned an assault on the missionary that might have cost his life. An investigation (ordered by the Indian department in Washington) by the two highest ranking inexpectors, brought to light the whole plot of these enemies of the Gospel, and brought to light some of their other crookedness and consequently some were dismissed from the service and the others were transferred. This settled the Indian's minds as to the truth of these matters involved in this uprising, to which for fear of these few wicked government employes, and the leaders in Hopi wickedness, they had been unwilling partners. Most of the Hopis were only too glad when this matter was cleared up, and they were as friendly again as they had been before, while a few were even more so, and they all were glad that the strain was off. And since then we have had no opposition in our street and school work. How God does love these Hopis and how much patience he has had with them. And we know He has a people among them.

The work at Moen Copi, has been carried on without interruption for the last 18 years. And the following have been engaged in the work there besides my dear wife and myself: Bro. and Sister C. J. Frey, before they were put in charge of the Oraibi station, where he died, after a short period of successful work. After his death, his dear wife and orphan children went to Kansas. Sister Mary Schirmer, who later went to Oraibi from where she was transferred to Hotevilla where the hostile Hopis that were driven out of Oraibi settled down. Bro. H. R. Schroeder and wife who for a year or more took care of the outside work at the station and was connected with the Sunday school work. Brother J. B. Epp and family with Sister Elizabeth Schmidt for about six months during which time Bro. Epp and I got his Hopi "Bible History", translations from the Old and New Testament, ready for the press and rewrote the "Grammatical Notes" and "Conversations" and put them in book form and printed some of the translations on the mission press. Sister Johanna Van Steen, now Mrs. J. B. Epp, who was with us at Moen Copi at this time as helper, together with Sister Elizabeth Ruth did the typesetting for this work and was busy in visitation and Sunday school work. Sister Schmidt was later put in charge of the orphanage at Oraibi station (since then the Orphanage has been moved to Oakcreek with Sister Schmidt still in charge of the same.)

Later on when Bro. Epp went to Cal. with his dear wife who was quite sick and where she died, Bro. C. J. Frey took charge of the Oraibi station, and Bro. J. R. Duerksen, who had been employed by our board previous to these changes as a single man, went to Kansas and after his marriage to Sister Susie Quering of the Bethel Hospital returned to Hopi land and they were stationed for about a year at Moen Copi, and I took charge of the work at Pakawi, also helping Bro. and Sister C. J. Frey with their language work, while my dear family was in Kansas. In April of this year Bro. C. J. Frey died and I took his family to Kansas and took my family back to Moen Copi station, and Bro. Duerksen and his family went to Oraibi station. Sister Caroline Burkhalter, who had been teaching at Phoenix, came to Moen Copi as teacher for the missionary children, also having a few Hopi children in this private school, was later on employed as assistant missionary at this place, and for almost a year, when I was in Cal., with my family, where I did revision work with our native evangelist, Bro. Frank Jenkins, while he attended the Bible Institute, and where I edited the Hopi Gospel song book and had these translations and the song book printed, and which at the same time gave our children a chance to be in school, Sister Burkhalter with the native helper, Sister Elizalbeth Ruth, had charge of all the work at this station. For some time also Bro. H. A. Holcomb with his wife and two daughters and Sister Emma Johnson, Navajo Missionaries from Moen Ave, were stationed with us helping with the Hopi work but especially taking care of the Navajo work, as Moen Copi is a strategical point to bring the Gospel to the Navajos, as so many of them come to this Hopi village to visit and trade. The two ladies, Sister Clara E. Holcomb and Sister Emma Jonsen, speaking the Navajo language could speak to these nomads of the Painted desert individually as they droped in one by one or in small numbers. At times these two missionary ladies would look up some Navajo camp and settle down with them for a few weeks or more and go out from there to preach to other Navajo camps in the neighborhood, and then return to Moen Copi again.

Later on when it became necessary to station a family near the two villages Hotevilla and Pakawi, both of which were settled by Hopis driven out from Oraibi, it was seen at once that an experienced family should go to this important point and as Bro. ther and Sister Duerksen were willing to give up Oraibi and go to this new place to build the station and take care of this work the Mission Board transferred them to this difficult field, from where Brother Duerksen also could look after the native church at Oraibi when necessary. And in order to give the board time to get the proper family for Oraibi, which was to be a young couple and could learn the language, Bro. H. A. Holcomb was asked to take charge of the Oraibi work for a year as that was thought to be sufficient time to get workers for that place. But as Bro. Holcomb did splendid work and was willing to stay on it was almost three years before the new missionaries, Bro. and Sister Karl Friesen came to Oraibi. Bro. Holcomb then went to Cal. with his family from where he was sent by the Brethren to open up a new station among the Navajos near Shiprock.

The native workers who have during all these years been employed by our board at Moen Copi have done faithful and splendid work, learning and improving right along as they went on, a splendid sign of true and healthful Christianity. The following have been the native workers: Elizabeth Ruth Qoyawayma, Minnie Jenkins, Frank Jenkins and now Bro. and Sister Fred Johnson. All of these have been students in the L. A. Bible Inst. Besides Minnie had spent two years at Oakland in Bro. Ironsides' Bible School. While we were stationed at Oraibi Coin Humiwentiwa helped in the translation work. And at Moen Copi Bessie Sakwnösi helped at first, and later on, after Frank Jenkins was converted, besides his evangelistic work, helped mostly in the translation work.

With much appreciation and thankful hearts for the splendid support given this work by our beloved Brethren in the Mission Board and the churches and mission friends whom they represent.

Yours in His blessed service,

J. B. and Agenetha Frey.

THE CHRISTIANS AT ORAIBI

Since the group of Christians at Oraibi is rather small, it is not very difficult to make the personal acquaintance of each one. Remembernig, that in the Lord we are one with them, I shall try to give you an introduction to each one of them.

We shall start from the church which is located east of the northeast corner of the school village. Our church, though not very large, provides ample room for our present needs, and is in use twice on Sunday and twice during the week throughout the year.

A few hundred feet northeast from the church is the house of our interpreter and helper, Otto Lomavitu. It is a nice, roomy house, in which he lives with his wife, Maybell, and three children, Timothy, Margaret and Sarah, and it is a happy family one finds here. They have built the house themselves, and only last summer moved into it. Brother Otto is faithful in his work. Since both parents love their Savior, the children receive Christian training from their earliest youth. One wonders what sort of ideas may have been in the heart of little four-year-old Timothy, when last fall for the first time he saw an aeroplane flying, and said something like this: "Automobile has died; is flying away."

South of the church, perhaps also a few hundred feet, we come to the house of Tawamansi, whose husband, however, is still unsaved, This is what causes her unhappy hours, in spite of her simple, child-like faith. She is a quiet, faithful Christian. Her two daughters are saved. The older one years ago attended a Presbyterian Mission School, where she was also baptised, and where she still works. Gertie, the younger one was baptized at Oraibi last summer while at home on vacation from the government boarding school at Phoenix, Arizona. Joseph, her brother, who was home with her was not ready to surrender and returned to school without having taken the decisive step.

A short distance southwest from here is the home of Sivenka, the mother of Elizabeth Ruth. The beautiful peach and apple orchard which surrounds the house is the best-kept and best bearing in the village. Sivenka, though naturally jolly and talkative also has her trials because her husband continues to refuse salvation. There are times when he seems to try his best to provoke her, so that in a special way she is in need of intercessory prayer. She does, however, again and again give expression to her joy and thankfulness that all her children are saved. Elizabeth Ruth, with whom many of you are acquainted, helped in the mission work at Oraibi last summer. Otherwise she is very seldom at home. Matthew is employed at the government school as stable boy.

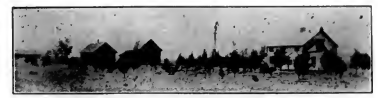
Martha Talas Minnie Jenkins
Otto Lomavitu
Trained in Los Angeles Bible Institute and in Mr. Ironsides' Bible School, Oakland, California

(Has left his job though.) Homer and Alfred are at the government boarding school at Riverside, California, while Lydia, the youngest, is in school at Phoenix, Arizona. Anna, the oldest in the family has been married a long time, and has a family of her own.

The government school of Oraibi is immediately west of the home just described. North of the school is a hill, on which, among other houses is to be found also the one in which Anna lives. Charles, her husband is also still unsaved. For years he has said, that some day he wants to be a Christian, however, always refuses to take the step. But there are already four children of this family saved and baptized. Of these, Oswald and Hulda and Maggie are in school at Phoenix, Jean in Riverside, while the two youngest girls of the family are still at home.

East of here, on this same hill lives another Christian family, the Talasnoemtivas. These two houses are so close together, that a wagon can barely go between. With the exception of a son-in-law, the whole family is converted, including the grandmother, who is still living. The two oldest daughters are already with the Lord. A son and two daughters are living. Martha, the oldest of these, is married. Amy, the youngest, is at present in the Bible school at Ganado, Arizona. Homer is acquiring ever more skill in carpentry and since he gets many opportunities to earn something that way, he does not devote himself as much to farming as most Hopis do. He does, however, keep horses and cattle. The parents are well provided for by the children, which is necessary, since the father is totally blind. The family has a remarkable way of conducting family worship at meal time, and is quite regular about it. In several respects the home life of this family would do credit to any one.

If we go east from here about a hundred feet, past several houses and down the hill, we come to the home of Johnson and his wife, Nellie. They are perhaps slightly past middle age, but both of them know English quite well. Both were among the first children from Oraibi to be sent to school, Johnson going but a year, Nellie several years. Since his conversion Johnson has learned to read English in order to be able to read the Bible. He is still very diligent in this though his eyesight is failing him, one eye being totally blind, and the other quite weak. Nellie's eyes likewise are weak and her sight poor, so that she cannot read at all. Johnson's have two sons, both of whom are Christians. Fred, who has been a Christian for a number of years, has been sent by our Board to the Bible Institute of Los Angeles for two years. He is now married, and is helping in the mission work at Moen Copi. Frisco is in school at Phoenix. Johnson's have adopted a little girl as their own, who has just begun to go to school. As far as material things go, these people are poor, but they are rich in faith, and especially Johnson is also rich in knowledge of the things of God.



Orphanage—barn—Mission Home

Only a few feet east of here is the house in which Otto's mother is living with her second husband, both, however, still in heathenism. But their daughter, Stella, who is a Christian, is at present living with her mother. With her little child she came home nearly a year ago, a widow. She had fallen in sin, but soon confessed, and since then has usually been quite happy, although her mother at times beset her to give up Christianity. Very recently Stella was married to James Frederick, a widower whose first wife was a daughter of Talasnoemtiva. James is also a Christian. He is village blacksmith, and though he is perhaps not expert in everything, he can do the most necessary repair work for which the Hopis have need. Since blacksmithing does not occupy his whole time he also does some farming, and keeps cattle. James is a true child of God. Especially does he recognize it as his duty to speak to others about the salvation which is in Christ Jesus.

Going north from Stella's home past several houses, we come to the house in which at present Wikwaya is living with his sister. His sister is not Christian. Her excuse always is that she does not understand the Gospel, and that she cannot remember what she hears. Wikwaya, who also asserts, that he understands very little, and again and again forgets what he learns, nevertheless has been the first one to be baptized at Oraibi. He is a faithful believer, and true witness, and God continues to leave him, that he may testify to his people of his Savior, which he is also faithful in doing.

Until quite recently there lived in Oraibi also a woman who with her two children was also a Christian. Last summer, however, she married a heathen Hopi. For this reason she cannot be considered a member of the little church at Oraibi, until she shows repentance. She has now moved

with her husband into an entirely heathen village. The condition of her daughter seems similar. The girl was hardly ever at home, usually working among white people in town. Indirectly we have heard, that she also has married a heathen Hopi, who was likewise working in town. Her son Harry who is at school in Phoenix visited his mother during vacation last summer. As far as we could see, Harry is still true. But the young Christians in the government schools at best have a hard struggle. So, under the circumstances, Harry's trials will be doubled. Perhaps one or the other will feel a desire to remember this whole family in his prayers.

The last one is Harry Cook, the white boy, who was baptized at Oraibi last spring. Harry's parents do not profess to be Christians. His stepmother does not like him. Besides this, his parents have much difficulty in finding a proper boarding place for the boy, where he can attend school. Harry is thus denied the best influences which make for the development of Christian character. We worry about him, but we also know, that the Lord can in a very special way take care of his own.

We hope that the slight acquaintance, which the above sketch gives you with the Christians at Oraibi, and with those who through family relationship belong there will be an incentive to some of you to pray that these may grow in their Christian life, and that others may be added to the number.

Your fellow-worker in the Lord's work.

Karl Friesen.

SAVED

Two years ago a Hopi boy named Washington came home from the government school in Phoenix. During the last part of his stay there he had already been in the hospital. He was dying with consumption. While in the hospital, he had in a letter to Mr. Duerksen spoken of becoming a Christian. Mr. Friesen visited him often and read to him from God's Word. In answer to the question of accepting Jesus Christ, he said, that he had wanted to become a Christian while at school, but that his sickness had prevented him. Mr. Friesen tried to explain to him that nothing could prevent him from accepting Jesus Christ. Later, Washington named, as the only thing in his way of accepting Jesus Christ, the opposition of his family.

He was getting weaker every day. After talking the matter over and praying about it, we offered to take him to our house and care for him. He, however, wanted to talk this over with his family first. Early the next morning he sent word that he was very tired and was waiting for Mr. Friesen to come and take him to our home. So we took him

Old Wikivayi, who, in the days of the Indian and Mexican warfare went from Oraibi to Santa Fe, N. M., all alone and brought back his wife and some forty Hopi children who had been carried away to that town by Mexican bandits and sold into slavery. This man having faced the dangers of warfare bravely, feared to confess Christ publicly before his own people. But when he got real salvation through faith in the Lord Jesus Christ, he found added to his natural bravery, the fear of God which made him fearless before his own tribesmen, and he now delights to call his people together for a street and chapel meeting. He used to be the village crier who called his people together for dances and ceremonies in his unconverted days, but now, standing on some elevated spot or housetop he calls his people and pleads with them to come and hear the life giving Word.

and cared for him till his end. Every morning and evening he was willing to listen to God's Word and prayer. To the questions, "Do you believe on Jesus?", "Do you believe that Jesus died for you?", "Have you asked him to forgive your sins?", he answered, "Yes".

One day Washington expressed the desire to go back to his

Chapel—Mission Home at Pakawi, Arizona, where Bro. and Mrs. Duerksen are stationed.

home. This matter was talked over with his sister, with whom he had been living. She did not want him back. She said, "He wanted to be one of you. At home they talked against him, and if he came home, they would do the same thing." So he stayed. Several of the native Christians visited him and talked to him about the great salvation and the beautiful home to which the Christian is going. One day Otto, our native helper, had a very earnest talk with him. He asked him whether he still believed that the Hopi way could help him. To this and similar questions he answered, "no," and said he did not want to go back.

After being with us for five days, he passed away. The next day was rainy. Several of the Christian men and also the principal from the government school came to help with the funeral. Washington was dressed and laid in a wooden box which Mr. Friesen and the principal had made for him. After a brief service on our porch, the body was buried in the mission cemetery, where it is awaiting the great resurrection day.

Last summer a young girl who sometimes had shown interest in the Gospel was dying with consumption in a heathen home. Several days before her death she expressed faith in Jesus Christ and the belief that her sins were forgiven. She always was happy after this and the expression on her face was that of one who has peace. The evening before her death she told Elizabeth Ruth, who was at that time helping in the work at Oraibi, that she was ready to die. Shortly before her death she told her sister, who is still in darkness, that she was going to heaven to be with Jesus.

The two incidents described above show that the promises of God stand fast, also what we read in Hebrews 4:12: "For the word of God is living and active and sharper than any two-edged sword and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Greetings from

Mrs. Karl Friesen

THE PAQAVI MISSION

This is a mission station for two villages, Hotvella and Paqavi ("a" pronounced as in German). The villages are four miles north of Oraibi and in existence only since 1906. At that time those hostile to a government school for their children, were driven out from their original village, Oraibi. All the older people have therefore heard the Gospel of Jesus Christ as long as missionaries have been here. The Hotvella village has its name from a spring well known long before they moved here. The spring being under a huge rock, the thirsty farmer or shepherd would forget to remain in a stooped bearing on leaving the spring after he had his fill of the clear sweet water, and would invariably skin his back on the rough rock. In summer there was no shirt to protect the back of the men. With the older men it is that way yet. Is anah, nu hotvella, (Outch, I skinned my back.) repeated itself enough to give the spring and now the village a lasting name. Even the U. S. P. O. with a little American corruption is called Hotevilla. At present the spring is drawn out from under the rock and the backs have healed. The name is all that is left to remind them of the past. Paqavi is a "Reed." The village is named thus because just below the village in a spring grow some reeds. Both the villages stand on the same mesa about one-half mile apart, Hotvella on the west edge, and Paqavi on the east edge. The two villages have about 550 inhabitants together, Hotvella being the larger with 400. Not one is a Christian, and as far as we can see none cares to be one.

(Continued on page 14)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

After a long period of inactivity the editor is again able, in part to resume his former line of work. People everywhere have their ills of various kinds and so it would hardly be in order for us to go into details concerning a trial out of which the Lord has so fortunately brought us. Let it be enough when we say that when one's day threatens to become one long night one realizes how helpless and dependent one may become. Nevertheless, with a calamity of this kind staring one in the face there is no reason for utter hoplessness. A light bright and more enduring than the light of the sun shines into the hearts of those who place themselves in God's hands. We are exceedingly grateful for the many evidences of sympathy and prayerful interest that came to us from many parts of the country while we were in the hands of the surgeon.

The editor wishes to offer his sincere thanks to those who, by their contributions of news items and prepared articles cheerfully assisted in keeping The Mennonite going and maintaining its standard. We are particularly indebted to Rev. N. B. Grubb for doing the physical work involved in assembling the material and preparing it for the printer and to Rev. A. S. Shelly for preparing the Sunday School Lessons and the C. E. Topics, which our readers will no doubt have noticed surpassed in excellence those that previously had been offered them by the editor.

THE RELIGIOESE BOTSCHAFTER AND SOME INTERESTING ITEMS

The "Religiöse Botschafter", the periodical founded and edited in the early days of the Eastern District Conference, was short lived, being compelled to suspend on account of a lack of patronage after a period of about three years (August 23, 1852 to December 31, 1855). It was the first successful attempt of Mennonites in America to continue a publication for any length of time and played an important part in those formative times. It found its way into the obscure places where there were Mennonites and so brought the Editor and his co-laborers into contact with people over a large territory who later were drawn into the General Conference movement. It provided literature for Christian homes at a time when there was a crying need for it in German speaking communities. And it also gave the principles for which the new movement stood a wider circulation than otherwise could have been given to them. If it was destined to go under for a time it soon was resurrected in a larger and better sheet under the name of "Volksblatt" which later again gave way to the "Friedensbote" that was finally to combine with "Zur Heimath" into the "Bundesbote" our present German paper that has had such a long and honorable career.

So far as the editor knows, there are but two files of the "Botschafter" in existence, both of which are in his library. A glance over the pages, now yellow with age and easily torn, might be interesting to those who read German. To those who knew Father Oberholtzer it is all the more interesting because traces of his personality are to be observed on every page.

Mennonites were not in very close touch with one another at that time. For a hundred years or more there had been no direct association of the Mennonites of America with those of Europe. It was Oberholtzer's great life ambition to bring them into closer touch so that one need not be surprised at the following comment he had to make upon a brief notice found in another paper:

August 23, 1852. Quotation from "Friedensbote".

"Mennonites in Germany"

"The papers report the repeal of the laws that exempt Mennonites from military service. The majority of Mennonites are said to be preparing to migrate, some to Russia and others to the United States.

"Brethren, you will be welcome to the Land of Freedom, should European despots attempt to compel you to do violence to your consciences. For that reason many of our Fathers left Europe and sought homes in America. Still there is (much) room. Do not become discouraged under trials. Jas. 1:2. Such things need not discourage you but plant your feet all the more firmly upon the rock."

Times have changed and our modern ideas of temperance are so pronounced that it gives us a positive shock when we learn that eighty years ago there were grave possibilities of even a church dedication degenerating into a drunken spree. There was not lacking however an element that stood for decency and order, if not for out and out temperance as we discover in this announcement:

"On Saturday and Sunday of November 18 and 19 the newly erected Rich Valley Church, located on the Rich Valley school house grounds, Rock Hill Township, Lehigh County, is to be dedicated to the service of the Triune God. A number of ministers from distant places, including Lutheran, Reformed and Mennonites will preach. Every one from far and near is invited to attend the services these two days, morning and evening, with this expectation, however, that all will conduct themselves in a Christian and orderly manner.

James Huth,
Jacob Roth.

"N. B. On the above occasion the sale of strong or intoxicating liquors is positively forbidden."

During the hard times of the winter of 1854 and 1855 the great distress of the poor in the city of Philadelphia was a matter of comment in the columns of the "Botschafter" and, in response to its appeal on their behalf, contributions were sent in from Iowa, Illinois, Ohio and distant counties in Pennsylvania. Several acknowledgments of contributions were made of which we here present a sample:

"Philadelphia, Pa., March 23, 1855. Received sixty-six dollars and sixty-one cents from Swamp, Springfield and Saucon townships through John H. Oberholtzer by the hand of John Wittemer for the relief of the distressed poor in Philadelphia.

David Schneider."

Few of us in our time are fortunate enough to have so many correct addresses as Oberholtzer claimed in this announcement: "Any one wishing to write to us (the editor) may address their letters either to Quakertown, Milford Square, Spinnerstown or Steinsburg, Bucks County, Pa."

In the light of certain modern sects who are given to fantastic interpretations of Scripture our next item has a familiar ring:

"A remarkable religious sect whose members call themselves 'Disciples' has come into existence in England. They believe that Christ will appear in 1856 and that the Russians will conquer the Turks and that the Jews will then conquer Russia. Thereupon the Jews will become an established nation in the Holy Land. Abraham, Isaac and Jacob, as well as other righteous Jews, together with a small number of elect Christians will rise from the dead and live in Palestine. The heathens, the godless Jews and Christians will go into an eternal sleep. God protect us from such error!" March 5, 1855.

With all the post offices that he might have used it sometimes happened that Father Oberholtzer's paper was a day, a week or, on one occasion, several weeks late. One of the last issues brings his apology for the delay to which subscribers were subjected. Remembering the many activities that sent him here and there over the country we wonder how he managed to do the editorial and often the physical work on the paper and still get it out in relatively good time. Here is his reason for one of the delays:

1. Because pastoral duties called the editor away from home so that it has been impossible for him to be at the office.

2. The chief typesetter, son of the editor, quit working in our office in order to establish a printing business of his own. Hitherto he has attended to the business of getting out the Botschafter in the absence of the editor.

3. The editor is in poor physical shape laboring under a heavy burden of work and suffering from a severe cold and an attack of rheumatism. All of last week he had to remain indoors being in bed most of the time. Now, however, God has given him new strength and he feels pretty good again.

The spirit is always willing although sometimes it is hard to be punctual. We take comfort in the fact that when for serious reasons the Botschafter does not appear as promptly as it might our readers will be patient. Their year will not be up until twenty-six numbers have been issued.

The reference to his son and only child is pathetic. "Dave" had many of his Father's traits but very little of his piety and interest in the things that make the name of his father loved to this day. Shortly after the Civil War, in which "Dave" was a soldier, he utterly disappeared and trace of him were nowhere to be found. Though the old preacher and editor lived to pass his 80th year, his declining days were burdened with the many efforts he made in the vain hope of locating the son who left behind him a sweet young wife (Now

very old but still hearty, living in Newark, N. J.) and two small children. What became of his "Dave" is a mystery that probably never will be cleared up.

THE PAQAVI MISSION

(Continued from page 12)

They come to the Mission for anything and everything except for the Word. This we bring to them in the home in the house to house visitations and twice a week in each village on the street. The Hotvellas are still hostile to the government and send their children to the day school here only under protest. The clothing and one meal a day, they get there, is an inducement to the children. The children of the more orthodox Hotvellas are not allowed to go to school until they have been first taken there by the policeman. On this ground their gods will excuse them and the blame for anything evil in the future will be easily put on the shoulders of the white man. The people of Paqavi are friendly toward the government, and send their children to school willingly. As to the attitude toward the Gospel there is no difference. To a stranger the Paqavis may seem more friendly toward the missionary, but that is only as far as personal matters go, because they have more respect for the white man.

We should be glad to write of great changes and evidences wrought by the Spirit of God through the Word. We cannot. But we have the confidence that God has a time where He will be able to turn this people. May He give us grace to not grow weary before the time. We are upheld by your faithful prayers. Be not discouraged Jas. 5,16. The effectual fervent prayer of a righteous man availeth much. I Cor. 3:9. For we are laborers together with God. We in person, you in prayer. We shall all share in the joy when souls are born to Him to His eternal praise.

Yours in the Master's service,
J. R. and Susanna Duerksen

MISSIONARY INTERESTS

(Continued from page 2)

ness of the people to allow their generosity to benefit organizations outside of the church and over which the church had no control. It takes years and generations, very often, to train a people to such a self-control that their hearts will not run away with their heads. However, there already existed a proper outlet for Mennonite missionary money. Since about 1848 the Dutch Mennonites had been doing efficient missionary work through its organization, "The Mennonite Association for the Propagation of the Gospel in the Netherland Overseas Possessions." In turning to one of its old reports we find that churches in the General Conference were giving this organization considerable support considering the time and their circumstances. In this pamphlet acknowledgement is made to Pastor B. C. Roosen of the Hamburg-Altona church, Germany, for contributions paid through him for the churches in West Point, Lee county, Iowa; Deaton, Washington county, Iowa; and Franklin Centre, Lee county Iowa. These moneys came through the late Rev. C. Schowalter, for many years a member of the Mission Board of the General Conference and also secretary of the Conference.

The story of the development of our General Conference Mission activities had behind it years and years of discussion before a missionary of our own, actually was sent to the field in the early 80's. Twenty-five or more years in getting ready seems a long time to us now, but the rapid development of our missions during the last quarter of a century is of necessity an outgrowth of the hopes and prayers of fathers who never would have dreamed that a few decades would advance the Mennonite General Conference to aggressive missionary body it has become.

S. M. Grubb.

SAIL AHEAD

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helmless vessel,
Thou canst ne'er to life be true
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have now been riding safely,
But they drifted with the tide."
—Whitaker.

THE C. E. TOPIC

April 22

Training for Leadership.

Ex. 3:7-12; 4:10-12.

In all lines of undertaking in this world leaders are needed. No project requiring united effort can be successfully carried forward unless there are those who take the lead and direct the work. In every field of enterprise and development there must needs be the pioneers whose trail others will follow.

To be a leader requires vision, the power of initiative, clear thinking, quick apprehension of questions involved and that may arise, and a disposition that wins and holds the confidence of others. Some persons possess native endowments that fit them in a peculiar manner for leadership in the greater and lesser concerns of human affairs. In any case, however, some special preparation for the peculiar task is of great importance. This frequently comes to a person while he is unconscious of the place and service he is being fitted for. God provides His leaders and prepares them for the appointed work.

Moses was such a one, chosen of God to be the leader of His people in the great crisis of their birth as a nation and their transplanting into the land of their destined national home. And God saw to it that he received the necessary training for the great work, first in the royal family educated in all the learning of Egypt and then in the quiet meditative life as a shepherd in the land through which he was to lead the people.

Thus one might mention a long line of world leaders whom God raised up for special needs in great crises in the affairs of the nations and the world at large. A long period in the history of Israel is made up of a succession of crises for which in each case the Lord raised up the right man or woman to deliver them from the oppression of their enemies. So on through all history we find its chapters taken up with the biography of great leaders.

Not only in these major interest in human affairs do we see the need of leaders supplied. The hosts of leaders needed in the less conspicuous positions are likewise called and need to be specially fitted and equipped for leadership. Each generation, moreover, must furnish its own leaders, and those who possess ability for leadership will be sure of recognition and of opportunity to serve with the talents they possess.

To serve, did we say? Yes, therein lies the secret of being an acceptable leader, in any sphere of life. The greatest leaders in all history have been distinguished by this trait of character. Jesus the Christ Himself said, "I am among you as One that serves." "The Son of man came not to be ministered unto but to minister." "Whosoever would be first among you shall be your minister." All work that is worth while must partake of the nature of service, and to be a leader is to go ahead in the work so that others may follow. To become imbued with this spirit of service is a matter of prime importance in one's training for leadership.

Leaders are needed not only in the work of the church and on the mission field but in all lines of human activity, and everywhere this same spirit of consecrated service puts the premium value on the leader. A writer on the topic says: "Every business concern, corporation, factory, railroad and all through the list, shows a constant alertness to discover the qualities of leadership. It is easy enough to find followers; you can pick them up any day on the streets. The reason is that so many are not willing to pay the price of leadership, and that price is training. But a true leader, one with a trained intellect, a deep human sympathy, and a heart of consecration will never lack for opportunity to make himself and his life worth while in the world."

A word of caution may not be out of place. It may be with leadership as it is with pleasure. The person who seeks it for its own sake is likely to be disappointed. It usually comes unsought. It is a place of responsibility and it is better that the place seek the man than the man the place. Let your ambition be to excel in your chosen line of work. The best training for leadership is training for efficiency in the work. Be willing to take the lowest place and let your efficient and faithful service do the rest. Faithfulness in little things is sure to bring greater things your way. The best part of your training for leadership is found in the work as one of the rank and file.

THE S. S. LESSON

April 22, 1923.

Moses, Liberator and Lawgiver

Ex. 2:1 to 19:25; 32:1 to 33:23

Golden Text:—Moses said unto the people, Fear ye not, stand still and see the salvation of Jehovah. Ex. 14:13.

The title of this lesson may be misleading. Neither the liberating of the people from Egyptian bondage nor the giving of the law was the work of Moses. God was the direct author of both. In the verse of the golden text, Moses himself distinctly ascribes the work of salvation to Jehovah. In Scripture we are repeatedly told that the Lord brought His people out of Egypt "with a high hand and a strong arm." And He led them all the way, supplying all their needs. As to one phase of this provision along the way, Jesus says (John 6:32), It was not Moses that gave you the bread out of heaven, but My Father giveth you the true bread. At another place it is written, The law was given through (not by) Moses. It is not the law of Moses but the law of God promulgated by Moses for the nation and the world.

In saying this we do not detract from the greatness of this man of God. Rather do we magnify him as one whom God signally honored; one who could speak as with the authority of

God, and with whom God spoke face to face until the face of Moses shone with the very glory of God. On the other hand we magnify the law when we think of it not as the emanation of human wisdom but as being in all its parts the expression of God's thought for His people given in divine wisdom and love. If Ingersol had realized this he would perhaps have been less "fresh" to write and lecture on "The Mistakes of Moses."

It is written of Moses (Num. 12:3) that he was a very meek man. His exalted position as the very mouth of God speaking in judgment, in government, and in mercy and having power with God in intercession, did not make him proud. He was not jealous of others when God put His Spirit upon them and they too spoke for God, but he rather wished "that all the Lord's people were prophets and the Lord would put His Spirit upon them." And when Miriam was dealt with in judgment because of her jealous speaking against Moses, he interceded for her. In all this he manifested "the same mind which was also in Christ Jesus" in whom the quality of meekness was supremely exemplified; who moreover pronounced an especial blessing upon the meek and invited all to "learn of me for I am meek and lowly of heart." Once his usual meekness failed him at the waters of Meribah when under the provocation of the murmuring people, he took to himself and Aaron the credit for bringing water out of the rock and did not sanctify Jehovah in the eyes of the people, in consequence of which neither of them was permitted to enter the promised land.

The work of the liberator and of the lawgiver go together of necessity. Israel, brought out from under Egyptian control, must needs be given the direction and restraint of another authority. Jehovah takes them as His own people to establish them in a land to be given them as their own, separated from other nations and under His own direct government. To this end He gives them the law from Mount Sinai. This law with all the detailed explanaious, social, national, or racial plication, given to Moses, spoken to the people and recorded by him, covered every possible relation of the individual and of the people as a whole, whether religious, social, national, or radical. Jehovah also jealously watched over the executive end of the law, giving His directions for its enforcement to Moses out of the cloud. After Moses came Joshua, then the Judges and the Kings as Jehovah's executives, for all of whom in the directing of the affairs of the people the law from Sinai served as the divinely ordained constitution.

In the religious aspect, the law of Sinai sets forth the holiness of God and what is required on the part of man to measure up to that standard and thus be right with God. Then in view of man's fallen nature and consequent inability to attain to that standard the ordinances of the priesthood and the Levitical sacrifices were added providing a way of approach to God their sins being covered by the sacrifices and forgiven, all looking forward to the atonement to be made on the cross, by the sacrifice of the Lamb of God, which not only covers but takes away the sin of the world. To Moses all this was clearly revealed and when the fulfillment came, he was one of two, as representatives of the law and the prophets, to appear with Christ on the Mount of transfiguration, talking with Him of the great crisis of the redemption work to come on Calvary.

The tomb of Moses is not, and never will be, known; but all the possible wealth that may be dug up from the tombs of Pharaohs is not to be mentioned along with the wealth of glory in which Moses awaits the issues of the judgment day.

TENTATIVE PROGRAM FOR THE MENNONITE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONFERENCE

To Be Held at the Mission Church, Los Angeles, Calif., April 13, 14, and 15, 1923.

Friday Evening Session.
H. P. Goertz, Presiding.

7:00 Song service, led by D. G. Dyck.
7:20 Devotional—Upland.
7:30 Address of Welcome—H. B. Dirks.
7:40 Response—Reedley.
7:50 Special Music (Duet)—D. G. Dyck.
8:00 Announcements.
8:10 Conference Topic "The Supreme Issue", "Thy Kingdom Come"—Rev. Albert Claassen.
8:40 Closing Prayer and Benediction.

Saturday Morning Session.
Richard Baer, Presiding.

9:15 Song Service, led by Mr. A. P. Wedel.
9:30 Devotional—Escondido.
9:40 Special Music—Paso Robles.
9:45 The Home sustaining the Sunday school in its relation to the Supreme Issue—Mrs. Herman Claassen.
10:00 The Sunday school sustaining the Home, in its relation to the Supreme Issue—D. C. Krehbiel.
10:15 Open discussion of the above topics.
10:35 Special Music—Upland Intermediate Girls' Quartette.
10:45 The Home Department, its value and operation—D. B. Hess.
11:00 Discussion, led by D. G. Dyck.
11:20 Special Music—Local S. S.
11:30 Reading—Reedley.
Announcements and Close.

Saturday Afternoon Session

2:15 Song Service—H. P. Goertz.
2:30 Devotional—Woodlake.
2:40 Business Meeting, C. F. Mueller in Chair:
Unfinished Business.
Reports.
New Business.
Election.
3:00 Recreation—In charge of Local Committee.

Saturday Evening Session
D. C. Krehbiel, Presiding

7:00 Song Service—In charge of local Society.
7:20 Devotional—Paso Robles.
7:30 Special Music—B. I. Quartette.
7:40 Announcements.
7:50 Loyalty of the Church to the Sunday School—Rev. H. J. Krehbiel.
8:00 Loyalty of the Sunday School to the Church—E. H. Haury.
Discussion.
Close.

Sunday Morning Session

9:30 German Preaching Services.
10:30 Sunday School.
11:30 English Preaching Services.

Sunday Afternoon Session
D. J. Dahlem, Presiding

2:30 Song Service, led by E. E. Yoder.
2:45 Devotional—Rev. M. M. Horsch.
3:00 Address: The Christian's Life in Relation to the Supreme Issue. If possible, Dr. W. E. Edmonds, pastor of Glendale Presbyterian church.
3:30 Special Music—Upland Male Chorus.
2:40 Recitation—Local Sunday School.
4:00 Der Wert and die Ausführung einer Lehrer-Versammlung—John K. Lichti.
4:15 Close and Benediction.

Sunday Evening Session
H. D. Voth, Presiding

7:00 Song Service—Reedley Leader.
7:20 Devotional—Shafter.
7:30 Announcements.
7:40 Christian Endeavor in relation to the Supreme Issue—P. A. Lichti.
8:00 The Completed Square: THE SUPREME ISSUE—Home, Sunday School, Christian Endeavor, Church.

CONTRIBUTIONS

RECEIPTS FOR FOREIGN MISSION, MARCH, 1923

General Treasury

Int. C. E. Soc., Berne, Ind., $5.64; Conscience Money, Berne, Ind., $.50; Birthday Money, Berne, Ind., $.42; Friends, Berne, Ind., $65; Mission boxes, Berne, Ind., $37.53; Sen. C. E. Soc., Berne, Ind., $21.24; S. S. Class, No. 3, Berne, Ind., $3.58; S. S. Class, No. 33, Berne, Ind., for Girls' School, Kai Chow, China, $9.60; S. S. Pollyanna Class, Berne, Ind., for China, $5.69; Jacob Stoesz, Butterfield, Minn., $20; Zion ch., Donnellson, Iowa, $74; P. F. Schroeder, Kettle Falls, Wash., $3; Waldo Petter, Kettle Falls, Wash., $5; Menn. ch., Butterfield, Minn., $50; S. S. Johannestal ch., Hillsboro, Kan., $44.72; S. S., Arena, N. Dak., $4.50; 1st Menn. ch., Paso Robles, Calif., $50; K. Busenitz, Newton, Kan., $100; W. Zion ch., Moundridge, Kan., $40; S. S. Alsen, N. Dak., $4.45; Tabor ch., Goessel, Kan., $57.60 Menn. ch., Buhler, Kan., $51.63; Christian ch., Moundridge, Kan., $26; G. M. Schmidt, Goessel, Kan., $50; Friends, Goessel, Kan., $35; Bergfeld ch., Mt. Lake, Minn., $17; Margarethe P. Peters, Winkler, Man., Can., $12.50; Menn. ch. & S. S., Pratum, Oregon, $10.60; Menn. ch., Deer Creek, Okla., $19.32; Menn. ch., Upland, Calif., $44.38; Rosenort ch., Laird, Sask., Can., $36.60; Menn. ch., Summerfield, Ill., $68.54; Menn. ch., Hillsboro, Kan., $55.48; Dietrich Funk, Santa Ana, Calif., $10; Menn. ch., Halstead, Kan., $138.80; Sichar ch., Cordell, Okla., $14.45; Nordstern Menn. ch., Lockwood, Sask., Can., $56; First Menn. ch., & S. S., Philadelphia, Pa., $37.40; S. S. Brudertal ch., Hillsboro, Kan., $64.53; Friends, Bethany ch., Quakertown, Pa., $30; First Menn. ch., Reedley, Cal., $91.25; S. S. Christian ch., Moundridge, Kan., $34.-15; Albert Sprunger, Stafford, Kan., $30; First Menn., ch., Lostwood, N. Dak., $16.35; John Leuenberger, Edge Hill, Mo., $.20; Interest, Conference Funds, $30; Bergtal ch., Korn, Okla., $15.01; Alexanderwohl ch., Goessel, Kan., $45.46; Menn. Mission, Hutchinson, Kan., $25; Menn. ch., Lind, Wash., $44.45; Bethel ch., Fortuna, Mo., $52.03; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., $152.12; S. S., First Menn. ch., Bluffton, Ohio, $52.-20; Karl Friesen, Newton, Kan., $30.-50; Susie Tschetter, Brookings, S. D., $15; Bethel ch., Dolton, S. D., $34.-50; Salems Zion ch., Marion S. Dak., $52; Zoar ch., Goltry, Okla., $9.25. Total, $2,110.17.

Special Fund

P. J. Wedel, Newton, Kan., for orphan, $15; Wanderers Welcome Class, Upland, Calif., for orphan, $30; Fidelty Class, S. S., Wadsworth, Ohio, for orphan, $13; D. B. Duerksen, Hillsboro, Kan., for orphans, $90; Upstreamers S. S. Class, Deer Creek, Okla., for Teacher in China, $40; Roaring Spring Menn. ch., Pa., for Trophena, $15; Sewing Soc., Goessel, Kan., for orphan, $45; Juniors, Grace S. S., Pandora, Ohio, for orphan, $30; S. S. Class, West Zion ch., Moundridge, Kan., for Farms, $60; S. S. 1st Menn. ch., Bluffton, Ohio, for Gilwa, $100; Bernh. E. Richert, Gotebo, Okla., for orphan, $30. Total, $468.00.

For India's New Station

Student Volunteer Band, Bethel College, Newton, Kan., $37.51; C. E. Soc., Mt. Lake, Minn., $55; C. E. Soc., 1st Menn. ch., Newton, Kan., $250; O. K. Galle, Dodge City, Kan., $5. Total, $347.51.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them. Mar. 1, 1923, Balance in Bank....$358.89

Receipts during March:
Treasury for General Gifts $2,110.17
Treasury for Special Gifts 468.00
Treasury for New Station 347.51

Total Receipts during mo.....$2,925.68

Balances and Total Receipts....$3,284.57
Paid out during month 2,862.32

Balance in Bank, Apr. 1, 1923 ....$422.25

On April 1st, 1923, our Board has a debt of $4,000.00, besides the $2,000 we owe on the P. A. Kliewer house.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kansas
John G. Regier, Asst. Treas.,
Newton, Kansas.

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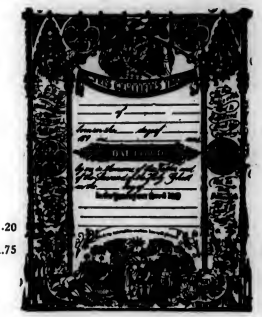

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The Mennonite.

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VOL. XXXVIII BERNE, INDIANA. APRIL 19, 1923. No. 16.

IN MENNONITE CIRCLES

Both the First and Second Mennonite Churches in Philadelphia have issued attractive little booklets recently which contain membership lists and other valuable information.

The Eastern District Conference always begins its annual meetings on the first Sunday in May. This year's sessions will be held in Eden church, Schwenksville, Pa.

The report of the Western District Conference reveals the fact 53 congregations were represented by 182 delegates and 287 votes.

Brother Reuben S. Strunk, who for many years had been a deacon in the First Church, Philadelphia, but for the last ten years an inmate of the Mennonite Home, Frederick, Pa., passed to his reward on April 12. He had reached the advanced age of 87 years and 9 days.

The Algemeene Doopsgezinde Societeit, a Mennonite organization in Amsterdam, Holland, recently sent a cash donation of $200 for the Men's dormitory.

The donation was raised through the efforts of J. W. Leendertz, Wieringen, Holland, who learned of the Dormitory Drive through personal correspondence with President Mosiman. In his letter to President Mosiman, he stated that he felt the Mennonites of Holland would like to help the Mennonites of America in their Educational work and so presented the matter to the Societeit which immediately authorized him to forward the gift.

This contribution is perhaps the most outstanding of all the donations received in the dormitory drive because it reveals the personal interest of the European Mennonites in the educational plans of the Mennonites of America. The fact that the donation was unsolicited increases our appreciation of this splendid gift which comes from a group which realizes the benefits of educational leaders and who wishes us to have educated ministers just as they have.—The Witmarsum.

ONE DOLLAR PER MEMBER BUILDING FUND

To the Missionary and Sewing Societies:

Sometime ago an appeal was made to the women if possible to raise the much needed funds for the Girls' School in China. With grateful hearts to God the giver of all gifts and to our women who responded even beyond expectation we wish to report that the anticipated amount $4000 has been raised. This however does not cover every need in the field.

Repeatedly we heard from our Mission Board and other sources of the inadequate buildings to house our missionaries in China. The approximate need for said buildings is $6,000. In accordance with the Foreign Mission Board the Executive Committee would like to again suggest to our societies a "One Dollar per Member" building fund for this year. We well realize that some of our members and societies might find it difficult to raise the suggested amount, but again others whom the Lord has entrusted with larger gifts may find delight in doing even more.

Gifts for this purpose should be sent to our treasurer, Mrs. J. G. Regier, Newton, Kansas.

The Executive Committee,
Helena Liechty, Sec.

OUR WOMAN'S WORK

January 9th, 1923.

A word of thanks to the Sewing Societies and Mission Friends.

Dear Sisters of the Sewing Societies:—

Thanks to your tireless efforts in working for others we were able to gladden again many a heart during the Christmas time in Mauhadei. If it had not been for the boxes which were sent here filled with many useful articles for the Indian Christians and your workers it would not have been possible this year to give anything to these our Indian Christians. With a few exceptions all the gifts and money to pay the expenses have come from the sewing societies. May it have been a great joy to you to give the gifts. We were glad to give your articles to those we deemed right to have them. The Christians feel that they have warm sympathetic friends in you and have written a letter for the church papers to express their gratefulness. We heartily join in it. With best wishes for the year 1923.

P. J. and Agnes Wiens.

Mauhadei, P. O. Birra,
via Janjgir, C. P., India
January, 1923.

Dear Friends:—

Greetings in Jesus' name. We the Indian workers of Mauhadei Mission Station wish to express our thanks and desires by writing these few lines, and hope that you will consider it as a token of our gratitude. We are very thankful to you for the clothes and other things which you sent to us from time to time as Christmas presents, though we never got a chance to express our gratitude before in writing, but always sent our thanks through our missionary in charge.

There were many programs this year, during Christmas week and they were divided into many parts. A program was given by the Christian boys and girls and almost all the scholars took part in it.. On the 25th a program was held and the non-Christian boys who are attending the Sunday school, took part in it. A special program was performed the same night by the workers. Thus we celebrated the birthday of our Saviour.

We do not only enjoy these blessings here below, but we also have the hope of gaining the joys of eternity.

Though we are away and perhaps will not get a chance to see you here in this world we will still have the joy of meeting you all in heaven. We are also thankful that you are helping us even with money and thus fulfilling the teachings of our Saviour and we are trying that God's messages should be known to our neighbors who are living around us in this world.

Please pray for us, that God may give us courage and strength to follow Him till the end of our life, and to be witnesses for our Saviour.

Your loving friends in Jesus,
The Congregation of Mauhadei Church.

Letter from Miss Frieda Sprunger to the readers of the "Woman's Work" Department.

Tamingfu, Chihli, China,
Jan. 25, 1923.

Dear Friends in the Homeland:

"And it shall come to pass . . . that everything shall live whither this river cometh." Ezekiel 47:9. We rejoice as we see the fulfillment of these words. Truly, the river of God's grace, wherever it flows with its healing touch, does change things. This was brought to my mind forcibly during this my first Christmas at our mission station here in China. The ordinary Chinese of this city were for the most part indifferent to any Christmas sentiment, if, indeed, they knew anything about Christmas. There was little to remind us of Christmas as we walked through the narrow little streets; no large store fronts with beautiful Christmas decorations; no suggestive Christmas packages borne home to happy children by still happier parents, and no happy Christmas wishes flung to each other in the crisp winter air. Instead of this there were now as always, from one city gate to the other, throngs of people plodding along wearily, going about trying to eke out a meager existence for themselves and their families. They know little of joy in their lives and have little hopes for a brighter future.

Quite different the Chinese Christians, for to them Christmas has come with its message of a Saviour born, its message of salvation to a lost world. Their faces were radiant with Christmas joy as they went about with their Christmas preparations: decorating the little chapel in all the gaiety of colors so dear to the Chinese heart, or learning the Christmas songs, which seemed to be but expressions of the sentiments of their hearts. Could you have noted the whole-heartedness with which they sang:

"Chiu lai tao wo hsin, Chu Yesu,
Tsai wo hsin yu 'kung ch'u wei
Ni,"

which is the Chinese version of: "Oh come to my heart, Lord Jesus, In my heart there is room for Thee," you could hardly have doubted their sincerity. The songs they serenaded before our doors on Christmas morning, too, bespoke their joy and goodwill, even though they were not as rich in musical qualities as those we should have heard, undoubtedly, had we been in the homeland.

The girls' school and the boys' school each rendered a Christmas program in our little chapel. The girls under the leadership of their teacher, showed in a dramatical way, how the Christmas spirit manifests itself in a Christian home. The boys in a similar way showed how as the Gospel is received into the life of an individual, the undesirable attributes which have up to this time controlled his life, namely hatred, fear, envy, pride, and others, give way to the Christian virtues; love, joy, peace, etc. The boys' school teacher, in whose life the grace of God seems to have abundant sway, had also instructed and drilled his boys in a sort of Christmas catechism. This was given, the teacher asking questions concerning the origin and meaning of Christmas and the pupils responding with ready answers. My heart was thrilled when to the question as to whether there was no other way by which people might be saved except through the "Jesus" way the little fellows piped out, "Mei yu!" (None). May this prove to be real Spirit-born faith in their lives! At the close of the program the little folks were made very happy over small packages of sweets which they received.

Later in the evening, the Chinese Christians of the compound, together with the foreign workers gathered about the lighted Christmas tree in the Boehr home, where after a little season of praise and prayer, each one received a small gift. The company of people then proceeded to the Voth home where in a similar way a general happy spirit pervaded as the tree was admired. "Could they not also see my tree?" they asked. I laughingly assured them that I had no tree, rather claimed a share in the ones they had seen; I suggested that they come and listen to a few records on my phonograph. To this they eagerly assented, crowded into my room and in a very informal way made themselves as comfortable as the limited space would allow while listening to the music. It was rather late when the company dispersed, happy, Chinese and foreigners alike.

A few days later we left Tamingfu for a forty-five mile trip per Ford to K'ai Chow, where we were to meet with our coworkers in the annual conference. The weather was mild, and the car crowded so that we did not suffer because of cold on the way. We encountered long stretches of sand road, consequently traveling was somewhat slow and we arrived at our destination rather late.

The conference sessions were held in the home of Rev. and Mrs. Kauffman, now shared by Dr. and Mrs. Lohrentz, and the comfort and cheer of the new home together with the congenial hospitality of our hosts, in this home as well as in the homes where we lodged, were factors in making these days, a time of real enjoyment for us. The discussions of the conference brought to us who were attending for the first time, a better understanding of the work as a whole, with its problems, its many phases of activities, its responsibilities and its opportunities. The program committee had arranged for devotional meetings to be held on the evenings of the conference days. These proved helpful, to say nothing of the real enjoyment that the spiritual food and fellowship brought to us. There was much coughing and hoarseness, because of colds contracted when a recent change in the weather, caught most of us unawares, nevertheless, in spite of colds, there was much singing and "making of joyful noises", yes, there was much reason for praise; we had prayed much in behalf of the conference, and the Lord had answered prayer.

After a stay of ten days, we took leave of our dear K'ai Chow friends and co-workers and set forth on our homeward trip. It was much colder now than when we came, but we were all well supplied with wraps. The Ford seemed in good spirits and gave promise of speedy arrival at our destination. (In following a different road we tried to avoid the sand.) The promise however, was not valid, for after we had traveled about one-third of the way, one of the rear axles broke, and we "sat", quite powerless to move on. With the help of a number of Chinese, the car was finally raised out of its helpless position, and condescended to be pulled by a horse into a near-by village. Here it was left to stand idle, temporarily. We succeeded after a while, in hiring a mule cart, and thus traveled on for several miles to Tsing Feng, which is one of our out-stations, and where we expected to spend the night. Here Bro. Boehr telephoned to K'ai Chow, telling our friends of our dilemma.

Our Christians at Tsing Feng seemed glad to see us, and did all in their power to make us comfortable, but oh, how meager and scant the wherewithal to show their hearts' hospitality. The town official provided sleeping quarters for the night, so that although the rooms were cold, we fared quite well, making good use of the bedding provided and of our heavy wraps. To little three-month old Richard Peter Boehr much credit is due because of good behavior, for he almost outdid himself sleeping through most of the unaccustomed procedures of travel.

The next morning Rev. Brown came to take us the remainder of the journey. His car, too, started out courageously, but, alas, its courage also petered out before the end of the trip. Two steers and a donkey were hired to pull us, car and all, into Tamingfu. In this way we jogged on for some time, when suddenly an ill-directed, unproportionate effort on the part of some of the animals, left us with a broken steering rod. This car then, too, must be abandoned. Another open mule cart brought us the remaining eight miles, bringing us to the city gate sometime after the the gate had been closed for the night. After a wait of about an hour, during which time the key was brought from the official office, the gate was opened an we passed through, finally arriving at home, tired, yet grateful for a loving Father's tender care in the face of all the difficulties.

In accordance with the decisions of the conference, it is to be my privilege to share in the work here at Tamingfu with Rev. and Mrs. Boehr and Rev. and Mrs. Voth, for a year. I hope to help with the work among the women, for here truly is a needy field. Bound by ignorance, custom, superstition and, more than all else, by sin, the heathen woman here in China as in other countries, is indeed an object of pity. We scarcely know which class of women is more pitiable—the poor, oft-time beggar woman who walks the streets at will with a child in her bosom, that shares with the mother her one upper garment; or the wealthy women who has good clothes, a fairly good home, servants that do her bidding, so that there is little for her to do; she can not read or write as a rule; time-honoured custom demands that she remain almost constantly within the walls of her compound. Both classes need a Saviour who can liberate them from their bondage. Some of these women come to us. Our city compound opens onto a street on which a number of rather well-to-do families live, so that the women find it rather easy to come without having to go far from their homes. Often their coming is prompted merely by a sense of curiosity and they openly tell us they have come to look at our things. Our clothes, our shoes, our beds, everything we have is of great interest to them. They do love to go about the room and touch things, to make sure, it seems, that they are real. Not long ago a well dressed woman came to my rooms to look at their contents. In the course of the conversation, (necessarily halting because of the still limited vocabulary on my part), she told me that in her heart she was very sad because an only son, a boy of six years had recently died. I tried to show her that for those who love the Lord, death was only a temporary separation and that we should see our loved ones again. Her face heretofore somewhat listless, now lit up, and bringing it close to mine, she asked eagerly, "Shall I see my son again?" I do not know how much she understood of what I then tried to explain to her, but I pray that the interest thus awakened may grow until she find rest in Him who died for her.

In closing let me tell of an incident that came to me in connection with my language study only this week. With my Chinese teacher I was reading the account of Christ's trial before Herod as recorded by Luke and came to the clause, "and arrayed Him in a gorgeous robe". My teacher said that the Chinese word that describes the robe meant "colored"—"such as women wear," he said, and further, "They must have put a woman's robe on him". Whether or not he is right in this explanation, I do not know, but somehow it touched me deeply. The thought of Christ thus bearing the reproach of womanhood to the cross should instill in us a deeper concern for those who do not yet know of this provision for freedom from guilt and reproach. Will you not pray definitely in behalf of the work among the Chinese women here at Tamingfu?

Yours is His service,

Frieda N. Sprunger.

Champa C. P. India
Jan. 12, 1923.

My Dear Friends:—

Christmas 1922 has again passed into history. To us newcomers it was decidedly "different". On

Saturday before Christmas we went to the leper asylum early in the morning to make up Christmas bundles for the lepers. The night before, a box had come from England containing almost two-hundred wool knitted mufflers, some caps and other things. Each leper received one of these articles and a bar of soap, and sweets. The program was in the afternoon. You should have heard those leper boys recite Scripture. It does one's heart good. But such singing! It makes one want to laugh and cry at once. The distribution of the gifts was very interesting. We knew that there was one gift for every person, for we had gone down the whole list of names in the books and had labeled every gift. But when all the gifts had been distributed, sixteen women rose who had received no gift. A search was made, and sure enough, here and there and yonder a woman had an extra parcel hid under her sahri. The sixteen missing parcels were all found.

The next day, Sunday, in the evening, we had the Sunday school program on the compound. We placed most of the responsibility of it on the Christians. Such decorations! There was a profusion of colored paper chains and other decorations made of gay colored paper. The gayety of it all reminded one more of a carnival than of Christmas, but these people like gay things. The children did very well. I believe every child could have been heard in the hindmost part of your Berne church. Here again the distribution of gifts was an outstanding feature of the program. Thanks to the sisters of the mission societies at home. We had a gift of clothing for practically every one. I noticed in particular one little girl near me. She was so full of glee that she simply could'nt sit still. It is a joy to give to such as that.

On Christmas morning we had a baptismal service in connection with the regular service. Ten young people were baptized. Ten more people who have decided to serve Christ instead of idols!

I noticed that the girls came to church wearing their new dresses over their old ones. It was a cool morning and these people have so little clothing. These people don't know how comical they look when they try to dress up. One proud father had bought his only son of about four or five years, a pair of shoes. I suppose it was the first time he had worn shoes. He came tramp-tramping in so proudly, but he looked and walked about as awkwardly as we would if we had a five-pound weight tied to each foot.

After the service in church a service was held on the compound for the poor village folk who regularly come to a service twice a week. Sahris or dhoties (men's dress) and sweets were given to them. In the evening we entertained the Champa missionaries at our bungalow to dinner. We had a pleasant time together.

A number of other meetings followed this week. On Saturday the lepers each received a blanket and the women a sahri and the men dhoties and jackets. Some more happy faces! On New-year's morning we had services in our church and in the afternoon seventy-one lepers were baptized. And so the time has gone. Now we are again engrossed in study. We are very happy to be able to do at least a little work already.

Yours in His service,

Anna Penner Isaac.

CORRESPONDENCE

Grace Mennonite Church, Pandora, O. Dear Christian Friends:—Since the last report, Grace church has been blessed with many good things, for which we are indeed thankful to our Heavenly Father. During the week between Christmas and New Year our annual Bible Lectures were given by Prof. Quiring of Witmarsum Seminary of Bluffton, Ohio. The three main themes discussed were, the Advent of Jesus, the Return of Christ, and Paul and his Gospel. These lectures were very inspiring and helpful.

Our annual business meting was fairly well attended. The various reports were all very interesting and showed that the different organizations and committees had done good work.

For several Sunday evenings our pastor, Rev. Regier, gave us a series of biographical sermons on outstanding leaders of the Christian church since Biblical times. From these sermons we have learned of their heroism, and their faith, love and devotion to God.

The boys' chorus and the mixed chorus under the direction of Florence Schumacher are rendering splendid service to the church, the boys' chorus singing the first Sunday in the month and the mixed chorus singing the other Sundays. On the evening of March 25th the mixed chorus together with the choir from the St. John's church gave an Easter cantata, "The Seven Last Words of Christ" which was received by an appreciative audience.

The Sunday school led by our Supt., Wm. Schumacher, is progressing nicely, the attendance being much better than it has been during the month of February, when there was much sickness. The enrollment at the present is 330. Much interest is also shown down in the basement in the Junior Sunday school under the leadership of Raymond Hiltv. Little wall mottoes are given for rewards at the end of each quarter if the pupils have fulfilled certain requirements.

Much activity is shown in the three C. E. Societies, Junior, Intermediate, and Senior. Christian Endeavor Day was observed by a joint program of these three societies, which was well given and interesting throughout. Throughout the entire program the presence of the Juniors and the Intermediates, was evident. The Seniors and the Intermediates are planning to have a sunrise prayer meeting on Easter morning.

Our two missionary societies are also busy sewing garments, bedding, etc., for the different mission stations. The Ladies' Aid Society meets the first Thursday of each month and the Dorcas Society meets the first Saturday p. m. of each month.

On Sunday evening, February 18th at the regular church service hour we had the privilege of having the Student Volunteer Band of Bluffton College with us, who gave us an interesting program on missions.

Baptismal services will be held on Easter morning, when eleven young people will be received into the church.

Church Corr.

Berne, Ind., April 5, 1923.—Greetings in Jesus' name to the dear readers. California is properly sometimes called the "land of sunshine". During the months of February and March in Indiana, especially in the locality of Berne, usually are frequent and often sudden changes in the weather. This has been the case in 1923. In these months we had a large list of patients, however only a few deaths occurred. Health conditions have improved considerably.

The German union meetings here were held from March 25th to the 30th. Dr. Frank Grether of the Reformed Mission House, Plymouth, Wisconsin, was the able speaker. He has served at that institution of learning as instructor for 47 years. There were daily two well attended services, the members of the different denominations of the place showing a good interest. They proved to be helpful, genuine Gospel sermons, not lectures, just what the people appreciated.

On Easter Sunday morning the Mennonite church observed the Lord's Supper. As the weather was favorable and most of the sick people well again nearly all of the members and quite a few of the Bluffton College students participated. Dr. Grether's sermons during the Passion week were indeed a good and appropriate preparation for the occasion.

In the evening the Men's and Girls' Glee Clubs of Bluffton College gave at the Mennonite church a sacred concert and on Monday evening in the Berne auditorium a secular concert. The two clubs consist of about fifty members. As many of the former members graduated in 1922, they were somewhat handicapped, nearly half of the members now being Freshmen. They gave their best and this practice will undoubtedly to be a helpful experience for them.

Our pastor, P. R. Schroeder, was urgently requested to give a series of Gospel sermons at the Mennonite mission at Altoona, Pa., for which place and purpose he left Berne last Monday. May Jesus who came to seek and to save the lost, bless abundantly Brother Schroeder and the work there.

I. A. Sommer.

Chicago—The assembled folks of the First Mennonite church, witnessed a real mountain top experience spiritually, on Easter Sunday. In the early morning at 6:30, the young people representing the Englewood division of the Chicago Christian Endeavorers, met in our church in a surprisingly large number for so early an hour. The purpose was to sing songs of the glorious resurrection victory, to get a fresher touch with the Calvary Man who died but lived again and still lives; and to spend a moment of quiet undisturbed communion with Him in prayer, closing with a little prayerful meditation upon the one lesson among many that might be gathered from that third morning after Calvary's experience, namely, that all who fall asleep in Him shall rise again and begin with glorified bodies, to enjoy the never ending reunion around the table at the marriage supper. A worth while service with which to begin the day. At 10 A. M. the Sunday school lesson was presented by the superintendent, after which a number of combined class songs and appropriate selections were given by the younger members of the school in groups of from ten to

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

THE GIFT OF SELF

Socrates was considered the greatest of Grecian thinkers and teachers. His pupils all loved and adored him. One time a few of his pupils decided to present him with different gifts. One student lingered, hesitating to come forward to give his gift. "Why do you hesitate?" asked Socrates. "Because my gift is so small," was the reply. "What is your gift?" he was asked. "Nothing but myself," was the answer. "Ah," said the great thinker, "that is the most appreciated gift, the most acceptable gift that has been given me." The most acceptable gift we can give to our Lord is the gift of self. Have you given self?

But some say we all belong to the Lord, for we read in Psalms 24:1 "The earth is the Lord's and the fullness thereof; the World and they that dwell therein." Let us interpret this Scripture verse and see what it means. When we give ourselves to the Lord we are simply giving back which, in one sense, already belongs to Him. Remember, God is the Author of our existence. If it had not been for God's fatherly, nurturing, tender care for us we would not be alive; we would not be in this world nor in any other.

The question naturally arises at this juncture: why is it necessary then to give ourselves to God, since in a sense we already belong to Him. We cannot give Him something which already belongs to Him, can we? Let us try to make ourselves clear on this point. You have lost something. It is still yours, but it may be in the hands of some one else. When it is found it may be given back to you again. You rightfully belong to God, but you may be lost! You may be in the hands of Satan. But remember that you don't belong to Satan. You belong to God.

Now then, how can this be adjusted. Some one has said that the only thing really our own is the human will. We can use that will either to send us to destruction or to gain eternal life. Therefore our aim, our desires should center in this petition: "Thy will be done." That is the key that unlocks the door to heaven! Whosoever will may come and drink of the water of life freely.

God has so ordained affairs that we must individually decide some things for ourselves. Just as a child will do when it comes to years of understanding, look up into the face of its father and recognize him as such, consciously recognize him as father, so also the Heavenly Father wishes us to recognize Him as our father. The time comes in every father's experience when his child will look up into his face and say "father." What a new sense of relationship! To have this sense of relationship with our Heavenly Father is what makes our Heavenly Father rejoice. And just as the child is ever conscious of security in the presence and protection of its earthly father, so we as children of our Heavenly Father feel secure because He is the rock of ages which the storms of Life never succeed in overthrowing.

The giving of self therefore works out for good. Remember that it does not result in blasting our lives. It results in making the most out of our lives.

The surrendering of self results in finding your place in life. But first of all we must be willing to be anything, anywhere, any time. Then God comes along with His providential finger and directs us into the calling which He planned for us from the foundation of the world.

You need not necessarily preach the Gospel to be in His will. You need not necessarily be a missionary to be in His will. It should be remembered that the minister and the missionary have not the monopoly on the sacred things in life. Every legitimate occupation is a part of the kingdom. If you are in His will the time will come when everything will be clear as to God's will concerning your life. I do not say that God's will is always clear in the beginning, but it is always made plain in the end.

There are a great many people who think that if they surrender only a part of self, that is, a part of the will, God will be satisfied. Hence we find many people giving money, for example, instead of giving themselves, thinking that God will be satisfied. But money is often the easiest thing to give. It is much easier to solicit for money for a cause than it is to get men and women to give their lives for a cause. A certain great mission organizer needed $10,000,000 and 250 men. He has $9,000,000 and 10 men. We subscribe liberally of our money, but we withhold ourselves.

No individual will ever get into the real spirit of giving, no one will ever experience that it is more blessed to give than to receive until he has been willing to give his life, his all, to his Maker. The individual who has to give and must first offer self as a gift, then all other things will be adjusted as far as his duty to give is concerned.

No one can ever hope to be saved by giving substance and withholding self. The Lord does not want your money, but He wants you. The Lord is not out soliciting for money. He is never found in that kind of business. But He is out soliciting for you. He does not care about your money. That is His, anyway. You may have the opportunity to use some of it in your life time, but you can't take it along with you when you leave this world. You take what you are with you, and it makes all the difference in the world whether you are saved or unsaved, whether you have given self as a gift.

Let us remember that the most acceptable gift you can give to your Lord is yourself.

L. L. Miller.

A NATIVE WORKER'S TESTIMONY

Tuba City Arizona,
Feb. 15, 1923

Psa. 23:1. "The Lord is my shepherd; I shall not want."

It is now about eight years since I and my parents came to know Jesus as Savior and Lord. This happened some time during Mr. Frey's camp-meetings at Oraibi, where my home is located. We never thought much what the missionaries were there for, and neither what they had to say about the "Jesus religion." We were well satisfied with our own religion and with the Indian ceremonies, but my mother used to go to the church quite often, while I didn't go unless when I knew that Christmas is coming. My father never cared to go to church although he didn't seem to care whether mother should go or not.

It happened that the Missionary Frey came around with his white tent and started his preaching and showing some of the pictures which moved some of us with interest that we came out to hear him talk almost every night. I can well remember when he asked on a certain night that those who wanted Jesus should raise their hands, but there was not a hand that could be raised up for Jesus that night. Although the meetings was going on all through the week, one day I happened to be there again and before the meeting closed there were five or six of the people who raised their hands up saying that they all wanted Jesus. But I still thought that it was strange for those Indians to do that because I have never seen yet any of our people who has ever been a Christian. But I saw my mother in that same meeting raise her hand up and said, "I want Jesus," and from that night I began to think for myself. The next day on the evening I came home from school and found out that Mr. Frey was in our house talking to my parents about Jesus again becauses mother had already decided for Jesus, and became a Christian. After the missionary left the house I said to my mother, "My mother, I wouldn't want to become a Christian unless my father can come along with us." My father never said one word, but sat there and seemed to think very hard, and it was almost time for my mother to be baptized when my father decided to go along with my mother, and then it was natural for me to go along too, so we as the whole family were baptized together with the rest of the new converts in the old church at Oraibi. After we are baptized most of our people laughed at us and made all kinds of fun, and even our own relatives all turned out to be our enemies, and the best friends we had were leaving us alone; not one of them stayed with us from that day. But we were so happy in our hearts that we had found Jesus the Savior of all men to be our Savior and also found that wonderful peace that we had never found in the Hopi religion. And I can say now, that Jesus is my Savior and can repeat from my heart these words "The Lord is my shepherd; I shall not want."

After my conversion I went away to school to Phoenix Indian school where I spent five years, and when I returned home I joined with the Christians, again telling others to see that Jesus is the only Savior who came here and died and rose again, and therefore has mighy power to save a sinner like myself. But I found that I had to know more about the Bible in order to be an efficient worker for the Lord, and so my friends joined with me in praying that the way would be opened for me to go to some Bible school where I might learn more

about the Word of God. And the Lord answered our prayers and led me to the Bible Institute of Los Angeles, Cal., where I had the great privilege to attend for two years. And after my graduation from the school, the Lord gave me a good Christian girl to help me in the work. And we are now located out here at Moen Copi, near Tuba City to do the Lord's work in giving out the Gospel to our people and pleading with them to come to Jesus, who gladly lay down His life for all men. And may the Lord move your hearts and burden them for the lost red men out here on the desert to pray for their salvation.

Fred A. Johnson

CORRESPONDENCE

(Continued from page 3.)

twenty. What an influence for good such training may mean to the boys and girls of the street, the Master only can know. Then came the hour for the regular worship, and a blessed hour it was. After a thrilling song, "The Lord is risen today," by the Ladies' Chorus, the message of the morning, "The conquering and living Christ" was given; following this came the reception of five new members. One came in by baptism, a noble Christian girl, coming from an excellent home, where there are strong indications that the entire family will come into blessed fellowship and saving relationship with their Lord and Master. The other four were mothers, who came into our fold to be of us, by the right hand of Christian fellowship. Happy day for the ingathering here, when they begin to come in by families. The communion of the Lord's Supper was then observed. A large and impressive service it was. In the evening at 7:45 an Easter cantata was rendered by the church choir, entitled "Redemption's Song". Thus closing one of the great days in the history of the Chicago Mission.

Yours in the Master's name,
W. W. Miller.

1500 W. 72 Pl.

THE C. E. TOPIC

April 29.

What My Denomination Has Meant to the World.

I Pet. 2:9-12.

The Mennonite church has never been a large body in so far as numbers go, but, in all the centuries of its existence, it has been able to impress its peculiarities upon the notice of the world. As a small body of Christians, deeply impressed with a sense of the righteousness of their cause, it has been able not only to endure for its convictions but to bring them to the consideration of people outside of its numbers. Today, believers' baptism has a hold upon the consciences of numerous persons not in its fellowship and often in fellowship with churches that positively teach infant baptism. In the matter of peace Mennonites have been hundreds of years in advance of their times. They had to suffer persecution from Protestant, as well as Catholic rulers because they would not recognize that government had authority to dictate in matters of religion. Today the separation of church and state is regarded as one of the great advances in the order of things. For centuries Mennonites called their spiritual leaders from the midst of the brethren and would recognize no higher ministry, trusting their spiritual edification to persons of no superior culture than the mass of the membership. The activities of the lay members of nearly all denominations in and along lines that once was regarded as strictly the province of the ministry only again indicates once more that our Mennonite forefathers had visions with which other Christians are only catching up to in modern times.

We trace the beginnings of our church to times when the hand of the world was set against our pioneer fathers with a determination to utterly destroy them. They were ready to stake all, even life, for the sake of conscience and from those bloody times they have passed down an inspiration to those whose consciences came under the severest trials. It was an inspiration to faithfulness.

Many creeds came as the result of political emergencies or were brought into being to support the creeds of theologians. Our fathers were drawn together and formulated their beliefs through individual Bible-study. They were determined to know the will of God and then obey it as the Bible directed them. Creeds may not be altogether unreliable, but our church gained its beginning through going back to the Bible. In this again we see our fathers imitated by many of our day who are not caring what wise theologians say but want to know "What saith the Scripture?" In this connection the reader should read Menno Simon's "Renunciation of Rome."

Mennonites were the first body of Christians who stood absolutely for a doctrine and life of nonresistance. This means that they took the lead as "Peace Sects." Surely one must have a short memory who cannot realize the positive uselessness of war in settling difficulties. The waste in lives and goods during the past ten years was the worst of all time. But not on a social or economic ground alone do we, and did our fathers oppose violence as a means of deciding human differences. We hold to the doctrine of peace because the Savior commanded it and, if men are really to be as happy as God desires that they shall, they must accept and practice peace. If they are to be eternally happy there must be peace of mind and soul too as God prescribes it. We are not now the only ones who think in this way, but Mennonites have had a large part in creating a peace sentiment in the world.

The literature of our church is one of its gifts to the world. The Martyr's Mirror with its romantic story covering several centuries is still a potent factor in the religious annals of the world. The Ausbund, the hymn-book of the Swiss Amish Mennonites, whose music has been a tradition since the Reformation and whose verses recite the noble lives and the tragic deaths of many martyrs whose names are still family names among us. Do we realize that the largest printed book in America in Colonial times was a Mennonite history? Do we know that this same work was the first American book to be re-printed on Continental Europe? Do we know that the first book on the science of teaching was written by a Mennonite teacher who held school in a Mennonite meeting-house? Or perhaps we do not know that Mennonites were first to protest publicly against human slavery and that that protest is one of the most remarkable of American historical documents.

The pioneer undertakings of Mennonites have been famous in many lands. It was Mennonites whom the Polish king invited to come from Holland and Dyke and the Swamps that became famous for their fertility. It was a Russian queen who invited Mennonites to the wild Steppes of South Russia that under their care made the Steppes the granary of Europe. William Penn invited them to his new possessions and they turned the wilderness into fair gardens, the fairest in America. As new territory opened in the west our American fathers set forth to repeat the tasks their fathers had done in Pa. and so we find their children and children's children enjoying the fruits of their labor in numerous of our states. Our brethren from Russia converted the semi-arid sections of Kansas into granaries even as their fathers did the Steppes. The choicest spots in Eastern Canada were found and developed by Mennonite colonists who came from Pennsylvania during the beginning of last century. The prairies of the Canadian Northwest became vast sources of wealth during this generation under the plows of the Mennonite farmers. And so we might multiply examples, if we cared to do so.

We have not gone into details concerning missions, not because they are not important, but because we all know so much of them already. Let it suffice to say missions among the Mennonites have grown to an extent way out of proportion to their numbers if we compare what we are doing with what others are doing. The same might be said of benevolences. The generosity of Mennonites has always been remarkable when it came to relieving acute distress, for example, during the past year the contributions of Mennonites for Russia alone have kept one person alive in Russia for every two Mennonites in America.

THE S. S. LESSON

April 29.

Ruth, the Faithful Daughter.

Ruth 1:14-22

Golden Text: "Thy people shall be my people, and thy God my God." Ruth 1:16.

The period during which Ruth lived was one of the most unsettled and worst of the periods in the history of Israel. It was a time of anarchy when "every man did that which he thought right in his own eyes." It was a period of disastrous wars and calamities during which there were frequent lapses into idolatry and consequent slavery. To read the Book of Judges alone would mean to miss the beautiful pastoral picture of the time that is preserved in the Book of Ruth. In even such dark times there were bright spots as we discover in the activities of certain of the Judges and in the account in Ruth. God never allows a time, even an evil time, to pass without sending faithful witnesses. This Book of Ruth is a peer among short stories and one that might be read with greater profit than the kind of stories that one finds in our present literature. It is full of human interest crowding calamity, adventure, love and final reward into its few short chapters.

Naomi and her husband left Bethlehem, the house of bread, in search of bread in a time that tried men's souls, and in doing so, abandoned the environment of true religion for one where God was not known or honored. Greater calamities than mere suffering followed. Numerous other people have placed themselves beyond the influences that might have kept them closer to God in order to advance their worldly

prospects and the end has been their calamity. Better always to endure with God's people than to prosper in the world.

The stay in Moab, the land under the curse, did not turn out as well as it appeared from a distance. For a while, it is true, there was happiness in the fortunate marriage of the two sons, but such joy only emphasized the utter misery that overtook Naomi. She and her family illustrate the results of backsliding, but, in her case, she did what every fallen saint imitates: she determined to return and put her determination into practice. God graciously opens the way for the fallen one to return to Him if he has a sincere desire to do so.

With Naomi there came a time of parting from the strongest influences that kept her from the land where God was known. It is the same with all who would come out of the world to God. There must be a separation that may involve some of the dearest ties. No one can get back to God who is unwilling to break off his former associations. It was a brave determination, but a necessary one.

Three women, Naomi and her daughters-in-law, are all lovable characters. Naomi's relations to the other two belie the vulgar jests to which mothers-in-law have been subjected. In real life they are generally found to be the most self-sacrificing and helpful in their untiring devotion to the needs of the younger relatives.

Naomi had so greatly endeared herself to the widows of her sons that wanted to be with her as long as possible, but the real test of their love, and their characters as well came when they reached the parting of the ways. There come partings in the way in all of our lives and just how we act when we come to them establishes the true worth of our characters. It is well enough to be lovable, but it is better to be ready to give up all for love. Our love for God is only shown when we stand ready to give up all for Him.

The advice of Naomi to her daughters-in-law that they return home was no doubt, from a worldly point of view excellent, but it had no advantage for them and only would have sent them back to hopelessness. In some matters, especially those that involve our future relations to our God, even our best friends may err, and, it is for us to make our own choice, knowing that the responsibility for our stand rests upon ourselves alone.

Ruth's choice was made because of her love for Naomi. It often happens in the lives of people that their loving disposition and the beauty of their character influences the first step that others make toward God. It speaks wonders for a life that so impresses itself upon another that others, because of that life, come to a decision to accept the God and Savior whom that one serves. In Naomi's life we have illustrated the power of a good life over the eternal destiny of another.

Says a commentator: "Ruth's reply to Naomi was one of the most beautiful that ever fell from human lips. It shows what pure love existed in those rude days, and illustrates wonderfully what our attitude should be toward Him whom we love supremely."

In making a choice, Ruth really chose Jehovah. It suggests to all that the best associations that can be made is with the people of God and having them as closest and dearest friends their influence will surely be to turn those who love them to a saving knowledge of God.

Naomi complained that she came back empty. Indeed much that she loved lay buried in Moab, but she did not realize that she was not altogether empty-handed in that she brought Ruth with her who was to contribute her part to ancestry that gave the world its Savior. We never fully realize what great possibilities there are in the ordinary things that God allows us for our happiness and comfort. Generations later, men were to thank God that one so noble and so devoted should have had a part in their salvation through Christ, and incidentally be an inspiration to love and loyalty.

RELIEF NOTES

(Conducted by Vernon Smucker)

Below is given the first installment of an official report of the American Mennonite Relief Unit in the Ukraine. It will be published serially for the next two months or so, and will give an excellent idea of the problems and work of our Unit in that district. Readers should bear in mind, however, that this is not a complete report of our activities, but only as it affects one district, the Ukraine. The author is Bro. A. W. Slagel, and it comes to us through the general offices at Moscow.

General Report of American Mennonite Relief Activities in the Ukraine, 1922.

I. FEEDING

1. Causes for the Famine:

One is not surprised to hear of famine in such places as India and China, where there is such an overpopulation, such a low standard of living, and where under even normal conditions there are many thousands of people who do not have enough to eat. But that there should be a famine in Russia, a land of unlimited possibilities, and until recently the granary of Europe; and especially that there should be a famine among the Mennonites in Russia, who had always been so prosperous, and who with their thrift and foresight had always found a way out of difficult situations, requires a special explanation.

The great war, and the revolutions that followed it, had a more disastrous economic effort on Russia than on the other countries of Europe, because this whole sequence of events took away from the people of power, and in most cases, the desire, to produce. With the collapse of Russia's military power, and the changes of regimes, came a long series of counter-revolutionary movements with their attendant robber bands and guerilla warfare, which took heavy toll on life and property, and which delayed order until 1920.

But even all of these events might not have brought the Mennonite colonies to the point of starvation, had it not been for the collapse of their whole plan for providing against such exigencies as famine. For many years the settlements had followed the plan of storing in a centrally located granary in each village a certain percentage of the crop produced. In case of a crop failure anywhere, the people had enough thus stored away to bring them through one year; and if conditions continued to be bad for another year, other settlements still had their reserve to help out. Never had there been any general famine. In fact, since about 1900 the conditions had been so good generally, and banking and transportation facilities so much improved, that the settlements sold their reserve grain, put the money on interest, and planned to relieve famine with funds thus accumulating. The financial collapse following the war of course wiped out these reserves.

Then came the drouth of 1920. It affected particularly the Nicopol and Gruenfeld settlements, but crops were poor in Chortitza and only fair in the Molotschna. The people were able to adjust themselves, and they were still not so poor. That fall the drouth became general over the southern part of the Ukraine. All fall and winter there was practically no rain. By March, 1921, it had become so dry that the winter grain which had come up was being blown out by the roots. Other crops might have been put out, but it continued so dry that this was impossible. At one place there was a little rain on Easter, then again several weeks later, and then not a drop until August 5. There was no pasture for the stock and very little winter feed. The little grain the people managed to sow lay in the ground until the spring of 1922.

In the spring of 1922 there were rains everywhere, and there were excellent promises of a crop from the land that had been sowed. But these rains gradually decreased. The drouth, together with hot winds in June, again cut the yield, especially in the Molotschna, where many a dessjatine yielded in July or August one-tenth of what the farmer expected in May. The Molotschna with a population of almost 30,000 suffered the most on account of the heat. For that reason that settlement is the neediest now.

The amount of livestock possessed by the colonies decreased greatly also during the war and the unsettled times that followed. The drouth of 1921 played the greatest havoc, however, because the stock went into winter quarters in bad condition, and on account of a shortage of feed, came out worse, if at all. Many a horse, the last one the farmer had, became so weak that he eventually could not leave not the stall, dropping and dying where he had stood. Many a cow was so weak in April, 1922, that she gave little milk until June.

This decrease in the amount of food and the possibility of producing it is more graphically set forth in the pictures which will follow in the next issue.

March 30, 1923.

MARRIAGE

Stauffer-Gilliom.—On March 31, in their new home in Berne, Ind., Menno E. Stauffer and Hulda H. Gilliom, by Rev. P. R. Schroeder.

DEATHS

Depp.—On March 23, 1923, at Berne, Ind., Elizabeth Depp, nee Winteregg, aged 67 years, 2 months and 1 day, from heart failure. She was born in Wayne Co., Ohio, and moved with her parents to Adams county, Ind., in 1874. On March 21, 1886, she was united in marriage with David Depp. To this union were born one son and five daughters, all of them surviving their parents. Her husband died several years ago. The deceased was a faithful member of the Mennonite church. Her pastor, Rev. P. R. Schroeder, conducted the funeral services. Text, John 14: 1-6.

Strunk.—Reuben S. Strunk, was born April 1, 1836, in Milford township, Bucks county, Pa. In early life he united with the West Swamp church. On February 26, 1866 he united in marriage with Sarah Musselman, and then established their home in Philadelphia, where in the spring of 1870 they united with the First Church. For a number of years both were members of the church choir. In 1892 Bro. Strunk was elected a deacon of the First church and served in that capacity for fifteen years. The latter part of March, 1912 both entered the Mennonite Home for the Aged. After one year and nine months Mrs. Strunk passed to her eternal home. Bro. Strunk continued active and in fair health until several months ago when he began to fail. He died at the Home April 12, 1923, at the age of 87 years and 9 days. One son and a granddaughter survive. Brief funeral services were held at the Home and further services at the West Swamp church. Interment was made in the adjoining cemetery. Rev. N. B. Grubb had charge of the services.

Rich.—Catherine, Mrs. Peter Rich, daughter of Xavier and Catherine Mougey, was born in Milton township, Wayne county, Ohio, December 10, 1839. She was married to Peter Rich December 3, 1857. To this union were born 11 children, seven sons and four daughters.

This union was broken 15 years ago January 5 by the death of Mr. Rich; six sons also preceded her in death.

She is survived by four daughters and one son, 22 grandchildren and four great-grandchildren, also one sister and one brother.

She united with the Mennonite church at the age of 18, and remained faithful until death.

She died February 10, 1923, aged 83 years and 2 months. The funeral was held February 12, at the home of Mr. and Mrs. Peter Krabill. A short service was held at the house at 1:30 o'clock, after which the company of friends and relatives repaired to the United Brethren Church where the service was continued. Rev. J. M. Regier of Pandora, Ohio, assisted Rev. L. L. Miller in the service. Interment was made in the Sterling cemetery.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

For Month of March, 1923

Rev. J. B. Frey, Tuba City, Ariz., $10; Abraham Becker, Goessel, Kan., $10; Herman Janzen, Elbing, Kan., $50; Karl Schmidt, Newton, Kan., $10; John G. Wiebe, Newton, Kan., $20; First Menn. ch., Upland, Calif., $44.38; Zion Menn. ch., Donnellson, Iowa, $51; Bergfeld Menn. ch., $34.76; S. S. class No. 33, Berne, Ind., $8.10; Hoffnungsau Menn. ch., Inman, Kan., $58.50; J. J. Schmidt, Goessel, Kan., $10; Alexander Cornies, Newton, Kan., $10; Gerhard Wiens, Newton, Kan., $50; David Thieszen, Goessel, Kan., $20; D. Thieszen, Goessel, Kan., $10; P. C. Wedel, Moundridge, Kan., $20; Mrs. B. Warkentin, Newton, Kan., $20; Gerhard Regier, Whitewater, Kan., $10; Mrs. Helena Balzer, Moundridge, Kan., $10; Sister Hulda Nachtigal, Beatrice, Neb., $20; Los Angeles Menn. ch., Calif., $43.60; Nordstern Menn. ch., Junior soc., Drake, Sask., $22; J. H. Jantzen, Beatrice, Neb., $25; J. W. Wedel, Goessel, Kan., $20; P. H. Eck, Ringwood, Okla., $10; G. M. Schmidt, Hillsboro, Kan., $5; Deer Creek Menn. ch., Oklahoma, $30.02; anon., Pretty Prairie, Kan., $2; girls' class, S. S., Pawnee Rock, Kan., $10; John Balzer, Buhler, Kan., $60; Friedenstal Menn. ch., Tampa, Kan., $22.17; Peter Dirksen, Moundridge, Kan., $10; Abr. H. Boese, Goessel, Kan., $110; Zion Menn. ch., Elbing, Kan., $489.85; Franz Banman, Canton, Kan., $40; P. H. Penner, Newton, Kan., $20; Henri Dick, Whitewater, Kan., $20; Alexanderwohl Menn. ch., Kan., $488.75; New Hopedale Menn. ch., Meno, Okla., $47.14; Northwest Menn. ch., Meno, Okla., $11.10; Peter Miller, Marion, S. Dak., $15; Friedensberg Menn. ch., Avon, S. Dak., $50; Mrs. Maria Ewert, Avon, S. Dak., $50; Marie Bestvater, Newton, Kan., $20; Heinr. J. Schmidt, Goessel, Kan., $20; Franz Banman, Canton, Kan., $10; Salem Menn. ch., Munich, N. Dak., $47.39; Mrs. Franz Ewert, Drake, Sask., Can., $30; anon., Drake, Sask., Can., $4.75; Brudertal Menn. ch., Hillsboro, Kan., $177.03; P. P. Klassen, Goessel, Kan., $40; A. W. Reimer, Newton, Kan., $50; John Neufeld, Newton, Kan., $10; W. F. Unruh, Bethel College, Newton, Kan., $1; Gnadenberg Menn. ch., Kan., $48.20; Alexander Cornies, Newton, Kan., $50; A. A. Friesen, Newton, Kan., $10; Jacob K. Graber, Pretty Prairie, Kan., $10; A. H. Schrag, Pretty Prairie, Kan., $10; P. P. Unruh, Newton, Kan., $10; Dietrich Funk, Santa Ana, Cal., $20; anon., Dallas, Oreg., $100; E. J. B. Waltner, Freeman, S. Dak., $5; Jos. G. Tschetter, Freeman, S. D., $15; G. W. Tschetter, Freeman, S. D., $10; W. P. Rempel, Pasadena, Cal., $50; Rev. Abr. Ratzlaff, Buhler, Kan., $10.25; A. W. Reimer, Newton, Kan., $10; P. H. Dirksen, Moundridge, Kan., $30; Bergtal Menn. ch., Pawnee Rock, Kan., $37.86; H. K. Jantzen, Hydro, Okla., $10; Rev. John P. Andres, Elbing, Kan., $20; Johann Harder, Meade, Kan., $10; West-Zion Menn. ch., Kan., $20; Paul B. Mendel, Doland, S. D., $8.40; class 11, Alexanderwohl S. S., $2.50; J. I. Friesen, Meade, Kan., $5; Goessel Menn. ch., Kan., $12; Bethel College, by Prof. C. C. Janzen, $80; J. H. Johnson, Taloga, Okla., $4.15; Peter Nachtigal, Hydro, Okla., $10; San Marcos Menn. ch., Paso Robles, Cal., $23.07; First Menn. ch., Mountain Lake, Minn., $82.26; M. L. Schmutz, Sedgwick, Kan., $20; Gnadenberg Menn. ch., Whitewater, Kan., $2; Wilma Albrecht, Bloomfield, Mont., $5; anon., Paso Robles, Cal., $5; Herman Jantzen, Plymouth, Neb., $15; anon., Newton, Kan., $10; C. W. Claassen, Newton, Kan., $10; C. H. Regier, Elbing, Kan., $500; Bethesda Menn. ch., Henderson, Nebr., $237.29; Katharina Mueller, Halstead, Kan., $8.50; Fred D. Meyer, Moundridge, Kan., $10; Emmaus Menn. ch., Whitewater, Kan., $498.73; Bethania Menn. ch., Freeman, S. Dak., $21.38; Menn. ch., Champa, India, $256; Leper ch. Bethesda, India, $32; Champa India missionaries, $22; John Thiessen, missionary, India, $10; Magdalene S. Landis, Philadelphia, Pa., $5; Bergtal Menn. ch., Corn, Okla., $27; Bluffton Menn. ch., Ohio, $63.85; Bluffton S. S., Ohio, $12; Colfax Menn. ch., Wash., $50; First Menn. S. S., Aberdeen, Idaho, $20.63; C. H. Regier, Elbing, Kan., $940; J. I. Friesen, Meade, Kan., $5; Mrs. Elisabeth Krehbiel, Moundridge, Kan., $20; John J. Golbeck, Alva, Okla., $3.75; P. J. Wedel, Newton, Kan., $10; Tabor Menn. ch., Goessel, Kan., $130.07; Ebenezer Menn. ch., Mt. View, Okla., $20; Emanuels Menn. ch., Aberdeen, Idaho, $21.29; Friend of First Menn. ch., Phila., Pa., $3; Henry Mueller, Halstead, Kan., $4.25; Friedenstal Menn. ch., Tampa, Kan., $45.01; Burrton Menn. ch., Kan., $15.50; Buhler Menn. ch., Kan., $67.10; Goessel Menn. ch., Kan., $80.66; Bergtal Menn. S. S. class, Kan., $8.18; Deer Creek Menn. ch., Okla., $30; Buhler Menn. S. S. Kan., $100; Bethesda ch., Dolton, S. D., $70; Katie E. Krehbiel, Donnellson, Iowa, $5; Wm. Andreas, Beatrice, Nebr., $100; Grace Menn. ch., Pandora, O., $142.80; Kinderfreundin, Beatrice, Nebr., $5; Prof. B. F. Welty, Tacoma, Wash., $15; Halstead Menn. ch., Kan., $12.80; H. K. Janzen, Hydro, Okla., $225; Young People's Chr. Asso., Meade, Kan., $6.20; P. S., Berne, Ind., $20; anon., Berne, Ind., $25; S. S. class No. 33, Berne, Ind., $27.11; Johannestal Menn. ch., Hillsboro, Kan., $70; Mrs. P. C. Wedel, Moundridge, Kan., $20. Total, $7,291.33.

For Russia	$4,838.30
Food Drafts	890.00
For Germany and Europe	1,338.03
To Orie Miller	225.00
Total	$7,291.33
March 1, 1923, Balance	$ 197.06
Received during March	7,291.33
	$7,488.39
Paid out during March	7,333.00
April 1, 1923, Balance	$ 155.39

Gratefully acknowledged,
C. F. Claassen, Treas.

HOME MISSION RECEIPTS

For February-March.

General Fund

First Menn. ch., sewing soc., Newton, Kan., $15; Arlington, Kan., sewing soc., $13.25; First Menn. ch. sewing soc., Reedley, Cal., $60; Pratum, Oreg., S. S. and ch., $36.50; Deer Creek, Okla., ch., $24.68; Zion ch., Elbing, Kan., $223.10; Bethlehem ch., Bloomfield, Mont., $40.70; First Menn. ch., Bloomfield, Mont., $40.70; First Menn. ch., Mt. Lake, Minn., $35; Christian Menn. C. E., Moundridge, Kan., $25; Drake, Sask., C. E., $16; Bergtal ch., Pawnee Rock, Kan., $55; Bethany ch., Quakertown, Pa., $6.63; First Menn. ch., Upland, Cal., $144.45; S. S., do., $6.25; D. C. Schmitt, ditto, $5; Emmaus ch., Whitewater, Kan., $300; Hoffnungsfeld ch., Moundridge, Kan., $27; Arlington ch., Arlington, Kan., $4.66; West Zion ch., Moundridge, Kan., $70; Buhler, Kan., ch., $35.32; Wadsworth, Ohio, ch., $11.60; First Menn. ch. and S. S., Phila., Pa., $76.74; First Menn. ch., Reedley, Cal., $78.90; Grace ch., Pandora, Ohio, $67.34; Bethel ch., Fortuna, Mo., $12.50; Brudertal ch., Hillsboro, Kan., $64.30; Garden Tp. ch., Hesston, Kan., $11.45; St. John ch., Pandora, Ohio, $18.28; Emanuel ch., Aberdeen, Idaho, $13; Mrs. Katherine Dettweiler, Alta Loma, Cal., $10; West Swamp ch., Quakertown, Pa., $13; Junior soc., ditto, $3.08; Catherine Roth, ditto, $5; First Menn. ch., Shafter, Cal., $12.67; First Menn. S. S., Allentown, Pa., $25; Ruff, Wash., ch., $5.20; Beatrice, Nebr., ch., $202.20; Hoffnungsau ch., Inman, Kan., $34.76; Christian ch., Moundridge, Kan., $34.50; Hillsboro, Kan., ch., $42; First Menn. ch., Aberdeen, Ida., $17.06; First Menn. ch., Newton, Kan., $97.03; Tabor ch., Goessel, Kan., $33.50; First Menn. S. S., Aberdeen, Idaho, $19.56; Rosenort ch., Laird, Sask., Can., $60; A. Zurflueh, Bluffton, O., $10; Pulaski, Ia., ch., $34.44; Herold ch., Bessie, Okla., $10; Ebenezer ch., Bluffton, O., $150; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Sichar ch., Cordell, Okla., $13.42; Bethel College ch., Newton, Kan., $51.33; Gnadenberg ch., Whitewater, Kan., $24.80; offering at special services, Bridgewater, S. D., $33.75; Johannestal ch., Hillsboro, Kan., $26.96; Johannestal Young People's New-year's serenade, Hillsboro, Kan., $3.50; Salem-Zion ch., Marion, S. D., $50; Dietrich Funk, Santa Ana, Cal., $10; Interm. C. E. soc., Berne, Ind., $5.97; Sen. soc., do., $104.42; mission boxes, do., $13.51; friends, do., $29; St. John S. S., Pandora, O., $58.90; Bergtal ch., Corn, Okla., $14; Zion ch., Donnellson, Ia., $26; Katie W. Smith, Bloomfield, Iowa, $5; Interm. C. E. soc., Upland, Cal., $15; Bethesda ch., Henderson, Nebr., $167.38; Burrton, Kan., ch., $8.25; Halstead, Kan., ch., $22.87; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Lind, Washington, ch., $14.80; Susie Tschetter, Brookings, S. D., $10; First Menn. S. S., Reedley, Cal., $35; Hoffnungsfeld S. S., Moundridge, Kan., $46.02 First Menn. ch., Allentown, Pa., $50; Medford, Okla., C. E. soc., $6.95. Total, $3,203.48.

City Missions

West Zion S. S., Moundridge, Kan., $61.31; Bergtal sew. soc., Corn, Okla., for Altoona, $10; Mr. and Mrs. H. H. Schroeder, Hillsboro, Kan., for Altoona, $16; Johannestal C. E. soc., Hillsboro, Kan., for Hutchinson, $5; mission ch., Los Angeles, Cal., for Los Angeles, pastor's salary, $60. Total, $152.31.

Herbert, Sask., Can., ch., part principal and interest on money loaned for church building	$ 113.00
Intercst on Suderman Bible Fund	55.00
Total rcceipts	3,523.79
Balance, Feb. 1	1,389.74
Paid out	2,243.38
Cash on hand, April 1	2,670.15

Gratefully acknowledged,
J. E. Amstutz, Treas.,
Trenton, Ohio.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SEWING SOCIETIES DURING MARCH

Sew. Soc., Neuhoffnungstal, Meno, Okla., Forcign Mission Treas., $30; Oakleaf Sew. Soc., Mt. Lake, Minn., do, $75; Bethel Sew. Soc., Fortuna, Mo., do, $40.27; Sew. Soc., Mt. Lake, Minn., Girls' School, China, $25; Young Ladies S. S. Class, Upland Calif., Food Draft, Russia, $10; Young Girls Sew. Soc., Hillsboro, Kan., New Station, India, $10; Sew. Soc., Mt. View, Okla., Evangelist, India, $25; Do. for postage expenses of Ex. Com., $1; Alexanderwohl Church Sew. Soc., Goessel, Kans., do. $1.45; Sew. Soc., Geary, Okla., do, $1.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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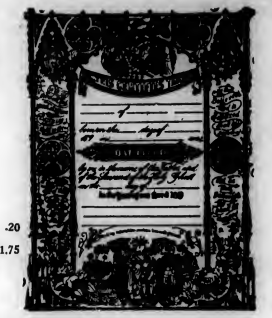

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The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. APRIL 26, 1923. No. 17.

IN MENNONITE CIRCLES

The Eastern District Conference will hold its session in the Eden Church, Schwenksville, Pa., beginning Sunday morning, May 6 with the celebration of the Lord's Supper. The afternoon will be taken up with a Sunday School Conference and the retiring president, Rev. Reed Landis, will preach the conference sermon in the evening. The regular business of the conference will be transacted on Monday.

Goshen College, Goshen, Indiana, the College supported by the (Old) Mennonite brethren will close its doors at the end of this year's sessions. Friction has developed to such an extent among these brethren in regard to policies that they find it impossible to work together in the matter of running a College. This is not the only church in which promising prospects have been absolutely ruined by a "rule or ruin" policy to which one or even two sides have held.

Brother John Horsch of Scottdale, Pa., who is well known in Mennonite circles as a writer, at present is in Germany. He visited the Russian Mennonite colony near Hamburg, where six families of refugees are located. Each family had some land, he reports, but not sufficient for a permanent home. Of the colony at Gronau near the Dutch border, which he visited next, he writes to the Gospel Herald, there are about twenty Mennonite families who have arrived from Russia within the past year. The men and young people are employed in a large woolen mill owned by the van Delden Brothers, who are Mennonites. The earnings of the colonists are sufficient to procure the needed food. For clothing and shoes they are mostly dependent upon benevolence. TheLechfeld Colony, near Augsburg, Bavaria, is the most important colony of Russian Mennonites. In this colony there is considerable agricultural work done beside home industries and some mining. There has been considerable suffering, especially among the children, because of the lack of coal.

Brother Henry Alderfer, treasurer of Bluffton College is at present in the East, conducting a canvass for Bluffton College. He expects to remain about a month.

Construction work on the Men's Dormitory at Bluffton College began last week. The building is to be completed by September 18, when the students return for the opening of the fall season. There will be fifty-one rooms, each of which will be occupied by two students. It is to be four stories and will, in some respects resemble Ropp Hall. Modern fireproof stairways will be located at each end of the building.

The Berean Sunday school class of the West Zion church (Moundridge, Kans.) planned to carry out a surprise on Bro. P. A. Penner's 52nd birthday on April second, but a nice rain prevented, so the class gathered at the home of Grandma Balzer the next evening in honor of the event. Rev. D. J. Brand led the devotionals and extended the well wishes of the class.

Besides the large birthday cake ornamented with 52 candles, Bro. E. E. Lehmberg, president of the class, presented Bro. and Sister Penner, a half-gallon thermos jar as a small token of love. At the close of a very pleasant evening refreshments were served, and the guests departed wishing Bro. Penner many more happy years of service for the Master.

CHAMPA ACTIVITIES

Christmas in Champa began long before the Advent season. One October Day all Champa missionaries opened those large American boxes, which had just arrived—larger boxes of gifts for all our Christians and missionaries than were ever received before through the Executive Committee of Mission Sewing Societies. It was a happy hour to unpack these gifts, expressions of love on the part of missionary friends in the homeland.

In addition to the boxes from the Executive Committee of Sewing Societies, Champa received some boxes and packages direct from sewing societies and individuals. Champa missionaries have written a letter of thanks to all friends and societies, whose names were attached to the gift. But some tickets were detached, others lost. Hence, in behalf of all Champa missionaries and Christians, let me thank all givers, whether known to us or not, and may the dear Lord bless you and lead you all in your vision of help to bring joy to a people won from darkness to a marvelous light.

The Advent Season arrived. These gifts were carefully selected and a package prepared for each Christian man, woman and child. Our Christians and their children prepared their part on a Christmas program. On Christmas eve the church was filled to its capacity. Each one on the program rendered his part well and all present received their gift. With joy each Christian present returned home, realizing that there is no other religion like the religion of Jesus the Messiah.

The Christmas program at the Bethesda Leper Church on Saturday afternoon was no less interesting, for our leper Christians entered into the same Christmas spirit as our Christians did in the Compound church. Beautiful was the sight of 400 lepers lined in rows. Each leper had brought his brass dish to receive his treat of candy, to which he looks forward for many days, just like our American boys and girls do. To save money and time, we do not put up their candy in beautiful flowered Christmas boxes, but a number of workers, each takes one kind of candy, and drops a piece into the dish of each leper as he walks along the line. In addition to the candy, each leper receives a cheap cake of soap and one other thing. This third article is either a woolen cap, a scarf, a comb, etc. Most of the caps and scarfs were made by Australian friends of the lepers. Twenty-two years ago, there were no Christians in and around Champa and no one knew Jesus our Saviour, now over 600 Christians and heathens gathered together in these two churches to celebrate the birth of our Lord and Saviour.

We yet had a third Christmas service. On Christmas day our Christians gathered together again in the morning in the Compound church and in the afternoon at the leper church to adore and revere the name of the New-Born King. After the morning service in the Compound church, we conducted a Christmas service for the heathens, who have been coming to church and Sunday school during the year, in our yard. Here were collected the blind, the lame, the old, the feeble, the widows, the poor. One of our evangelists, Abraham, preached to them the news of the New-Born King in their own Chattisgarrh tongue. There were several hundred collected, but the thirty-five regular attendants only could be remembered by candy and a cheap Indian garment.

Other activities during the Christmas week were as follows: baptismal service in both churches, distribution of clothing to lepers, quarterly church meeting, missionary gathering, watch night service, and funeral service of Joseph, an untainted boy. I will add a few words about a number of these items.

On Christmas day ten souls were baptized in the Compound church. Of these, six were won from heathendem and four are the sons and daughters of Christians. One of these heathens is the mother of a son, who was baptized in Janjgir, by Brother P. A. Penner in 1917. On Newyear's Day we were privileged to baptize 72 souls in the leper church, all won from heathendom. The sentiment in our Leper Home is now Christian as indeed it is in a number of other asylums. After this baptismal day there were not more than 70 non-Christians in our Leper Home.

A brother in America, friend of lepers, sent us a splendid contribution by means of which we were privileged to give a Christmas meal to the lepers. This is an annual event and the lepers look forward to this for many days every year. On another day we could give each leper man a dhotie and to each woman a sarha-garments worn by Indians and to every man a leper jacket sent by the Berne, Indiana, Sew.

Soc. and other friends. Our lepers receive a blanket every third year and this being the third year, we could also purchase blankets for each leper. It was a happy scene to see the faces of 400 lepers gladdened by garments, jackets and blankets.

At our quarterly meeting, new officers were elected for six months among them, Brother F. J. Isaac as Superintendent of the Compound Sunday school. The Champa church hearing of the continual Russian famine decided to send Rs. 800 to Russia through the Emergency Relief Committee. Our leper church immediately followed this example with a Rs. 100 contribution. To make up a thousand rupee contribution for Russia, Champa missionaries added the balance. This thousand rupee contribution is equal to about $325.

All missionaries and all missionary children met on Thursday of Christmas week in a mange grove near Champa not simply for a gathering, the first of the kind, but also for a Christmas festival for the children. The children spake their Christmas pieces and sang their Christmas songs. Afterwards Christmas packages for the children from missionaries here and missionary friends in the homeland were opened. And the children were happy and will not soon forget the day.

Activities since New-year's are as follows: communion in both churches, Thanksgiving festival, in both churches, language study and touring. Of each we want to speak.

The holy communion was administered in both churches. The Compound church was full and the Leper church crowded. There are now so many Christians in the Leper Home, that not all can receive admittance in church during communion. It was necessary for me to administer the sacrament to forty sitting outside of the church. Besides these, I administered the sacrament to twenty souls, who were too feeble to be present in church. Our leper church is too small. It is evident that the church must be enlarged. There may be a brother somewhere, whom the Lord has richly blessed with this world's goods, who would desire to give the amount needed for the enlargement of this church. Anyone so inclined can write to Rev. P. A. Penner, now on furlough, whose address is Moundridge, Kansas, to ascertain the sum needed.

Thanksgiving festivals are conducted in our mission churches for a number of years, but not on the same day and seldom on our regular American Thanksgiving Day. Each congregation selects each day, when suitable for all people to be present. The Thanksgiving service on our Compound was held on January 29th and the one in the Leper church on February 13th. The offering at both churches was far beyond expectation. The offering in the Compound church amounted to Rs. 137 and the one in the leper church to more than 40 rupees, total in both churches of almost sixty dollars. We are especially thankful to God that our Christians at both churches entered as heartily into the spirit of thanksgiving, which was manifested by them contributing the greater part of the offering. Our leper Christians were first reticent to undertake such a matter, this having been their first Thanksgiving festival, but now they are enthused for another day next year. This Thanksgiving offering is to go towards the opening of a new mission station by our Indian Christians themselves—a self-supporting work.

Our new missionaries all passed the Hindi language examination last October splendidly and are now busily engaged in further study.

Recently in company with Bro. John Thiessen, I spent a week in tour. With five evangelists we visited our outstations and outschools and I am impressed that there are bright prospects for an ingathering in Champa district and that the seed, which has been sown during twenty years by Brother and Sister P. A. Penner and their helpers has fallen in good soil and can soon be harvested. One of these villagers could be baptized last Sunday. Brother Thiessen will write in detail about this trip, so we shall conclude this letter now.

Wishing all readers much joy and blessing in their Christian life.

E. B. Steiner.

Champa, C. P. India.

THE EVANGELISTIC COMMITTEE REPORT OF THE YEAR 1922

Kai Chou, Chihli, China
January 3, 1923

Dear Members of the Mission:

It is only nine months since we made our last report to the Mission then in session. Nine months minus the summer vacations that most of us had, leaves only a short period for actual hard forward work. Notwithstanding this, we can, to the glory of God, report of blessed work and actual progress.

Miss Fast writes: "During the months of April, May and June I had regular meetings in town as before, three times a week, two for children and one for women. The children's attendance was fair, but the women's meetings were rather poor, which may have had its reason in that I had no elderly Biblewomen all winter. In February I was finally able to have a Biblewoman of my own. She was rather young, only twenty-two years old, too young for women's work, but splendid for children's work. She began to ail a month later and soon was unable to help me. The doctor at Wei Hui too, could not help her, and she passed away in summer with a radiant smile on her face.

"Besides the meetings, homes were visited, and on Sundays the Sunday joint meetings were held in town, which we attended.. During the month of April I arranged for a series of meetings. Miss Habegger was so kind as to give the messages. We studied the Beatitudes. Although these meetings had been announced two weeks ahead of time, and we canvassed the homes, we had only a few in number, but we feel sure that the meetings were a blessing."

Again, in regard to her fall work, after she returned from the Western Hills, it must be said that, while it became necessary for her to fill Miss Neufeld's place in the Girls' School, her time and strength for evangelistic work was very limited. Indeed it is praiseworthy, that she did manage to continue the work in town. She states:

"Coming back from vacation, I attended the children's meetings regularly, also the Thursday women's meetings. After the meetings, homes were visited and the Gospel presented on every opportunity.

"With the first of November I was privileged to have my own Biblewomen. It has been a wonderful help to me; especially since Miss Goertz left for a month's nursing at Wei Hui, which left me all alone for the pressing fall work, in putting up and storing provisions for four people. Then too, sickness broke out in school, and for eight weeks there have not been two days in succession, that not a pupil was sick in bed. This added considerably to my work and concern. So my Biblewoman took over the Thursday meetings and the visiting of homes altogether. The children's meetings, however. I personally attended and kept in my charge, using Mrs. Liu to assist."

Miss Fast, together Mr and Mrs. Goering, are happy to know, that we finally have a plot of land in a good location on the big West Street of this city, and they look forward for very active work, as soon as the most necessary buildings can be erected. Mr. Goering writes:

"The place that we have for more than a year anxiously longed for, and diligently prayed for, has at last been bought, and even though we do not have any buildings yet, in which to do our work, we look hopefully into the future, when the situation in Russia will be relieved, and more funds for mission purposes will be available again, so that we can have the equipment which we need so much, if we are to do our work efficiently. Had it been possible to buy the other places, that we wanted, we would have had at least the most necessary buildings. But God knows better than we, and in view of the money stringency that has come, we are glad that He has led it thus.

"At present the work is carried on, as it has been in the past, in the little chapel on San Miao Chieh. The meetings are comparatively well attended. The preaching has been in charge of Mr Liu, but on several occasions others filled the pulpit.

"As member of the Property Committee, I have spent considerable time on that phase of the work, especially during summer, when Mr. Voth was away. In the city much of my time was spent in looking after the repairing of the walls, tearing down mudhouses and the building of a wash-house, in which we now live. Mr. Liu is giving his time to exangelistic work, while Mrs. Liu will hardly be able to do very much, until a month or two after her confinement.

"The expansion of the work will make it necessary to have a gatekeeper. Then, too, the field is too large for Mr. Liu as the only evangelist, and therefore we entertain the hope that soon another evangelist,and a colporteur may be employed to assist in the work.

"The fact that it will be sometime before a church will be built, makes it necessary for us to find a tempory meeting place. It is for this reason that we are asking for a tent. This we intend to use for our meetings, when weather conditions are favorable, and when not, to have the meetings where they are now held."

In regard to Maria's and my work, I must say that from the Conference up to the beginning of September, our part in the direct work has been limited. Three weeks were required for me to attend the All-China-Christian Conference; and after the wheat harvest we soon left for Peitaho. During the time that we were partly in the field, my actual part besides preaching twice a week was mostly in overseeing the Chinese brethren at work and giving them the necessary assistance. During our summer vacation the brethren Kauffman and Goering volunteered to share my work as far as possible.

This fall the Lord has given us dry and fair weather, so we have been able to get around and make good advances in our work. In Tung Ming Hsien we had a series of meetings,which were well attended. Besides, we opened a catechism class, which was attended by more than twenty people, mostly inquirers, four of whom have later been baptized. From there we went to Ch'an Yüan Hsien, also starting meetings and a Bible class there. However, I soon took sick, and consequently could not help much in those meetings; but Maria and the evangelists continued with them. Since my severe sickness did not permit us to stay longer, Dr. Lohrentz and Mr. Kaufman arranged to take me home. Slowly I recovered and have since been at Ch'ang Yüan Hsien and baptized three members of that Bible class.

In April we had a Bible instruction class in K'ai Chou, which was well attended. In June eight persons were baptized. This fall we arranged for a two-week series of meetings, having preaching twice a day, and a Bible class besides. Thirty-six people took regular instruction, and many attended the other meetings. On Thanksgiving fourteen inquirers were baptized and received into the church. We are glad to have them, although we know very well, that they are not nearly perfect. They are like a child that has just learned to walk. But with God's grace they will grow and reach manhood in Christ Jesus.

Besides the above mentioned work we have been busy visiting people in their homes, attending fairs, and also going out to the substations for a few days at the time. Since there are in our work twelve Sunday schools and preaching places, the workers are all very busy on Sundays. It is a matter of fact that if we did not have a number of volunteer workers, both for the K'ai Chou and the country Sunday schools, we would have no way of managing the situation. We have to scatter our forces in all directions in order to reach these places. Quite a few students of the boys' school take active part in the work. The Elders of the K'ai Chou church decided last summer to supply the country Sunday schools with the necessary leaflets and pay it out of the church treasury. The church has also helped some of the poor members in the church. She wanted to have her own evangelist, but when no suitable person was available, she paid one hundred dollars to the Chinese Home Mission Society. Besides the above the special collection on Thanksgiving Day was turned over to the B. & F. B. S.

During the absence of Dr. Lohrentz we had to look after the sick people too, but now he is back and with the assistance of the nurses will tend to that line of work far better than we ever could.

Brother Boehr also has an encouraging report from the northern regions of our field. He writes: "Even though we have been very busy with building and many other matters—this last quarter of the year has been one full of blessings of the Lord; and the Holy Spirit has been working very evidently. So we, indeed, praise God for another quarter's work in holding forth the message of life to a dying mass of people.

"With gratitude to God we can report that in our absence there was held a special three-days' evangelistic meetings at Nanlo, under the direction of two of our workers, and on an average about seventy people were present. Of these possibly one-half were inquirers. Such we have not yet seen while we are in China; and we are more convinced than ever that the field is ripe unto the harvest, but the laborers are few—both foreign and Chinese. A team of men and women has left for one of the more promising larger villages near Nanlo to conduct Bible classes and preaching services for four days. This is upon urgent invitation from four Christians there. It was noteworthy in the Nanlo meetings that men brought their wives and some even their mothers and fathers from some distances to the services. Winning the whole family to Christ, that is our hope and earnest prayer. It would also seem wise to create a few outstations at distances of twelve to fifteen and more miles from our centers of evangelism, and to use such as bases for special efforts.

"Then we have just lately had a glorious special evangelistic meeting lasting four days, and the small street chapel here in Taming was almost taxed to its capacity. For a bigcity like this such a chapel is really much too small. The inquirers and workers alone practically filled it. Nevertheless, we had a wonderful season of preaching, praise and prayer. So manifest was the spirit of prayer, that when opportunity was given, they came in such prompt succession, that there was hardly a chance to quit.

"In regard to the evangelistic work among our women and by women, it must be said that there is a world of opportunity for service here, and hardly anyone to do it. The dearth of good Biblewomen is not only our Mission's bane, but every other mission feels the sore need."

In general the work of our whole field is encouraging. Here and there things happen that make our hearts sad, sometimes even threatens to discourage us as workers. But the work as a whole is rapidly going forward. Therefore let us not be weary and faint but be up and doing. With the strength of the Lord there is a great victory ahead. It is ours, if we will only take it.

H. J. Brown, Chairman

THE SELECTION OF MISSION CANDIDATES

(Concluded.)

But,—and now listen. If anyone is conceited enough to think that only such men and women who are privileged to have a degree will eventually be the best workers at home and abroad, he ought to have some of this conceit taken out of him. I for one do not believe this, since observation does not prove this to be true. Oh yes, I know what some of you are thinking, Penner is talking thus because he is so unfortunate as not to have a title. I am not much concerned with that, but I am concerned with the truth. I know a Prof. who has no letters to his name and yet he is an authority in his special subject which he teaches. He is recognized as an authority in the state. I am able to point to men on the foreign field who have had perhaps a high school education and consequently without a title but who are among the most practical and efficient missionaries because God gave them two titles, namely, M. W. and C. S. (Mutterwitz and Common Sense.)

If you still think that I am chafing under my misfortune, let me ease your minds by quoting a titled man's opinion of this subject. "A College degree must not be accepted as prima facie evidence of an educated mind. Less emphasis upon degrees and more upon mental capacity,—the ability to think,—would help much in the solution of our problem. Our need is for those who are not only willing but qualified to put over any job that has the audacity to appear on the horizon."

The missionary should not only be well educated but also practical. I heartily endorse what one of your local pastors said here on or about January 20th, 1922.

"He should know something of almost every trade and profession, farmer, builder, doctor, mechanic and preacher." There is no reason why an educated man with titles should not be all of this. But unfortunately he is not. Neither shall the inference be made that all uneducated men are. If, as a member of the Mission Board, I were asked to choose between a thoroughly educated unpractical man and a high school practical man, I would unhesitatingly choose the latter, especially for District Mission work. If a Ph. D., M. A., knows how to make bricks, build a bungalow, sink a well, construct a bookshelf, lance a wound, pull a grouchy tooth, repair a bike, settle a quarrel, if he is willing to expose himself to all kinds of diseases, such as plague, cholera, leprosy, if God asks him to do so; in a word, if he is willing to "rough it," send him on. I am heart and soul for titled men of that kind. But if he is not made of that kind of stuff, and wants "George to do it", because he either can't or don't want to, then I am for the high school man that can is willing to do it. He must be able to acquire a foreign language.

III. Spiritual

Although I am speaking of this equipment last, yet I consider it of primary importance. No man or woman be he or she educated or not, is fit for foreign work without a spiritual equipment about I now wish to speak.

1. The candidate must have an experimental knowledge of the forgiveness of sin. The clear ring in the testimony will be lacking where this experience is absent.

2. The candidate must be a believer in the Bible as God's Word and that it reveals, yes that it alone reveals, His will to mankind. He must not say that this contains God's Word, but is God's Word.

Unmoveable on the fundamentals of the Bible, such as the virgin birth of our Lord, His vicarious suffering, death, resurrection, etc. I would unhesitatingly object to a missionary being sent to the field who would not believe in "the blood of Jesus Christ which cleanses from all sin," although he might accept him as a pattern.

I was told that a Y. M. C. A. Secretary on his way to China

(Continued on Page 4)

THE MENNONITE

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EDITORIAL

The remark has been made that the minister of today needs the vision of a prophet, the faith of a saint and the courage of a martyr. True, but the same things are to be expected of any Christian in any age and in any place. We know of no quality in the life of a minister that should not also be possessed by the private Christian. Vision, faith and courage are the secret of all good accomplishments and particularly those that tend to the honor of God and the salvation of souls. When prophets lost their vision spiritual life declined, when saints lost their faith there was spiritual hopelessness and when champions of truth and right were no more courageous progress ceased and the powers of unrighteousness flourished.

Is there a need of a revival of these three things in our own church life today? We have inherited a glorious part in the blessings that came to us through the visions of our leaders, particularly the one whose name we bear, the faith of our fathers has led us and the blood of those who gave their lives that the faith might live has been the inspiration to loyalty that has held us together in the blessed cause with which we are identified. Yet today we need new visions. We need visions of a better life that we should make come true, we need a faith that will never falter and we need a courage that will enable us to face conditions such as have never tried men's souls before. There are influences at work that if not successfully combatted are sure to leave us broken and shattered. The material instincts of the age with their pleasure seeking, dollar chasing tendencies, common to all classes of people, and the extreme liberality in spiritual things that opens the way that leads from the plain teachings of God's Word are more that the mere pratings of gloomy-minded persons. They are conditions that confront us. Should we not meet them squarely they will swamp us and sweep us from God.

With ministers of the Gospel proclaiming their unbelief from pulpits whose utterances are carried far and wide through the press the observer from another planet might be led to think that the Bible was discarded and the Christ repudiated while the church was listening in silent assent to pronouncements of unbelief. We may be rightfully thankful that Mennonite pulpits are not occupied by ministers of this character and that Mennonite churches would not for a moment tolerate those who might feel themselves called to champion such unbelief, but nevertheless, the influence of such teachings reaches far and there is no sure way of saying that it will never take hold of some, at least of our people. That they will not be tolerated in the church when such a thing happens is beside the mark. It is the business of the church to conserve the faith of its people by sound doctrine and the edification that comes from a sound ministry and it is not the aim of the church to destroy itself by a severe discipline. A discipline is an instrument for the purity of the faith and for righteousness but when that faith is presented in its purity and when the people lead pure lives in accord with that faith severe discipline becomes unnecessary. We know of but one sure way by which the soundness of the faith is to be preserved and that is through a ministry trained under the leadership of men of ability who are men of God and who are loyal to the things for which the church stands. This can best be done in institutions in which we have confidence. One of the surprising things about our church is that in certain quarters whole-hearted support it withdrawn from those who have been entrusted with the training of our future leaders. Much of this lack of confidence gets its inspiration outside of the church and makes it appear as though it were better to trust the training of our future ministers to those who are not in harmony with the principles for which the Mennonite church stands. If there is reason for questioning the soundness of any or all of our instructors, those who do so are morally under obligation to come out into the open with their charges before the whole church, naming persons and facts as they see them. For an attack to be launched against the institutions that represent the prayers, the sacrifices and the tireless efforts of the whole brotherhood with the purpose of destroying their influence and usefulness means that such who do this have lost a constructive vision in whose place there is a gloomy dream of destructiveness in which they may glory in having a part. Our faith will only attain its full realization when we may be sure that all our people, and, especially those whose influence extends to larger fields, are loyal champions of that faith. Outside of our own immediate circles we have seen the dire consequences of factional disputes. Who can tell what would be the power and influence of the Mennonite people today had they been as zealous in building up their own as they were in breaking it down? At present our church wants to do its part in the work that belongs to the establishment of the kingdom of God. We have come to the time when we must either surrender and give up any desire of having an influence upon the world for good or we must stand shoulder to shoulder with a mighty confidence in our cause and with just as much confidence in one another.

CORRESPONDENCE

First Mennonite Church, Upland, Calif., April 13.—On Sunday, April 1 we had a very blessed service conducted by the pastor, Rev. M. M. Horsch. Seven young people united with the church by baptism and ten others by letter.

Although the weather was rather threatening on Easter Sunday, the house was well filled. It was the largest communion service in the history of the church.

Mrs. Samuel Gerber is very ill at her new home on West street. We sincerely hope she may recover and soon be with us again.

Miss Ruth Horsch, the pastor's daughter, who had gone to Newton, Kansas, for the purpose of training in the Deaconess Hospital, has returned to her home in Upland for the present owing to illness. She is much improved.

The Mennonite C. E. of the Pacific district has planned to hold a conference at the Mission church in Los Angeles, beginning on Friday evening, the 13th, continuing on Saturday and Sunday. A large number of young people, and some older ones, from Upland, are expecting to attend. We are hoping to have a blessed and a profitable conference.

This is rose-time in Calif. The recent rains have put new vigor in all plant life. The California poppy seems to be trying to outdo the roses. And the atmosphere is laden with the perfume of the orange blossoms. **Corr.**

THE SELECTION OF MISSION CANDIDATES

(Continued from page 3.)

said to some of his fellow passengers on the boat—"the time to believe in the blood religion has passed." And I know of one missionary in India, **not one belonging to any Mennonite denomination,** who said: "The atonement don't bother me any more."

Friends, if we don't have a remedy for sin, if we don't have a balm for the wounded heart, if we have nothing positive for the human heart, for the hungering Christless India, then let us send out no more missionaries, let us not put the people out of one uncertainty into another. Listen to what a Chinese Christian said: "We must have missionaries who have a deep conviction of the fundamentals of the Bible. No foreigner can win us to a belief in what he only half believes."

Again listen to what a missionary of India says: The question is constantly asked: "why do so few caste people become Christians?" It has been answered in various ways: "The grip of the caste system on the people"; "The law of Karma has such a hold on the whole population"; "the family life stands in the way." These certainly are great hindrances to those who would take their stand on the side of Christ; but I think that the biggest indrance is the spread of materialistic ideas among Europeans and in certain cases among missionaries themselves—doubt about the inspiration of the Scriptures; doubt about Virgin Birth of our Lord Jesus Christ; doubt about the Atonement—until the educated people say: "These people do not believe their own religion; why should we leave a religion of certainty for a religion of doubt?" India is ready to listen to the message of Jesus Christ, when it is told in the simplicity of the four Gospels. The story of Jesus is one that always draws and demands attention, and receives the respect of every thoughtful Hindu. It is when we cast slurs upon his religion that he naturally objects. What India is craving for is a living Christ, and not a dead theology. Give to the caste people of India a full Gospel and they will listen. A long time may pass before there is religious liberty in India; but I am convinced, from what I have seen in Benares, that, as soon as there is freedom of religious

thought—as a result of all the Bible instruction in schools and colleges, preaching in the bazaars, and teaching in the zenanas—there will be a big rush into the visible Church, I say advisedly the "visible Church"; as I believe that there are many thousands who will never be baptized, but whose faith in the Lord Jesus Christ is fixed, and in the Day of our Lord they will not be found wanting.

The candidate should not only believe in his Bible, but be able to use it. I am inclined to think that much time is now spent in studying about certain truths contained in the Bible and less the Bible, which leads to these truths becoming hobbies and the workers one sided in so much so that Bible truths are preached out of all proportion. The Bible, the whole Bible,—should be the missionaries' storehouse.

Let us realize that "we wrestle not with flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. This being so it ought to lead us to the words of Martin Luther:

"Mit unser Macht ist nichts getan,
Wir sind gar bald verloren."
God says:
"Not by might nor by power, but by My spirit, saith the Lord of hosts. Zech. 4:6."

Fundamental. We approach this division of our subject with a profound sense of relief. Fundamentally we need only men and women who ring clear and with no uncertain sound regarding the great doctrines. We cannot afford the confusion of theological debate. The difficulties we face demand of us a solid front. The so-called "New Theology" or Higher Criticism, by which we mean hypercriticism, is destructive and only destructive in its tendency. It is much easier to destroy than to create. It is easy to raise questions and engender doubts, but question marks are no good as building material. The higher critic has no message worth bothering the heathen. Would we see the world made ready to accept our Christ? We must have men of convictions, not doubts; substantial mile-posts marking out the way of the Cross, instead of gracefully turned interrogation points leading nowhere. We would therefore register our conviction that only those who unqualifiedly and wholeheartedly accept the funndamental doctrines should be sent to the foreign mission field.

The vast majority of our membership and givers believe in these doctrines and give of their means believing that in so doing they are helping to extend that faith throughout the world. To accept their sacrifice and burn it on the altar of unknown gods is dishonest. The cry of personal liberty raised in some quarters need deceive no one. The church stands for certain ideals and truths. Those who do not have these ideals or hold these truths should be honest enough to cease plaguing us with their contentions, and to use their liberty in seeking out and associating themselves with those of their own kind.

Spiritual. We believe that the appeal for candidates should be on a spiritual basis. We fear that the emphasis has been too largely on a material and physical basis. Our vocabulary has given too large a place to the words "commanding, big, great and stupendous." The trials, disappointments and hardships connected with service on the foreign field are too great to be endured by those moved by any lesser motive than the Cross of Christ. "A commanding position, a big job, vast opportunity, great program", will not win for us the class of men and women who are going to take India for Christ. If we would win the world for Him, we must keep closer to His program. He offered those who would come after Him in this world tribulations, persecution and a cross. Those that have not the courage to meet these had better seek other callings.

We have a big job, a great program and vast opportunity; but they are of a very different nature from what is often conveyed by those terms. We have been made familiar with this definition of opportunity: "An open door and the ability to go through it." But our vast opportunity is a mighty stone wall and the determination to breach it. Our opportunity is of the same stuff that our boys faced at Chateau Thierry and Balleau Woods. The spirit that carried them across "no man's land" is the spirit that will win India for Christ. Our enemy is behind entrenchments which have been milleniums in building; they are armed with every known device; they are determined to throw us off and will fight to the last ditch. If the heroic in us is dead, we might just as well lay down our arms. Thank God, it is not dead; and if appealed to, will win us more recruits than any or all other motives.

We need spiritual giants. The persistence of routine duties, schools, accounts, reports and other like annoyances seeking to swamp the missionary can only be overcome by a mighty spiritual determination. There are two types of spirituality, introspective and prospective. One is easily moved, the other moves. We need those who are a positive determining forces; those who can swim against the current. They must be able to forego many of the spiritual helps upon which the home Christian depends. The atmosphere in which they must live and work is a tremendous drain upon their spiritual faculties.

Our Foreign Mission enterprise is a spiritual enterprise. We would not ignore its social and material phases, but we must not be found trying to pull the horse with the cart. The establishing of the Kingdom of Heaven upon this earth is the greatest task ever set before men. In comparison, the kingdoms of this world shrink into nothingness. It demands the best—the very best the Christian world can give. Anything less invites disaster. But when we have given our best and done our best, we must put our trust in the arm of flesh only as it is moved and imbued by the might and power of our God.

3. The mission field has no use for the destructive Higher critic, nor for the Darwinian or the protoplasm evolutionist.

I have left out intentionally much of the spiritual preparation for the candidate, as I see it, because this was so ably presented by your local pastor quoted above, but I do ask permission to say two things more to candidates who are on the waiting list.

1. If you cannot go to the foreign field immediately after the completion of your College or Seminary course, take charge of some church in the meanwhile. The experience gained will be of great value to you after arriving on the field and at the same time will help out the churches at home that have no pastors.

2. Don't join a Faith Mission. I have nothing to say against any such missions, but I think that God is a God of order and He has system in His work.

Next a word or two to the churches represented by the Mission Board.

1. The candidate ought to come well recommended by his own church.

2. The candidate ought to believe and teach the tenets of our church. It is possible that men will apply who have different views from what we hold. Such should be refused. It would be better for such applicants to join some other mission.

3. There should be careful physical examination.

How can we get our best men and women?

By continued prayer of the churches. The words of the Master: "Pray ye the Lord of the harvest" certainly implies that the Lord will not only send us the required number of workers, but the right kind as well. May our churches not be found wanting when because of the increased possibilities, there will be a call for more men.

LITTLE LIGHT BEARERS

To the little heathen children,
Afar across the sea,
We send the light of the Master,
Who is known to you and me.

The smallest of the children
May know full well, 'tis true,
That we should always bear a light
To shine for Him. Do you?

THE S. S. LESSON

May 6

Samuel, Judge and Prophet.
I Sam. 12:1-5; 20-25.

Golden Text:—"Only fear Jehovah, and serve Him in truth with all your heart; for consider how great things He has done for you." I Sam. 12:24.

In the series of lessons arranged for this quarter we get but two glimpses of the great prophet Samuel, who in many respects is one of the most remarkable men of the Bible. In next week's lesson we shall see him as the instrument by whom God called a great king. In this lesson we get a picture of his personal character. The picture is the climax of the whole story going before in the Book of Samuel. As we read that story we observe that he was the child of a pious father and mother. It is from such homes that the great servants of God are generally called. Sometimes our attention is directed to persons who have come from the basest surroundings into the service of God. This often happens because of the great grace of God to the sinner, but for one such convert we may find a thousand who have learned to know of God and love Him at their mother's knee. Napoleon once told his soldiers that there was a marshall's baton in every soldier's knapsack, if he would but find it. Better still is the possibility of finding a man or woman of God in every Christian home.

Samuel was a child given in answer to prayer. He was born in a home where the gift of a child was regarded as the highest favor that might be expected from God. May it not be a sign in our age of the godlessness of many homes where they regard the coming of a baby as a calamity? The rapid loss of home life as a vital institution in our time is to be attrib-

uted to the childless home more than anything else.

Almost as soon as he was born Samuel was again given back to God and became a minister in the tabernacle to the High Priest, Eli. Every child should be consecrated to God, and, if he has special talents, the highest good to which he may be led to devote them is to the service of God. Samuel's childhood was peculiar; God used him early in the prophetic office and that to bear a message of terrible import to his spiritual father, Eli. It is singular to observe that the sins of the sons of Eli that led to his downfall were in a measure repeated in the sons of Samuel, whose unrighteous lives led Israel to desire a king instead of a prophet for their leader. While it is true that good homes produce good sons generally, it is also true that the goodness of parents is not always a guarantee of the piety of all of their children. Men who show ability to regulate large affairs are frequently so absorbed in such things that they neglect the duties they owe to their children and numerous calamities have occurred in such instances.

As a judge in Israel, Samuel ranks as the greatest and the most influential. He is possibly the only one whose authority was completely recognized by all Israel. His activities as a judge covered the whole country through which he made a regular yearly circuit. It was his misfortune to have lived so long that his countrymen felt he had passed beyond his usefullness. When Israel suggested that he was old and that his sons were not worthy of the confidence of being made his successors, he had to feel the agony of two stabs at his heart from the people he had served so long and so faithfully. The unfaithfulness of his sons was bad enough, although his neglect of their training may have had much to do with the situation, but to make an honorable old age a crime must have been the most trying. A situation such as Samuel found himself in has been repeated over and over again in the Christian ministry. People, Christians at that, have been deliberately brutal in discarding faithful ministers, whose white locks and bent shoulders proclaimed a lifetime given to their service, so that they might have the leadership of younger men. Scripture speaks with positive disapproval of Israel's move in this direction.

Israel had just made Saul king. They had judged by appearances and their future history shows how badly they had deceived themselves. God had comforted Samuel by telling him that they had not rejected Samuel, but they had rejected God, yet God did not altogether cast them off. He left them with their own way in order to learn how badly they had chosen. Very often God does let people go on in their own way without hindering them, but it is only that they may learn the folly of their choice.

In the lesson text 1 to 5 Samuel stands before the people with a clear conscience and clean hands, defying any to find anything in his life that deserved condemnation. After all, what mattered it if the people had cast him off? He had the consciousness of knowing that God approved of his life and conduct as the leader of Israel and there was nothing on his conscience that might make him feel the slightest sense of uneasiness. In this we may make the life of Samuel one worthy of imitating.

In the passage omitted from our lesson we have an account of a miracle. Samuel calls for rain to fall out of season. The effect was to terrify the people. They call upon him to pray for them. Here was something they recognized in Samuel that showed he was still mightier than a king. They knew the power he was for them in prayer. See chapter 7, verse 8. After all, of what use was their king in such a time as that?

The latter part of the lesson is taken up with assurances that God would still care for His people and calls upon them to be faithful to Him. It is ever so. God cares for His people even when they err and for this reason they should give their lives to Him in loyal service.

THE C. E. TOPIC

May 6

Lessons from the Psalms. V. A Prayer Psalm

Ps. 86:1-17

1. Every prayer, like this Psalm, is a call upon God. David felt that as the God of Israel, Jehovah was the Mighty One upon Whom he might call. In a larger sense than that of David, we now know that all and any, who in faith accept Him, may call upon Him with assurance. It was by previous experience that David knew he would be heard of God when he called upon Him. Any one who has prayed and learned to know the power of prayer will have the assurance that he does not call upon God in vain.

2. There is confession in the beginning of this prayer. That is the right way by which to begin prayer. None of us have anything of which to boast. We are not only unworthy and unprofitable, but disobedient children. No one can expect to be assured of the help of God who feels that he has nothing unworthy to confess to Him and plead pardon for it. We always need to confess and throw ourselves upon the mercy of God knowing that He will not turn a deaf ear toward those who earnestly plead His mercy.

3. Prayer is a daily necessity, for every day we need His mercy. It is a mercy that He gives us life and all things that sustain life. It is a mercy that He reveals Himself unto us and lets us know Him. It is a mercy that, with all our faults, He is still ready to own us as His children. To the Christian the greatest mercy that has been shown is the fact that the Heavenly Father gave His only Son for his salvation.

4. As in the Lord's prayer, we pray to receive our bread day by day, so in all of our needs we look to God to supply our wants. We are to "pray without ceasing." God is pleased when our petitions continually ascend to Him. There can be no such a thing as praying too much to God, but there is such a thing as not praying often enough to Him, and that is a sin of which many are guilty.

5. In verses 4 there is a sentiment that expresses a prayer for the joy that comes from being conscious that one is a servant of God. Earth has many joys to offer for the kind of service that the world knows, but once having experienced a sense of belonging to God the Christian knows that all earth's joys are counterfeits compared with the deeper joys of the Christian life.

6. In the next verses we learn that there is a readiness on the the part of God to forgive and be merciful. One may therefore, call upon Him in the day of trouble. Some think of God as a God of vengeance, others regard Him asa mere impersonal force. That He will ultimately punish the impenitent, there can be no doubt, but only as His mercy is rejected. That He is a real Personality who concerns Himself about all of our affairs is a truth that is written on every page of the Bible.

7. It is with assurance that the Psalmist looks upon the day of trouble as the time when God will help him. This is a different way of looking upon such a day from what the godless look upon it, They only see their troubles. Children of God see their deliverance and their Deliverer, and so, even this kind of a day may be anticipated with the idea that good, instead of evil, may come of it.

8. Every prayer to God should include an expression of praise. It is a glorious privilege that we have something for which to praise Him and that we may bring our praise to Him. Praise is an expression of appreciation of all the attributes of God. We can only show that we understand what He is, and how glorious He is when we tell Him about it. We delight in telling our friends what we think of them and surely one of the best delights we may know is when we tell our best Friend what we think of Him in praiseful terms.

9. In verses 8, 9, 10 the praise of the Psalmist declares the relation of his God to the nations and anticipates the time when they all shall acknowledge Him as God. We seem far from that time now, but let us not forget that today the progress of the Gospel is extending to many lands. He is leading multitudes to forsake their idols and accept Him as Lord and God. If David realized how great God was and what wondrous things He was doing then, we have all the more reason for realizing in a greater measure His wonders.

10. The plea, "Teach me thy ways", puts a praise on our lips that should express our deepest feeling. Long as we may live, we will always have something to learn about the ways of God, and the more we learn of them, the closer we will be drawn to Him. There can be no greater delight than being taught by the great all-knowing Teacher, who cannot guide us wrong. In being taught the ways of God one learns Truth from its fountainhead. No wonder, then, that the Psalmist pledges himself to walk in the truth, to fear His name. The latter phrase does not mean to be afraid. It implies the highest respect and esteem for His His name.

11. The thirteenth verse gives us the occasion for the prayer that David makes here: "Great is thy mercy toward me; and thou hast delivered my soul from the lowest hell." It is on the same ground that the redeemed sinner must approach his God. He has benefitted by His mercy and he has been delivered. All the opposition of wickedness as expressed in the fourteenth verse only makes stronger the faith of the one who understands the meaning of prayer. It is because of the confidence in God, as described in the fifteenth verse, that the Psalmist may hope for the gift of strength from the divine hand and be bold enough to ask a token by which others may know, particularly the wicked, that the Lord is helping him.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following letter from Bro. A. J. Miller touches a matter which has been repeatedly mentioned in these columns and is self-explanatory.

During the month of February I have received notices from the Moscow Customs House that six postal packages had come addressed to my name or to various individuals in care of myself. The parties to whom these packages are directed, are unknown to me, and no address is given, through which the parties can be identified.

The customs duty and postal charges are so high, that I shall not be able to lift the packages. Will you kindly give publicity again to the fact that packages are not to be sent by post to my name or in care of the American Mennonite Relief for transmission to individuals in Russia.

Following is the list of packages with names given, and the charge on each package:

Peter Hamm—1372.75 Rbls. (1923); Peter Hamm—1037.75 Rbls. (1923); Gerhard Hiebert —907.00 Rbls. (1923); Gerhard Hiebert 1404.50 Rbls. (1923); K. Huber—782.25 Rbls. (1923); A. Miller, A. R. A.—93.99 Rbls. (1923).

Please note that the total charges reckoned on the February average of exchange amounts to one hundred and twenty dollars. This amount would provide food in our kitchens for one hundred and sixty needy persons one entire month.

Very truly yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

The following has reached the office of the Mennonite Central Committee by cable:

"Large Canada Food Shipment Arrived. Conditions improving."

The cable refers to a consignment of flour from Canada which was gathered from the different sections as follows:

Rosthern, Sask.,	60,000 lbs.
Herbert, Sask.,	49,000 lbs.
Giroux, Man.,	60,348 lbs.
Altona, Man.,	67,620 lbs.
Gretna, Man.,	27,020 lbs.
Winkler, Man.,	60,340 lbs.
Total	324,328 lbs.

The value of this flour has been estimated at $3 per 100 lbs., the total value of the shipment being $9,729.84. The cost of transportation has not been reported but will add considerably to this estimate. The latter part of the cable is especially encouraging. Letters and cables indicate that the winter has not been as severe as it was anticipated and that it will be easier to meet the needs of our sections than had been reported earlier. This should inspire us to a greater interest in meeting the needs yet existing. The indications now are that it will be possible to give limited help to those in need bordering the sections for which we had made ourselves responsible. This will mean a greater field of service and extension of the influence of the American Mennonite Relief in Russia.

The Beginning of Feeding Operations

The American Mennonites had been trying since 1919 to bring relief to Russia, but for numerous reasons had not succeeded. The famine conditions that developed in 1921 and the plan of the American Relief Administration to do general relief work in Russia, opened the way for the A. M. R. to make arrangements to begin work in Russia. In October, 1921, contracts were signed with the Russian and Ukrainian governments. More delays followed, due to conditions over which the A. M. R. had no control. On January 14, 1922, the first shipment of clothing and medicines left Constantinople for Odessa, where winter snows, coal shortage, and technicalities again delayed it, so that it reached Alexandrovsk only on February 24, 1922. From that time plans were rapidly pushed through. On February 24 the work of organization was begun in Chortiza, one of the neediest volosts. On March 3 committees were appointed in the Molotschna. In the meantime office and warehouse arrangements had to be made, almost overnight. There was no time to lose, if the A. M. R. was to accomplish its one great purpose —as we then saw it—of keeping as many as possible of the people alive until the new crop should be harvested. Alexandrovsk was chosen as the strategic center for work in the Ukraine—a choice the experience of nearly a year has fully justified. A good building was secured for office and living quarters, and the largest flour mill in the city for the warehouse. On March 3 the Odessa shipment of six cars of clothing and medicines was unloaded into the warehouse.

But our troubles were only beginning. The snows that delayed the Odessa shipment also delayed the whole A. R. A. shipping program. Food ordered in Moscow in January was still not in sight in Alexandrovsk in February. Convoys were hurried to Charkow, the nearest A. R. A. warehouse. On March 11 they brought six cars of food, worth $10,000 to Alexandrovsk. It was designated for Chortiza, but we hurriedly split the shipment, sending half to Chortiza and half to Molotschna (Halbstadt). On March 16 I witnessed the issuing of the first meal in the Chortiza village kitchen. The children came, with their plates and spoons, received their portions, and sat down to eat. And how they did eat! It was a sight worth all the effort it had cost —the many months of waiting and planning to actually do relief work in Russia. On March 20 kitchen began operating in Halbstadt Volost, and on March 25 in Gnadenfeld Volost.

One of the greatest problems at the beginning of feeding operations was to keep the kitchens supplied with food after they were started. Ice in the Baltic ports of Russia, tardy plans to bring in food by way of the south via Odessa and Theodosia, and the whole shipping situation within Russia itself, had so delayed the program of the A. R. A. that it was difficult for that organization to deliver the supplies we had bought. On March which were forwarded at once to Chortiza and Halbstadt. On March 22, six more arrived. These also were sent out to the Volost Warehouses as quickly as possible. By borrowing several car-loads from the Holland Mennonite Relief and the A. R. A., and by using part of a special flour shipment which arrived from Newton, Kansas, in May, we managed to keep the kitchens going, except for several breaks of three or four days. It was not until June 14, when shipments began to arrive from Odessa, that we began to have some reserve in the Alexandrovsk warehouse. Soon after that we stopped increasing the lists, which put the feeding work on a well-protected basis.

"How rapidly dare we spread our work, without running too great a risk of having to close down what we have already undertaken?" was the ever present question during those first months. From the beginning of the work of organization, the great need in Prishib Volost—a German Lutheran and Catholic settlement adjoining the Molotschna—had forced itself upon our attention. Conditions there were as bad as, if not worse than, in the Molotschna. The A. R. A. was not spreading out its work in the Ukraine rapidly enough to get to Prishib for some time, and in the meantime over 100 people a week were dying out of a population of about 12,000. It was decided to allocate $1000.00 worth of food to begin at once in Prishib. On March 26 the organization was effected, and the first week in April kitchens began operating there.

Early in April work was organized in Nicolaipol Volost, and in some scattered villages near Nicopol (Apr. 7). On May 2 feeding was begun in Tiege Volost (Sagradowka); on May 6 in several villages in Kriwoy Rog Uyezd (Greenfeld). The latter two places had a smaller percentage of needy, as did also Memrik (May 18) and New York (Nemetskaja Volost—May 20).

(To be continued)

April 13, 1923.

PROGRAM

Of the Pacific District Conference to Convene at Menno, Washington, June 17 to 20, 1923

Sunday Morning:
- Missionary Services
- Home Mission, (English)—Dr. J. H. Langenwalter
- Foreign Mission, (German)—Rev. P. A. Penner.

Sunday Afternoon:
- Children's Program arranged by the local church.

Sunday Evening:
- Song and Praise Service opened by local pastor.
- The Church, the Revelation of the Wisdom of God.—J. M. Franz.
- The Church of Christ, Her Great Mission in the World.—H. J. Krehbiel.
- (Both topics in English language.)

Monday Morning:
- Conference Services led by Vice-Pres., S. S. Baumgartner (German)
- Conference Sermon, (German)—Pres., Albert Claassen
- Organization, Reports of Officers, Committees, etc.
- The Church the Bride of the Lamb —F. F. Janzen (German)

Monday Afternoon:
- The Church the Body, Christ the Head—P. R. Aeschliman (German).
- The Church, a Spiritual Building—M. M. Horsch (German)
- The Church, various Dangers Confronting her today—M. J. Galle (English)

Monday Evening:
- Lecture by Dr. J. H. Langenwalter

Tuesday Morning:
- S. S. Convention

Tuesday Afternoon:
- C. E. Convention

Tuesday Evening:
- Program of Ladies' Missionary Societies.
- (Programs to be supplied by proper officers.)

Wednesday Morning:
- Business Session.
- Bible Study, (German)—P A. Penner.

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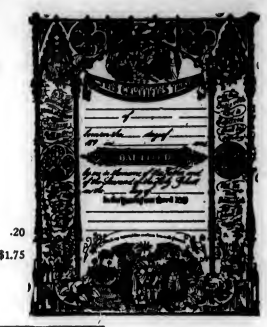

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VOL. XXXVIII BERNE, INDIANA. MAY 3, 1923. No. 18.

IN MENNONITE CIRCLES

A new work by Dr. J. H. Langenwalter, president of Bethel College, "The Charge of the Church of Jesus Christ to You", has just come from the press. It is characterized by the usual care and sincerity that Prof. Langenwalter puts into his work and, upon reading the work and noting the emphasis upon the Scripture upon which the argument of the author is built, one cannot help but become impressed with a larger sense of responsibility to the Christ and His church.

The three Mennonite Sunday schools in Philadelphia held a local convention in the First church on April 24th, Bro. John Bergey of the Second church, presiding. The keynote of the meeting was service. Several papers and addresses were made. This was the second meeting of the kind and it is proposed to continue these gatherings at least four times a year.

The meetings of the Eastern Conference will be held in the Eden church, Schwenksville, Pa., beginning with devotional exercises on Sunday, May 6. Business will be transacted on Monday. On Sunday afternoon there will be held a Sunday school and Young People's Meeting.

An interesting communication from Bro. Jacob Claassen, of Beatrice, Neb., given on another page of this issue, calls attention to the fact that on May 10, fifty years ago, the delegates, Leonard Sudermann, Jacob Buller and Wilhelm Ewert, the former two from Russia, and the latter from Prussia, left Marienburg, Prussia on a mission of investigation to America. The immigration that followed resulted in the establishment of the numerous Mennonite communities one now finds scattered throughout a number of states west of the Mississippi.

SEWING SOCIETIES, PLEASE TAKE NOTICE

All societies sewing for India are requested to send their goods early enough, that they will be in my hands no later than June 15th. Please send them prepaid. As 9 cents per pound pays the freight only to Calcutta, the societies are kindly requested to send 10 cents per pound, so the freight and duty can be paid to the mission stations.

The Canadian societies are requested to bring their articles to the Canadian conference, where they are to be packed, and to save the duty, sent directly to India.

With kind greetings to all societies,

Sincerely yours,
Mrs. S. S. Haury.

Upland, Calif., April 23, 1923.

SHALL WE ENTER THE WORLD COURT?

A. J. Neuenschwander.

As of old when people tried to heal over a bad situation or some impending trouble by crying out, "peace, peace", when there was no peace; even so some people are today calling, "peace, peace" one to another when peace is far from being actual. The question of peace among nations is as old as civilization, but for centuries it did not receive much attention because men thought wars were necessary to preserve the strong and heroic qualities in men. Certain virtues are always mentioned as a result of wars, namely: virility, self-denial, endurance, courage and resourcefulness. Historians of the past have often drawn glowing pictures of the survivors of many wars as the possessors of all these and many other desirable traits. For a long time these arguments were not questioned and men agreed that wars were undesirable but still to be continued because of the ultimate benefit. Others say that great conflicting questions of men cannot be adjusted or decided in any other way than by force of war. But if a careful study of history is made one will find that the vanquished side had to bite the dust of defeat, while they still retained their idea as before and would only wait to pay the other side back as soon as their strength would permit another battle.

To recall men's ideas in the past regarding war and its results will not solve the problem of today. We have a task before us that needs our serious and prayerful consideration. President Harding surprised many and perhaps even quite a few peace advocates, when on the 26th of February he sent his message to the United States Senate, urging the proposition that this country sign a protocol and thus become a party to the World Court, as it is set up by the League of Nations. Immediately there spread over this land of ours articles and editorials from the pens of editors and correspondents, heaping up mountains of trouble that would await the United States if she ever entered into anything that was related to the League of Nations.

It seems as though the President had given the matter careful consideration in his cabinet, and that the Secretary of State agreed with him that this would be a great step in advance toward establishing a family of nations among whom troubles would not be fought out, but adjusted by a competent and careful International Court. It is a well known fact that there are only two ways of settling any disagreements or grievances. The one is by making the trouble worse by fighting about it, cost what it will, and the other way is by arbitration. It seems clear that the President has chosen the latter method. The message was received by the Senate but action was deferred until the next session of Congress.

President Harding knew that there were a number of reactionary Senators who would oppose anything that would tend to connect us with any foreign nations, so he made his proposal, hardly expecting much action at the last session. The sentiment of the people was aroused, however, and today one finds much strong support among the people. During the summer the President intends to bring the issue directly before the people and secure their support for his plan.

Now is the opportune time for all those who hold and advocate peace principles to strengthen and spread their convictions. After all it is the great common conscience of our people that decides in the end what action our Government shall take in any important measure. During the last few years the principles of peace, which our denomination has held for four centuries, have been accepted by increasing numbers. Sentiment is growing and this last proposal by the President has aroused many church leaders of every Protestant denomination to champion the cause among the people and help create a demand that our Government do all within its power to prevent a repetition of the horrors of the recent World War. Just recently an all-day conference was held in a Quaker meeting house in Philadelphia at which this great question was discussed by able and conscientious church leaders. The Conference was attended by ministers and outstanding laymen and a most convincing plea was made that we should urge all our people to support this peace measure. Similar meetings were held in many other cities of the United States. Mention was made that this might not be as far-reaching or as specific as some advocates would like it to be, but that this was the best and most advanced proposal that has yet come to the fore, that has any chance of being enacted and that therefore we should give it our support.

We, as Mennonites, look upon war from the religious point of view. We cannot sanction the wholesale murder by nations any more than individual murder, so we should use our power and influence to win many more to this Scriptural view of war. If we think of the millions of lives that were lost in the last war a deep shudder comes over one, but think of the thousands upon thousands that lost their lives not in battle but as a direct result of the late war. Then one must be willing to seek for another way of settling International questions. Now comes the news from Europe that in 1913 there were 3,780,933 men under arms, that was before the war—and in 1922 there were 4,453,179 men under arms, an increase of more than half a million—and they told us that the last war was a war to end all

wars! Can there be much peace with such a multitude of men under arms?

If we look at the war question from a financial point of view, there, the folly of such huge expenditures is also seen. From a report published in Washington, we take the following figures: Estimated expenditures of the Federal Government for the Fiscal year, 1924, $2,713,571,886, and of this vast and staggering sum, 85.5 per cent. or $2,327,002,667 is to be spent for **National Defense and Past Wars.** This leaves only 14.2 per cent. for all other Governmental work such as: legislative, executive, judicial and public works. From this 14.2 per cent. the small sum of 2 per cent., or $55,530,280 is to be spent for research, education and development. The idea of spending almost six times as much money for wars and preparation for more, as for the truly constructive work of our country. In the face of these facts and our long cherished Christian principles against war, what can we do?

There are two things that we can do besides Intercession, namely: help to create public sentiment that our country become a member of the World Court, and write to your United States Senator, let him know your convictions and ask him to support the measure in the next session of Congress.

THE JOY OF SERVICE

One of the verses in the Bible that speaks of service is the verse spoken by the Master, where He said, "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." This verse is found in Matt. 20:28.

Perhaps you may say that this verse does not indicate any joy in it whatever, as it says something about giving up one's life. That is the secret of service. The giving up. We have our ideas about greatness, but from the teaching of Jesus, His idea of greatness was different from ours. His idea of greatness in the kingdom was the service that one might render to another.

So Christ came not to be ministered unto, but to minister. Not to enrich Himself, either with nobler or with baser wealth, but to impoverish Himself that He might make others rich. In other words, self was forgotten, and in forgetting self others are helped and good is done.

The Master here finds occasion to teach the lesson that the way to spiritual greatness is by service. Christ had always found His happiness and His honor in serving others and doing them good. We can recall the many miracles, the many kind words spoken, the may acts committed by the Master to the extent that it was said of Him, that He went about doing good.

What is the joy of service?

The joy of service is forgetting self. A young lady was chosen as the head of her school class. She was chosen also as the one to select the motto for her class. She lived a beautiful life. Everyone admired her. Those that knew her, and knew also that she had selected the motto, knew that it was the outcome of the life that she lived. Her motto for her class was, "Others First". In other words, "Self last." That is one of the joys of service. We forget self, we forget some of the things pertaining to our own lives, we live not for ourselves only, we put others first, and self comes last.

Another joy of service, is the fruit of doing good. When God called Abraham to go into a far country, God gave him seven promises. I will make thee a great nation. I will bless thee. I will make thy name great. Thou shalt be a blessing. I will bless them that bless thee. I will curse them that curse thee. In thee shall all the families of the earth be blessed.

That is the result of serving. Chief among these blessings is the one, Thou shalt be a blessing. The person who has not tasted the luxury of being a blessing, who has not felt a vital personal relation to some good cause, and that he or she is of service to their fellowmen, has not yet sounded the deeps of life.

Doing good is being a blessing to others.

The third joy that may come out of service for the Master is the growth of our own soul. The development of our spiritual life, the peace that one finds in doing the right thing, the fruit of the spirit is love and joy and peace. We are made bigger, if we can use that word in serving. Our minds go out, enlarged with the thoughts of service. We become broader in our thinking, as we think about serving. We grow deeper in the spiritual life, as our hearts go out in service, we are not wrapped up just in ourselves, and in our little two by four house, but the world becomes our field and we serve to the uttermost. John said he beheld the glory of Christ. It was not the glory of His birth, nor of His death, nor of His rising from the dead, or of His going back to His Father. It was the glory of the only begotten of the Father, the glory of grace and truth, the glory of service. And that is what will make our lives shine. Not what we think, or what we know, or altogether what we are, or who we are, but the life of service will bring the higher joys to our hearts, and in the end we may hear the voice of the approval, "Well Done."

Happiness, peace, satisfaction in a life well lived, helping others, growing big in the Master's Kingdom will be some of the joys of serving Him.

W. Shelly.

CORRESPONDENCE

Salem Mennonite Church, Wisner, Nebr., April 12, 1923.—Our God is in the heavens, He hath done whatsoever He hath pleased. Psalm 115:3.

The Bethel College Glee Club stopped at Wisner and we are very thankful that we had the opportunity to hear them. May God bless them as they continue to carry the Gospel in song.

The talents given to the children of men are from God and to be used for God, so to Him belongeth all the praise, and glory, and thankgiving. It had been several months since a minister was in our midst and the few words spoken by Brother Langenwalter were a real blessing to us.

Although we have no church services at present, yet we have Sunday school regularly. We have lengthened the class period in order to get a more thorough study of God's Word.

The Christian Endeavor meets every other Sunday evening. The young folks are all trying to give their best service to the Master.

The choir also is quite active. Realizing the value of music and being encouraged by the above named Glee Club, they set forth at six a. m. Easter morning with new inspiration to proclaim the Gospel truth, "Christ Arose"; stopping at the homes of the sick, the aged, and the weary. I am sure the singers all felt the reality of every word they sang, and the Lord only knows the hearts reached and touched by this song at the early morning hour. We have it all in His hand, and praise Him for His Holy Spirit of power to convict and draw all men unto Himself.

Paula Risser.

Bally, Pa.—A long time has passed since any news of the Hereford Menn. Church has been printed. This is due to the fact that the reporter has been too busy with his routine duties.

The past year has been a very successful year with our church. We are passing through an epoch making period, that will go down in history as a great period in our local church.

Various constructive problems have been undertaken and much has been accomplished, not as much as some of us had hoped for, but more than most of us thought would ever come to pass.

1. Along the line of church growth, there were added during the year a total of 22 members, 20 by baptism and two by letter, bringing our total membership up to 238.

2. A great deal of money was raised for all lines of religious work, and a considerable amount spent in improving the church property.

3. Along the line of new activities the trustees arranged for a series of sacred concerts once a month, during the winter, these were conducted for civic uplift and were well attended.

Probably the most outstanding feature of our work during the past year, has been the establishment of closer relations with the church at Boyertown. This we know will be a mutual benefit and will be a great blessing to the two charges.

During the month of March the trustees of the Hereford charge, with the consent of the members purchased an auto truck, which is being used to convey the Boyertown folks to the services at Bally. This brings much more interest to the services for the members of both charges.

Services at Boyertown are conducted once a month now in the afternoon instead of once every Sunday.

Rev. Elwood Shelly has been made assistant pastor to Rev. Johnson and in this way can more effectually serve the two charges.

The arrangement so far has proved a great pleasure and blessing to the two charges.

The Sunday school is operating a separate truck to bring children in and we find these arrangements very satisfactory.

We have other plans for the future which with God's help we will accomplish.

Yours in the work,

O. N. B.

Beatrice, Nebr., April 25, 1923. Greetings to editor and readers of the Mennonite with Psa. 77:5.—Writing correspondence in English language is not my favorite, because my school days and a few English lessons, have been passed over fifty years ago, in Germany. And in settling here, 47 years ago, breaking prairie, fighting grasshoppers, prairie fires and chinch bugs, we did not get much time for studies.

Nevertheless I have been asked to send in a report to the Mennonite, because—our second generation has forgotten our good old mother language, and cannot read it any more.

Mennonite?—Yes, "Mennonites" we were called by the people, when—on the 10th of May, 50 years ago, the first delegates from Russia, Bishops, Brothers Leonhard Sudermann, from Berdiansk, and Jacob Buller from Alexanderwohl, in company with our Heubudener delegate, Bishop Wilhelm Ewert, from Ober Nessau, viz. Thorn. West Prussia, started on the early, 4:20 train from Marienburg (my home town), going to find out, whether America, with people who had their coatpockets stocked with revolvers (please read the booklet "Eine Delegatenreise" of Leonhard Sudermann—I suppose it can be gotten at the Mennonite Book Concern) would be a place for the non-resistant Mennonites.

If the reader asketh "what did they want to emigrate for? For the purpose of making money?" No, for they never was money makers. Bread? No, for they had plenty, by the grace of God; also good prosperous farms, if you please. No, no they belonged to the people that prayed with Solomon, (Prov. 30:7-8): "Two things have I required of thee; deny me them not before I die: Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me."

O yes, I hear the reader say, "they were non-resistant,"—that means "non-combatant military service; I see now"—O no, my dear, so-called Mennonite brother, they did not emigrate on that account, because their governments guaranteed them non-combatant service, and they have kept up this guarantee to our people over there, during the World War.—If war is hell, like General Sherman states, what part,—for God's sake,—whether combatant or non-combatant, can a Christian take in it?

I see them old faithful deponents, of 50 years ago, yet, standing in the pulpit of Heubuden, testifying by the word of God, against any partaking in war.

Remember the dates: they started on the 10th of May and landed on the "Hamberg Line," vessel "Frisia", in New York on the 22nd of May, 1873.

As to my report from today, I want to say, that grief and joy has changed with us, since we stepped over the threshhold of the year 1923. In the second month our deacon, J. H. Penner, who has served our congregation, very faithfully, for almost 31 years, was suddenly called off.

Since a number of years he had been in failing health, but under the doctor's care he was proportionable well enough to do his duties, until a sudden death overtook him, on the 15th of February.

In our yearly meeting, Jan. 5th, it was resolved to elect, in the near future, out of the membership, two brethren; one to take part in the ministry, and one to help Brother Penner, in his ailing health, to serve as deacon.

We tried to do this very important work, towards the ruling given us in Acts 1:15-26, and chapter 6:1-7; and also in our articles of faith, Article X. This option took place on Sunday, March 4th, and went very decidedly to Brother H. T. Reimer for the ministry, and Brother H. Reimer for deacon.

The Lord made them willing to follow His call and so they were ordained on Easter Sunday.

Our other brother who, most of them served in the ministry, so faithfully, for a good many years, needed this help very much, and we feel very thankful to our heavenly Father for His grace.

On March 14 and 15 Brother Peter A. Friesen, of the Hesston church, brought us the Gospel and told us of their ten-year mission work in India. He spoke first in the country church, in German and the next evening in the town church, in the English language.

April 9 and 10 we had Brother Kroecker, the editor of the "Friedensstimme" in Halbstadt, Russia. He still shows the marks of his suffering from his death flight, which took him 8 months, and it is dreadful to hear him speak of the terrible sufferings, our people had to tolerate.

As it is the ruling in our congregation, that those of our young people, who want to give their life to Jesus, and desire to be baptized and become members, to choose two brethren, whom they open their hearts, and who then declare their desire, in a special meeting, on the second Easter holiday. There are seventeen young men and women, who declared their willingness to surrender their hearts to the Lord.

They are getting now special instructions in Bible and catechism from our Bishop Franz Albrecht, and are to be baptized on Pentecost.

The health condition is fairly good, except a few of our older members are ailing.

As a farmers community we ought to be very thankful to our Heavenly Father for the ideal weather we are having now. We had almost a four-inch rain lately, with good prospects for more. A few of the late tended wheatfields were injured by the heavy winds, wich danger is set aside now. Wheat and oats are growing very nicely, and the ground is in good condition for corn planting. A few of our people who bought corn and fed cattle and hogs early last fall and winter, did pretty well. Now of course it is different, because corn at 76 cents and oats at 52 cents, is not in proportion with market prices on cattle and hogs. Some of our young farmers are raising hogs quite extensively. One of my young friends raised 450 and others from 100 to 2 and 300 head. Good wheat is worth $1.10. The real estate business is almost at a standstill, but here and there is a farm picked out for $150.00 to $200.00 an acre.

Will close with the word of R. W. Emerson, because there is truth in it: "Beware what you set your heart upon, for it surely shall be yours."

Jacob Claassen.

West Swamp, Pa. Dear Christian Friends: Since our last letter to you we have been blessed with many things.

On Easter morning our Young People's Society held an Easter dawn service. It was a great inspiration to everyone present. For the last several years, it has been the custom to have the Easter meeting in the morning instead of in the evening.

Baptismal services were held on Easter morning in connection with communion. Six young people accepted Christ as their Savior and were admitted into the church.

During the week before Easter we had three special services. On Monday evening March 26th, Rev. Swartz from Schwenksville preached for us. On Wednesday evening our pastor, Rev. Frantz, preached the sermon for us. And on Good Friday morning, March the 30th Rev. Landis from Souderton preached for us. These services were all very helpful to everyone.

During the month of March we repainted our church and rededicated it on Sunday, April the 8th. Everybody says that it is very beautiful. As speakers for the rededication services we had Rev. Neuenschwander from Philadelphia and Dr. Kreibel from Pennsburg. They gave very appropriate addresses for the occasion.

On Sunday evening, April the 8th the choir from the Allentown Mennonite church rendered their Easter cantata for us. The good music was very much appreciated by all.

On Sunday morning, April the 13th Harvey R. Bauman, a Medical Missionary student, preached for us in the absence of our pastor.

We pray that God will bless us in the future as He has done in the past.

Amos R. Bauman.

SUNRISE MESSAGE

When at the dawn of day
I view the rising sun.
To me it seems to say:
"Thy work has just begun.
Before thee lies the beauty
Still of another day;
Go forth and do thy duty,
Thy task be what it may.
Don't idly stand and view it,
And hesitate so long.
But willingly thou do it,
Go at it with a song."

When at the dawn of day
I view the rising sun,
The message of its first bright ray
Shows me my task undone.
As I behold the beauty,
The splendor of the light,
I realize my duty,
Which must be done ere night;
And so I ask the Lord above
For strength throughout the day,
Because I know that His great love
Shall lead me all the way.

SUNSET MESSAGE

When at the close of day
I view the setting sun,
To me it seems to say:
"Today, what hast thou done?
Hast thou been kind to everyone—
To all thou chanced to meet,
Hast thou some worthy action done,
Or hast thou met defeat?
Hast thou grown weary of thy task,
And couldst not do thy share,
Because the Lord thou didst not ask
For love and strength through pray'r?"

When at the close of day
I view the setting sun,
The message of its last faint ray
Just spurs me on and on.
It makes me think that when some day
My life shall come to end,
I then shall hear the Master say:
"Hast thou thy life well spent?"
And so I ask for love and strength,
For guidance and His care,
That I, throughout my journey's length
May humbly do my share.

M. M. H.

YES, IT ALWAYS PAYS

It is not easy—
To apologize,
To begin over,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To keep on trying,
To be considerate,
To avoid mistakes,
To endure success,
To keep out of the rut,
To think and then act,
To forgive and forget,
To make the best of little,
To subdue an unruly temper,
To maintain a high standard,
To shoulder a deserved blame,
To recognize the silver lining,—
But—It always pays!

—Ohio Educ. Monthly.

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EDITORIAL

The reader will note, if he directs his attention to the correspondences in another column in this week's issue, that there are several items of interest reported from the churches who sent in letters. In a church paper the news of the denomination and the activities of the various congregations should be faithfully reported, if the paper is to do its full duty to its readers and the denomination. Some churches are regularly sending in correspondences, others have neglected this opportunity for longer or shorter periods. If these lax congregations would only realize that the information, and encouragement they can give would be as helpful to others as the material they are now benefitting by is to them. Our Mennonite church is not yet so large that we can afford to eliminate the personal interest we have in one another, even though we are scattered from the Atlantic to the Pacific. Any little item relating to the work, those active in the work, and any other member of the church, will be so much more of the record we leave behind us and will contribute toward cementing us together in a strong and abiding church. The editor can see no reason why we should not have at least four contributions from each of our churches in our conference every year, except it be the neglect of a plain and necessary duty. It is our hope that there shall be an occasional edition of the Mennonite that is entirely taken up with correspondences. We have asked numbers of our readers in many parts of the country: "What would you like to see the most of in the Mennonite?" The answer has nearly always been: "Give us more correspondences." Here then, dear reader, is the chance for you to do a part that will touch a responsive chord everywhere.

The summer season is rapidly coming on and, with many churches, this brings again the serious consideration of what to do to maintain the standard of attendance. It should, of course, be no problem when every one is doing his or her part in sustaining the public service of the House of God. But, it is one of the discouraging signs of the age, that even Christians who make a profession of their faith, need to be continually reminded of the fact that their interest in the public services needs to be quickened. We need not go far in our process of analysis to discover the reasons, or at least some of them, why church services are not what they should be. In the first place the emphasis upon the sanctity of the Sabbath is not what it once was and a growing liberality as to the kind of conduct that is consistent for the Christian on the Sabbath Day, has completely changed the Sunday habits even of professed Christians. The automobile in some instances, makes it possible for attending church regularly from great distances, and we are glad to note that it is occasionally put to this use, but we are convinced that for one these cases there are a dozen others who use it as a means for "gadding" all over the country when they should be setting a better example to their children and to the community.

When Christians lose a sense of consistency to their church it is hardly reasonable that they should expect others to be more faithful than they are, or that the world generally should seriously consider the matter of church going. You cannot hope that others will consider it their sacred duty to be in their places on the Sabbath Day when you are speeding about anywhere from five to a hundred miles from home.

Now we are not so narrow that we would endeavor to keep everyone a prisoner in his own church or home all day Sunday. But we feel that when plans are made for the Sabbath they should include going to the House of God at the time of regular service. If you are away from home for a few days it is reasonable to suppose that you will not be a hundred miles from some place of worship. Can any one who is a Christian afford to neglect such an opportunity to keep up his regular duty and continue setting a good example to others who are sure to observe the way that one lives up to his religious profession?

You can get along without most everything else, but not without God's Word.

Some people's religion reminds me of some water faucets I have known—marked HOT—but don't mean anything.

SUNDAY SCHOOLS

Philadelphia, the Birth-Place of the American Movement.

In recent weeks there has been much discussion around the query as to whether or not the Sunday school has outlived the day of its usefulness. It has been said that it has failed to meet the crucial test of a century and a half of experiment and should now pass into history and make room for some substitute institution more tangent to the times in which we live. But it is a fact worthy of note that those who are most persistently and vigorously criticising the Sunday school are the most ardent friends of religious education. And when an individual or organization begins to analyze and criticise itself, that is always a wholesome sign and an indication of vitality. Neither human corpses nor dead institutions are given to introspection—or reformation.

The public school is recognized as an essential factor in the development of an intelligent citizenship. The Sunday school—with its chief emphasis on personal ideals and moral values—is hardly less important for the development of good citizens. For the best citizen must have not only physical fitness and mental fitness and vocational fitness; he must also have moral fitness. Washington, in his Farewell Address, warned that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles." Now, the promulgation of religious principles is a primary function of the church, and in this country, very wisely, the church and the state are definitely and permanently separated. The Sunday school, as the educational department of the church, is therefore an important instrument and agency for the inculcation of moral ideals in the citizenship of tomorrow.

Emerson said that every institution is the lengthened shadow of a man. It is so with the Sunday school. If there are today approximately 30,000,000 scholars, teachers and officers in the Sunday schools of the world—two-thirds of them in this country—it is to be remembered that there were none at all when Robert Raikes started the first one in Sooty Alley in Gloucester, England in 1780. It was held in a rented kitchen and taught by a "Dame", who was paid a shilling for her trouble, of which she had a plenty. At that time industrial and social conditions were deplorable. Poverty and illiteracy were well-nigh universal, and vice and crime followed hard on their heels.

Robert Raikes was a journalist as well as a philanthropist, which largely accounts for the fact that four years after he began his experiment of teaching, reading and spelling to the children of the poor on Sunday mornings (using the Bible as a primer) there were over a quarter of a million children enrolled in Sunday schools all over England. He had published an account of his efforts in the Gloucester Journal and the story was copied in all the metropolitan newspapers and periodical publications. Of course, when Raikes is spoken of as the founder of the Sunday school, the modern Protestant Sunday school is meant.

The Sunday school movement really began in this country on December 19, 1790, in Philadelphia, soon spreading all over the country. For the purpose of teaching Christian truths to the young the Sunday and Adult School Union was organized in 1817, to be reorganized on May 24, 1824 as the American Sunday School Union. The society, which has offices at 1816 Chestnut street, was never more active or prosperous than today. In addition to publishing religious books and periodicals—the combined circulation of its eleven periodicals for teachers and scholars is considerably more than a million and a half—it sustains two or three hundred missionaries in the home field constantly engaged in planting new Sunday schools in rural regions, in lumber camps, in mining villages and elsewhere. For more than a hundred years the American Sunday School Union has organized an average of more than twenty-five Sunday schools every week—a remarkable record.

The Chautauqua Institution, on Lake Chautauqua, New York, really began its educational work as a training school for Sunday school teachers, having originally been a Methodist camp meeting under the direction of Bishop John Vincent. This was in 1872, an important date in Sunday school history, for it also marks the beginning of the nation-wide, if not world-wide, system of uniform lessons planned by an international committee in cycles of six or eight years, during which period practically the entire Bible is studied.

Since Bishop Vincent's day leadership training courses of various kinds have been developed and have been largely attended. Summer assemblies of the several denominations and State associations now number between 300 and 400, usually lasting about ten days with a course of study continuing for three years. They are not unlike teachers' institutes. The annual attendance can hardly be less than 100,000. Many communities conduct teacher training classes and not a few colleges in the country are now offering courses in religious education to regular students who have no idea of engaging in professional religious work after graduation, but who appreciate the need of every community having trained volunteer teachers. The best theological seminaries are introducing full-length courses in the principles and practice of religious education. Boston University has a Department of Religious Education and Social Service, leading to the degree of B. R. E. (Bachelor of Religious Education) after a four-year course. It is on a parity with any other department and its Dean, Professor Walter S. Athearn, is recognized in academic circles as an authority on pedagogy.

The Secretary of the Pennsylvania State Sabbath School Association, Mr. William G. Landes, was statistical secretary of the last World's Sunday School Convention held at Tokyo in 1920. Similar conventions have been held in Jerusalem, Rome, Washington and Zurich. The 9th convention will be held in 1924 at Glasgow. The sixteenth convention of the International Sunday School Association was held in Kansas City in 1922, at which time 193,318 schools were reported as operating in the United States, with 1,974,271 officers and 18,768,435 scholars.

In addition to the college and university courses, the summer assemblies, and the regular Sunday schools in the various churches, there are a great many courses of Bible instruction provided by the Y. M. C. A.'s and Y. W. C. A.'s in and out of college, by Women's clubs, and many other organizations. But among the more recent activities along these lines are two which cannot be ignored—the Daily Vacation Bible Schools and the Week-Day Religious Schools.

In the early history of the public school movement, religious education was provided side by side with instruction in letters and numbers. Likewise, in the beginning of the Sunday school movement, children were given a certain amount of secular instruction along with their religious education. In course of time it became increasingly clear that, in a democracy such as ours, with a citizenry composed of people of every race and of all creeds, the church and the state should be kept separate and religious education and secular education definitely and permanently divorced.

Nevertheless, the most valuable citizens are those whose ideals of personal righteousness and social justice are essentially religious. Working side by side, each in its own field, and each complementing the work of the other, the school and the church endeavor to teach the child both how to think straight and how to live right.—Philadelphia Bulletin.

SHADOW AND SUNSHINE

When the clouds hang low,
And the sun is hid,
And the day is dark and drear;
Then the heart sinks low
As it fills with dread
Of the hours devoid of cheer.

While the fierce winds shriek
In their doleful way,
Piercing through with damp and chill
Through the heavens, bleak,
Comes a shining ray—
Lo! the sun is shining still.

Then the heart leaps up
As it greets the sun
And the soul disowns its woes;
And a brimming cup,
When the day is done
With the joy of life o'erflows.

It is thus we pine
Through the dark, drear hours
Of a life with doubt o'ercast;
But the Son will shine
In these lives of ours
And dispel the darkness, fast.

So be comforted
As the clouds flit by
O'er your life's gray canopy;
For, "The Light", He said,
"Of the world, am I",
And He shines for you and me.
—C. E. H.

THE C. E. TOPIC

May 13

Why Do We Believe that Jesus Christ Is the Son of God?

John 20:21-24.

1. Because of the prophecied relating to His divinity: Ps. 2:7,11; 45:6,7,11; 72:8; 102:24-27; 89: 26, 37; 110:1; Isa. 9:6; 25:9; 40: 10; Jer. 23:6; Mic. 5:2; Mal. 3:1.

2. Because of the miracles connected with His birth and His rising from the dead.

3. Because of the miracles He performed, not only such as those of healing, but those into which the creative power entered, as in changing water into wine, or in commanding the elements as when in the storm on the Sea of Galilee. In this class of miracles must be included the raising of the dead to life at His command.

4. Because He declared himself divine. John 14:8-9.

5. Because those who saw Him and knew Him in life and saw Him a resurrected being believed in His divinity. They were willing to lay down their lives in proof of this belief in Him.

6. Because of the witness of the Holy Spirit, which was given according to His promise, because He bears witness to Him, because He leads the saints to know Him, and because He is in the midst of the faithful living "other self" of the Lord.

7. Because the best men in all ages of the church have had no other thought of Jesus except as the divine Saviour of the world.

8. Because if He is not divine then the Bible would be a useless and deceptive book, which all experience shows it is not.

9. Because, unless He is divine, there would be no other way by which we might be reconciled to the Father and become co-heirs with Him.

10. Because of His perfect life. He could challenge His enemies to convict Him of sin. A sinless life is so different from the lives of other men who make up humanity that its existence can only be explained on the ground of being a divine being.

11. The Bible calls Him the Son of God in a sense that can only be understood as divine, as in John 3:16.

12. If He, but a mere man, told men that He that had seen Him had seen the Father or had said "I and My Father are one" He was a deceiver and therefore not even a good man, let alone being divine. The more we know of Jesus the more we know how impossible it would have been for Him to deceive in this way.

13. We know that He is divine for what He has done for us. He has saved us. This is not a matter of reading something out of a book or having been told to us, it is a certainty, a matter of inner consciousness, it is a matter of having our faith so fixed upon Him that it becomes an absolute assurance.

14. We believe in Him as divine because of His living presence in the church in all ages, leading and directing the saints through the leading of the Holy Spirit in the establishment of the kingdom of God.

15. If I know the power of prayer there can be no doubt of the divinity of my Lord since He has assured answers to the prayers made in His name and if answers have come to my prayers, as they do come to those who are His, it is only another assurance that He is the Son of God, the Redeemer of the world.

There is a great deal of discussion in our day concerning the divinity of Christ. To the Christian there can be no question in this regard. Faith takes Him for what He is and does not require of us that we prove Him to be true to His claims any more than it would be in order for us to have proved to us continually that our friends are really our friends. We have faith in that and in our relation with them we act upon that faith.

The minister or the Christian who would question the divinity of his Lord had better get right with Him for unless he is accepted for all he claims to be he can no more be one's Lord and Redeemer.

THE S. S. LESSON

May 13.

David, the Poet-King

I Sam. 16:1-13.

Golden Text: "Surely goodness and loving kindness shall follow me all the days of my life". Psa. 23:6.

Saul had been selected as Israel's leader in the place of Samuel. Samuel still was the spiritual leader of his nation but temporal authority was in the hands of Saul and, in spite of the enthusiasm with which he was accepted and the impression of strength he gave to his countrymen, Saul was a disappointment. Perhaps the people did not realize that their new king had fallen short as a worthy leader of the chosen race, but God already, through His prophet, had expressed His disapproval and when God so declares Himself all human effort to change things are useless. Samuel shows his generosity of spirit in mourning for Saul instead of rejoicing in his downfall. Few men are of large enough measure to be sad when a rival who had supplanted them falls, but Samuel was a servant of God and such a little thing as personal interests was set aside by him.

Saul's failure was to be attributed to disobeying God. In some respects he proved himself a king, that is, an earthly king such as the people had called for, but, as a ruler after God's own heart, his career ended when he did not obey. As kings and rulers of our own destinies it is always of the highest importance for us to bear in mind that obedience to God is the first and highest law and that any violation of it creates a gulf between us and God that entirely seperated us from His favor.

God is never in the position of being without a man to do His work when one fails Him. It is a grievous thing that the progress of His kingdom should be hindered by the unfaithfulness of one whom He trusted with responsibilities, but such unfaithfulness never defeats His purposes. He has always some one ready to take up the tasks that others abandon. Unfaithful men and women sometimes delay the blessings that He has in store for the world, but not for long. He finds a better and abler one up-

on whom to lay the duties that the unreliable ones dropped. Perhaps, if Saul had been faithful, the whole story of God's dealings with men would have been different, but in the successor of Saul we have a more glorious career than ever Saul gave promise of developing.

Though supplanted, Samuel's work was not by any means over. He was still to play a conspicuous part in Israel's history. In God's economy a man does not become so old that God cannot use him. Israel still needed Samuel and God saw in him the right person to lead His people out of their difficulty. Let us never get the idea that so long as we are right with God there is no work for us to do. Some of the sweetest evidences of the true Christian character and some of the greatest blessings of the world has had to enjoy came through the efforts of servants who had been doing His will and were active in the evening of their lives.

In sending Samuel to the house of Jesse God did not reveal His full purpose to him. He only had a little information concerning what was to take place. It is often God's way to lead His children only step by step. If there is a true faith that shows itself in trust and confidence in Him the servant of God will only be too glad to go on, realizing that one step is enough for Him. We cannot anticipate all the plans of our Heavenly Father, and we should not want to be doing so because if we attend to the duties He has made clear to us for the moment we will have all that we can possibly give proper attention to. The proof of true faith is in the following the directions of God without question.

For a moment the fear of man lay hold on Samuel. "If Saul hears it, he will kill me". He had to learn that when God purposed to do a thing all the power of Saul could not prevent it. After all with all his magnificent bodily strength, Saul was a mere puppet in the hands of God. This same fear of men has often stood in the way of some excellent people and so has hindered their doing their full duty. There is but one kind of fear that should take hold of the lives of Christian men and women and that is the fear of God. Once fully realizing the fear of God in one's life makes one fearless of man, no matter what his strength or influence may be. The difference between Samuel and many others was that Samuel soon got over the fear of men while some never get over it.

In selecting the house of Jesse for the high honor that was in store there were two special reasons why this family was to be chosen above all the families of Israel, one was that the family was worthy and the other that there was in that family one who was particularly worthy. Blessings come upon the children because of the righteousness of the parents. It is one of the greatest blessings to be enjoyed when Providence places one in a family that fears God. On the other hand, the righteousness of sons and daughters is reflected upon every other member of the family. If a few good men in Sodom might have meant so much to the salvation of that wicked city, surely the presence of a righteous child of children has the greatest influence for good upon all.

Samuel in passing upon the sons of Jesse who passed before was inclined to exercise his own judgment and judge by appearances. In other words, he, the good man, fell into the same error that Israel had fallen in selecting Saul. We must not think that merely being a little better than others will insure us from making mistakes in judgment. Our entire will and judgment must be surrendered to the leading of God. The best of us will make mistakes if we do not do that.

David was called from the task to which he had been set. It goes without saying that he proved his worth for a higher calling by being faithful in the one in which he found himself. Youth is the time in which one must fit himself for larger things. God saw in this boy something more worthy than in the other brothers and the fact of his youth did not stand in the way of his being chosen. His was to be a life long career in the service, but so is every other life that yields itself to Him.

CO-OPERATION

It ain't the guns nor armament,
Nor the funds that they can pay,
But the close co-operation
That makes them win the day.

It ain't the individuals,
Nor the army as a whole,
But the everlasting team-work
Of every blooming soul.

—Kipling.

RELIEF NOTES

(Conducted by Vernon Smucker)

GENERAL REPORT OF AMERICAN MENNONITE RELIEF ACTIVITIES IN THE UKRAINE, 1922

(Continued from last week)

4. Method of Organization and Work

It will no doubt be of interest to explain the method of organization and work in a volost, the unit of organization. A Volost committee is appointed, which is responsible to the Alexandrovsk office of the A. M. R. for all feeding work carried on in the volost. In each village there is appointed a sub-committee, responsible to the Volost committee. The village committee arranges for a kitchen, chooses the neediest people, according to specific A. M. R. instructions, gets food supplies from the volost warehouse, which is in turn kept supplied from Alexandrovsk, and proceeds to issue to these needy people their one cooked ration daily. This ration is, as nearly as possible, the standard A. R. A. ration of 778 calories (or 220 grains of dry food) based on a weekly menu, which varies somewhat with the available supplies, but which has, for the most part, consisted of bread every day, cocoa twice weekly, beans once or twice weekly, and the rest of the time rice or corn-grits cooked with sugar and milk. The bread is nearly everywhere baked in biscuit form, a biscuit weighing about one-fourth of a pound. The other part of the ration fills an ordinary deep soup plate nearly to the rim. It is almost more than a small child can eat, but most of those who receive it manage to scrape their bowls clean. One meal a day is not much, but the food is of such quality and so well prepared that it brings the roses back into the cheeks of the children, and keeps them there. In one village a record was kept of the weights of the children who were fed in the kitchen. After several weeks of feeding they began to gain, and continued to gain until their weight was about normal. Of the adults this was not so true. Some of them continued to lose, in spite of the fact that they were getting their rations every day—at least this was true until the spring gardens began to help out.

The ration is really based on the idea of supplementing, rather than of being the whole food supply for the day. When one must figure in terms of thousands of hungry people it takes close figuring. One ration costs about two and one-half cents, or, in other words, it costs about seventy-five cents to feed one person one month. Even then it takes carloads of food every week for the work the A. M. R. is doing.

5. Method of Selecting People to Be Fed

The difficulty in getting an adequate supply of food during the first ten months of A. M. R. operations made it necessary to keep the number of rations down to the lowest possible figures. The local people could not appreciate all that was involved in the problem of keeping demand from exceeding supply. An echo of their dissatisfaction regarding the methods of the A. M. R. on this point comes back even from America, and makes an explanation here to the point.

The A. M. R. had to begin operations in the Ukraine, about $10,000 per month, which would feed about 13,000 people. How keep the lists down to that number, and still save as many of the people as possible? It was soon evident to the committees and to us that the original feeding lists, hastily prepared, must be modified. The A. M. R. assumed: (1) that those who were giving the money were interested primarily in saving life—not, as some of our people here liked to put it, in making "Love-gifts" to particular groups; (2) that the only way to fulfil this primary purpose of the organization was to begin at the bottom—with the very poorest and neediest—in the places where we were feeding. On this basis the first instructions were to put into the first category—which was to be fed as far as possible—only those families that had no food, no possibility of procuring any, and not more than one cow. One person in these families was shut out for every horse fit to work, and one for every quart of milk the family received. A man with two cows was, for the moment, considered wealthy, because he still had the possibility of exchanging one of these for bread. The man with neither cows nor horses was poorer than he. Some of the people protested against what seemed to them an arbitrary ruling, and one that militated against their possibility of later getting on their own feet. "Shall we dispose of our cows and horses, now that spring is nearly here?" they asked. "Yes," we were forced to reply, "unless you prefer to die. We cannot possibly keep you all alive." I saw a man who had two cows and several sheep—for which reason he was not admitted into the kitchen—and who preferred lying in bed, his feet swollen from the effects of hunger, to parting with his livestock. I saw a man who let his ten-year-old boy die of starvation before his eyes, rather than to sell one of his cows! I know of an old man who had no bread, but six cows, who died of the effects of an almost exclusive milk diet!

Another situation that developed as a result of our being compelled to keep the lists as low as possible, was that we were soon feeding all of the thieves, vagabonds, the shiftless, the lazy poor, while the good people who had struggled and saved and put themselves on rations, had to go on eating their black bread. Some of them felt, "What is the use of my saving; it only keeps me out of the American kitchens a while longer!" One well-to-do man said, "My relatives in America write that they are sending money to help us, and hope that we are enjoying the nice white bread. Why do we not get any of it?" One group of people thought that we ought to help those who know how to help themselves if they have the possibility, since they must ultimately take care of the poor at any rate.

Fortunately, in May and June we were able to modify our definition of the first category to include some members of such families as did not have more than two horses or two cows. The problem then fell away of itself.

6. Plans to Carry on until the Harvest of 1923

The drouth and hot winds that began in June soon called our attention to the fact that our work would not be finished when the 1922 crop would be harvested, because there was not going to be much of a crop, especially in the Molotschna, the largest settlement. Cables conveying this information were sent to America at once, and we began to plan for another year's struggle with the hollow-eyed monster, "Famine." We decided at once that our feeding lists must be cut as soon as possible, by eliminating people from the kitchens at once when they had their own bread. From the peak of about 25,000 rations in June we cut the kitchen lists to about 12,500 in September, and then just very gradually increased them again as the need increased, so that we were again feeding about 16,000 by the end of December. Our experiences in the spring of 1922 had taught us some lessons, from which we determined to profit: First, that we must keep the volost warehouses as well supplied as possible, so that snow, coal shortage, and other hindrances might not interfere with our feeding program; and, secondly, that the lists must be kept down, from the beginning, to what we were satisfied was the actual need. As a result, the kitchen operations have taken actually much less of our time than they did during those spring and summer months, and we have slowly been catching up with some other phases of our work here.

April 20, 1923.

(To be continued)

MARRIAGE

Eymann-Enns—At the home of the bridegroom in Reedley, California, on April 7th, Glenn H. Eymann and Margaret Enns, by Rev. H. J. Krehbiel.

DEATHS

Eberhart—Hattie Eberhart, of Clarence Centre, N. Y., daughter of the late Jacob and Hattie Eberhart, after a long siege of illness passed from this life, February 11, 1923, aged 54 years. At the age of twenty, during a series of evangelistic meetings she made a public confession of her faith and was baptized by Rev. N. B. Grubb, and admitted to the membership of the Clarence Centre Mennonite church. Funeral services were held at her late home on the 14th, conducted by Rev. Donner. Her mortal remains were laid to rest in the Clarence Centre Cemetery. She is survived by her sister, Miss Fanny Eberhart, and a brother, Jacob Eberhart, a missionary in Africa.

Krehbiel—Theodore Krehbiel was born in Clarence Centre, N.Y., September 2, 1855 and died in the house where he was born, April 5, 1923, aged 67 years, 7 months and 3 days. He was one of ten children born to Frederick and Magdalena Wurtz Krehbiel, a brother to the late Rev. Jacob Krehbeil, and a grandson of Rev. John Krehbiel, who came from Germany in 1831 and settled in Clarence Centre, where he united with the Mennonite church, organized three years before, and became their leader. On February 9th, 1892 he united in the bonds of marriage with Berdine Lapp. The widow and four children and five grandchildren survive. His home paper in speaking of his death and of his activities in life said: "Men like Theodore Krehbiel do not pass this way often, and the town has lost its leader. His influence was county wide and people came miles to seek his advice and aid. As a friend he was true as steel, trustworthy and honorable."

Eymann—Jacob C. Eymann was born September 3, 1899, in Biedesheim, Bavaria, Germany. In 1845 he came with his parents to America and settled on a farm near Ashland, Ohio. A few years later he moved with his parents to a farm near Donnellson, Ia., where he grew to manhood and became a member of the Mennonite church.

As a young man he was employed by several business houses in Madison, Ia., and later he established a business of his own in Franklin and Donnellson, Ia. In 1887 he moved to Moundridge, Kansas and engaged in business in company with several of his nephews.

In 1888 he made his first trip to California, and from that time on he spent the greater part of his life about Los Angeles and Pasadena, California. Since early manhood, he was in poor health and the last five or six years, he was almost constantly under a doctor's care. During the last few months he suffered a great deal and Tuesday at 10:20 A. M., April 17th, he peacefully departed this life, at the home of his nephew, D. R. Hirschler, in South Pasadena. His age at the time of his death was 83 years, 7 months and 14 days. He leaves to mourn his departure two sisters, Mrs. Clara Ruth and Mrs. Anna Regier, both of Reedley, California, and fifty-one nephews ad nieces.

Funeral services were held Thursday afternoon, April 19th, in the Upland Mennonite church. Rev. John Lichti spoke German; text, Psalm 90: 12 and Rev. M. Horsch spoke English; text, Job 17:1.

Sprunger—On April 21, 1923, Rosina Sprunger, daughter of the late Dr. Peter Sprunger, aged 43 years, 4 months and 25 days, after a prolonged, severe illness which she bore with great patience. The deceased was a consistent follower of Christ. At the funeral services at the Mennonite church her pastor, Rev. P. R. Schroeder, spoke words of consolation in German and Rev. Wm. Egle of the Mission church in the English language.

Bergthold—John Bergthold, son of Isaac and Margaret Bergthold, was born near Franklin, Lee Co., Ia., and remained a resident of this county all his life. He died very suddenly and unexpectedly from heart failure on April 14, 1923, aged 71 years, 9 months and 12 days.

On April 9, 1865, he was baptized by Rev. John C. Krehbiel and received into the membership of the West Point Mennonite church and later on, joined the Mennonite church at Franklin.

On February 15th, 1874, he was united in marriage with Catherine Miller, with whom he was privileged to share the joys and sorrows of life for almost 50 years. This union was blessed with two children, one son and one daughter.

He leaves to mourn his departure, a deeply bereft widow, one son and one daughter, two grandchildren, three brothers and two sisters, and many other relatives and friends.

The funeral was held at the Evangelical church at Franklin on April 17. It was conducted by Rev. Elmer Basinger from Donnellson. Interment was made in the old Mennonite cemetery at Franklin.

Krehbiel—Catherine Krehbiel, daughter of John and Catherine Krehbiel, was born on September 15, 1834, on the Weierhof near Bolanden, in the Palatinate of the Rhine, Bavaria, Germany, where she spent her childhood days. At the age of 14, she was baptized and received into the membership of the Mennonite church at Eichstock.

In 1851, she emigrated to America with her parents, who settled on the fertile prairies of Franklin township, Lee County, where she spent the greater part of her life. Since 1876, she made her home with her brother-in-law, Peter Krehbiel, where she passed away on April 16, 1923, at the ripe old age of 88 years, 7 months and 1 day. She had 6 brothers and 3 sisters, all of whom preceded her to the Great Beyond.

She has been a member of the Zion Mennonite church since its organization. For the last 20 years she has been totally blind, but with the eye of faith she beheld the riches in Christ her Lord. She had a rich treasury of poetry and Scripture passages stored away in her memory which were a great source of joy and inspiration to her.

She leaves to mourn, a large number of nephews and nieces and many other relatives and friends.

The funeral was held at the Zion Mennonite church at Donnellson on April 18th, conducted by the pastor of the church. He used for his text Matt. 25:13. Interment was made in the Mennonite cemetery north of town.

Krehbiel—Katherine M. Krehbiel, nee Ruth, daughter of David and Katherine Ruth, was born at Eichstock, Bavaria, October 28th, 1845. She came to this country in 1852 with the family and settled in Franklin Centre, Iowa. On September 25th, 1859, she was baptized upon confession of her faith and united with the Mennonite church. On November 12, 1865 she was married to John Krehbiel at Summerfield, Ill. From this union four children were born, of which two died in infancy.

Death severed the happy home ties when on November 27th, 1871, her husband passed away at Franklin Centre, Iowa, while on a trip with several young men, looking for a new location, where they might find homes. In 1879 she came to Kansas with her son and daughter, locating at Halstead, which has since been her home. Here she joined the Mennonite church and remained a faithful member unto her death. She was president of the Sr. mission Society for many years and very active in the work of the same.

Death again invaded her home claiming her twenty-seven-year-old son, Adolph J., who was the future hope of his mother. However, she and her daughter Ruth continued to live that congenial home life known only to those who came in touch with them. The keynote of the home was hospitality, until ill-health compelled them to give up the same a few years ago. Since that time she made her home with her nephew, B. P. Krehbiel near Halstead.

On February 14th, 1923, she suffered a stroke of paralysis and on March 9th, she quietly passed away at Bethel Hospital, Newton, in answer to the call of her Master whom she had served so faithfully.

She attained an age of 77 years, 4 months and 11 days. She is survived by her daughter, many relatives and a very large circle of friends who cherish fond memories of her useful life. Funeral services were held at Halstead March 11, conducted by her pastor, Rev. H. T. Unruh, assisted by her nephew, Rev. H. P. Krehbiel, of Newton, who gave the German sermon and by Rev. J. W. Kliewer also of Newton, who gave the English sermon.

Friesen—Died in the hospital at Fresno, Calif., on March 23rd, Jacob Friesen at the age of 51 years, the death occurring on on his birthday. He was born in South Russia and at the age of four years, came with his parents to Manitoba, Canada. Here he was taken into the Mennonite church upon confession of faith. On December 27, 1896, he united in marriage with Maria Peters and the Lord blessed their union with a son and a daughter. In the year 1917 he came with his family to Fresno, California.

Funeral services were held in the First Mennonite church of Reedley, California, on March 27 on which occasion Rev. H. J. Krehbiel spoke words of comfort in German and English. He leaves his wife, his two children and many friends to mourn his death.

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VOL. XXXVIII BERNE, INDIANA, MAY 10, 1923. No. 19.

IN MENNONITE CIRCLES

The Amish (Conservative) Mennonite Conference will be held at the Locust Grove church, near Belleville, Pa., on June 5.

The (Old) Mennonite brethren residing at Clarence Centre, N. Y., are taking steps to organize a congregation under the Ontario Conference.

An intermediate C. E. society made up of boys and girls between the ages of 13 and 17, has recently been organized in the First church, Philadelphia.

The Mennonite Old Folks' Home at Frederick is to have a fire-power added and its sewage system improved.

Missionary P. A. Penner and Mrs. Penner are visiting churches in Oklahoma. They expect to be back in Moundridge by May 10.

Rev. John Kinsinger of the Central (Ill.) Conference recently had the misfortune to lose his house and practically all of its contents. The family was away from home at the time and the loss of the home was a great shock to them. The Central Conference is investigating the advisability of taking over the 26th St. Mennonite Mission of Chicago.

In writing to the Editor, Rev. A. J. Neuenschwander of Philadelphia says:

"The book, 'The Charge of the Church of Jesus Christ to You' by Dr. J. H. Langenwalter, president of Bethel College, was received and read with much interest. The book surely gives one a definite and deep meaning of the charge of Christ to every individual. The life and greater usefullness of the church would be deepened if the members would read and follow the clear Scriptural interpretation as it is given in this book.

"A number of copies were received and at a public meeting announcement was made that a new book by one of our own Mennonite leaders was for sale, all the copies were taken before the people went home that evening. This might be an indicator that more of our leaders should resort to the pen and give us Mennonite books."

The Bethel College Summer School will begin on June 11 and will continue for a period of eight weeks. It will be conducted in the Newton High School Building. There will be seven teachers employed who will offer courses in the following departments: Education, English, History and Social Science, Ancient and Modern Languages, Mathematics, Primary Methods, and Science. The courses are intended primarily for teachers, college students and high school seniors. Those who enroll will be able to make easily six and eight credit hours.

The Lord willing, the Pacific District Conference is to convene on June 17th in the church of the Menno Congregation of Schrag, Washington. The officers of the Conference request every congregation of the same to prayerfully prepare for the duties of this conference that the Lord Jesus may bless and use this work of His church largely to carry out His plans and purpose in and through us. We further call the attention of the congregation of the conference to their duty in regard to the treasury of the same. Our treasurer, Brother Jacob Krehbiel of Lind, Washington, will be ready to receive all contributions for the work of the Conference.

In the name of the Pacific District Conference,

Albert Claassen, Chairman,
154 S. Ave. 20, Los Angeles.
Dan Krehbiel, Secretary,
Lind, Wash.

NOTICE, SUNDAY SCHOOL AND C. E. OFFICERS

The General Conference Sunday School and Christian Endeavor Committee needs your immediate help. (1) Kindly send timely topics for the use of the Committee in making the program for the S. S. and C. E. Convention of the General Conference in South Dakota in August. (2) Kindly send names and adresses of your officers of both organizations. Send to the secretary at Berne, Indiana, within the next week. Thanks.

C. E. Krehbiel, Chairman,
P. R. Schroeder, Secretary,
Anna G. Stauffer, Member.

A VIEW OF THE WORK ON THE ALTOONA MISSION FIELD, ALTOONA, PA.

Praise be to God for His unspeakable love to us! We are thankful to God for the blessings He has given us during the time of the Evangelistic Meetings. Would like to say that we aim to have such meetings usually at every meeting, especially every Sunday night. But this what we refer to was the special evangelistic meetings we had during the first part of April, when Rev. P. R. Schroeder from Berne, Ind., was here to speak. We are very thankful to him for coming here for the meetings. We had started two weeks before the meetings with Cottage Prayer Meetings, the result of these meetings was that there were several conversions and consecrations. Also during the meetings we praise God for the souls that accepted Christ as their personal Savior. Also are glad to say that the fruits of such meetings don't stop when the meetings stop but continue. So we had converts the following Sundays. Several of these converts shall be added to our membership of our congregation.

We praise the Lord for an increased unity in the church work here. And for the growth in number and in spirituality.

House calling is a great work for the Lord. One day not so long ago we were called per phone to come to a home of one of our members. They told us that there was a certain woman that wanted to see us. We went and when we came there we started a conversation and soon were on the spiritual welfare of her soul. She told us about the condition and trials she had had. How she had slidden back from the Lord. We put the question before her to come back to the Lord. She decided to do so at once. Upon our knees we went and she poured her heart out to the Lord and was happy in the Lord when we left. She told us afterwards that the work what she was doing went much easier after she had come back to the Lord. She got through with a day's work sooner than before. Praise God for helping in every line.

Cottage Prayer Meetings are held every Thursday night and the Lord has wonderfully blessed us in those. As one brother says who always goes along, "it is there we meet the Lord in a special way." At one of these meetings two consecrated their lives to the Lord and two accepted Him as their Savior. One had been raised a Catholic. But now rejoices in something he said he had never had. At this time we were in a big room filled to the last seat. After singing some songs and a message in Word by a dear Bro., we had some other ringing testimonies then went to prayer. After some had led in prayer we gave the invitation and soon the tears were falling down from some faces. The conviction of sin was upon them. Praise God they were soon tears of joy. Because the Lord came in their hearts.

Lately we went along the street, met one of the girls that comes to our Sunday school, talking a little to her we said, "Are your parents at home?" Her answer was that her mother was at home. We stopped at the house to meet her, had never met the parents before this. We inquired whether we could hold cottage prayer meeting at their home. She was very glad to have us come. When the time for the meeting came we went. Not many in number but the Spirit of God was with us.

As we entered in the house the mother met us with a welcome. The father, however, was in the other room. After inquiry we were told that a man was talking business with him about making a deal in house buying. The thought came to a person whether Satan was trying to stop us from having a meeting or of having the whole family present. But praise God, it was only a little while and they were all in the room. We started with songs and

prayer. Had a testimony meeting by the Christians present. As usual gave opportunity for the ones not testifying to say anythings. It was rather upon a question that the answer came they had been in the work for the Lord at some time, but strayed away. After some words of encouragement the statement was made that they would come to the church meetings and serve the Lord. We thanked the Lord for His leading. Please pray for us that in such work as that that we might be always directed by the Spirit of God.

Yours in His service,
G. M. Baergen.

A FEAST FOR THE LEPERS

Mrs. F. J. Isaac.

Recently our lepers enjoyed their annual feast. When it was over I wondered whose treat had been greater, theirs or ours.

A friend in America sends money every year to make this meal possible. The lepers look forward to this meal like children at home to the Thanksgiving dinner. This year about 425 people partook of it. For this meal 720 pounds of rice were cooked, 210 pounds of dahl, (a sort of split pea which is prepared to make sort of a gravy) 210 pounds goat meat, and 80 pounds of potatoes. For the second course each one received four "roti" (round, flat cakes as big as a saucer) and a ball of "laddu"(something like a popcorn ball.) The lepers sat down in rows on the ground far enough apart so the servers could easily walk between them. The men and women sat in two groups. Each one had a big bowl and perhaps one or two little ones before him. Those who were too poor for real plates had made one out of stout leaves, taking care that it was big enough. A little to one side the pile of cooked rice was lying. There were mats covering about 48 square feet of ground on which the rice was piled two or three feet high. It looked like a little mountain of snow. Then there was a little bathtub and some large earthen kettles containing dahl, and a number containing meat and potato curry. The rice was dumped into big baskets on which two poles were fastened so they could be carried by two men. These men served the rice to the people. It took about an hour and twenty minutes till all were served and no one dared to begin eating until after grace had been said. It was a rather trying hour and twenty minutes to some of those poor hungry ones. Finally grace was said and they all "pitched in." That word describes it as accurately as any. It was a pleasure to watch them enjoy it. On the other hand it kind o' tugged at one's heart-strings to see some of them. There were some that had no fingers at all, only stubs of hands left, and had to see, too, how they got their food into their mouth. Some of them begged for spoons. One white-haired old woman said to me, "See, mem-sahib, I have no fingers, how can I eat? Will you not give me a spoon?" Some spoons were sent to us and they had all been dealt out but they did not nearly go around to all who needed them. Some that did have spoons just had stubs of fingers to hold them with. I watched one man eat with a spoon. He did look so awkward. He held it in his fist and dumped the food into his mouth upside down like little children sometimes do. If they can do it they prefer much to eat with their fingers. Some of them had their portions which had seemed enormous to us, eaten in a hurry and were ready for more. Today they could have all they could eat. Paul Babu, the leper's caretaker, and the one who had seen to the preparation of this meal, informed us among other things that each leper would eat at least as much as one pound of rice, many would eat two and pointing to a certain man he continued, "see that man over there? He will eat at least four pounds, for he has been fasting for two days in anticipation of this meal."

These lepers are not nearly as despondent as you would imagine them to be. In fact, it is marvelous what a happy lot they are. About 75 per cent. of our lepers are Christians. Isn't it glorious to think that some day they will have new bodies not only free from leprosy, but also from every stain of sin?

JANJGIR, C. P., INDIA

March 21st, 1923.

Dear Mission Friends:

This letter is headed Janjgir, though in fact Mrs. Moyer and I are down in Phuljhar. Here we have been working since the middle of January.

To our friends in America who are loyally holding up our arms of labor through prayers and purses, permit two matters of explanation. The first is in answer to the question,—"What is holding up the opening of the new station in India?" There are several reasons. One especially let me give.

The devil is always busy where ever he can find a hold in people's hearts.

Since working down here with the idea of permanently living here, we have learned that there is a certain element here in Phuljhar whose delight is in their own selfish gains, to whom crookedness is as a virtue, who fear neither God nor man, and whose victims are the ignorant masses, many outcasts, some of whom are the Phuljhar Christians.

On last Sunday, we talked with a Christian brother, who here had taken a loan of 2 rupees (65c) to buy thread for weaving. From the thread he wove his cloth, and after selling the cloth after 4 months, when he came to repay the loan, of him was demanded 6 rupees interest ($2.00) plus 2 rupees principle. An evangelist reported the matter to the police. A week later, when the brother went to the big wholesaler to buy more thread, he was told "I will not sell you any more." All the cotton for miles around is grown in contract, and the whole crop for hundreds of miles is worked through the hands of agents, subagents, middlemen, etc. These agents have no Christian heart or conscience. This Christian brother who has no fields, no money, has no employer, absolutely no means of employment, has taken from him the only means of livelihood and sustenance for himself and his wife and his little ones. Other similiar stories could be cited.

There is here a gang, or click, in which are also local rulers and officials, whose master is the devil. They would rather not see the mission come here to open a station. They realize that there is a power of God behind the Gospel which will save those who believe from their hearts. They realize that when Christianity prevails over the masses, their end is doomed. They know that education will release these now ignorant Christians from their strangle-hold clutch, and will make them independent of their evil connivings. They would rather not see the mission come here, and if they cannot prevent, —then they will throw every obstacle in the way to delay coming.

Friends: They cannot prevent. We are here with the power of God behind us and the British Government backing us up. Praise Him for both these powers. Things major and minor may result before the years roll by,—but they cannot prevent.

Why do the people meditate a vain thing,
And the rulers take council together against Jehovah?
He that sitteth in the heavens will laugh,
The Lord will have them in derision.

If God be for us, (or we with Him) who can stand against us?

When I visited the British governing official of this district, three weeks ago, he not only assured me that the Phuljhar government cannot keep us out of Phuljhar, but volunteered his services and assistance in case of necessity. If things here do not "come to" in the next few days, these services will be asked for.

The second matter of explanation is this: What happened to the so-called "Sukri" field? Where and how did Phuljhar come into being?

Conditions are as follows: Between here and Mauhadei, there exists a low range of hills or mountains. Probably all the land south of this range of hills will become the field of the Phuljhar Station. This territory is about 15 miles deep and 20 miles broad. Here in this territory of this new station, are two political divisions: Deori and Phuljhar.

Now it happens that of the 450 Christians now here, the large bulk, perhaps 400, are now in Phuljhar. Only 50 are in Deori, —of which the most are in the town of Sukri. Because the first converts 7 years age came from Sukri, at first this entire territory became known as the "Sukri Field". Now since Sukri is only a village name, and Phuljhar is the name of a political division (about the size of a large county) hence we are now using the term "Phuljhar" more commonly. Correctly speaking, it is really "Phuljhar-Deori Station". Phuljhar is used for short.

Your coworker,
Samuel T. Moyer.

THE HOPI PEOPLE

To a great number of people the Hopi Indians are not known. During my short stay in California, a question like "Have you even been on the warpath?" was often asked of me to which I made replies that I have not until I was converted and that even now I was on the warpath for the Lord.

That a large portion of the white people of North America who live in large cities should be ignorant of the present day Indian is not surprising. To many such people an Indian is a terrible warlike person with a gun or bow and arrows in one hand, with a scalping knife hanging from his hips, while he brandishes a tomahawk with the other hand. Therefore to them "there is no good Indian but a dead one." But thanks be unto God we have changed since those hellish days of skirmishes so that, without egotism, I can truthfully asy, "The Indian is a

child of God through faith in Christ."

Friends, I thought it good to give you an insight into our life as it exists among us in order that you who have peace of heart through accepting the finished work of Christ on Calvary might pray for my people's salvation.

Our people are called the Hopi people which name is a self-assumed appellation meaning good, and peaceful. Was it by chance or through divine providence that our ancient enemies called us Moqui which means dead? Though Hopi in name, sad is the fact that our people are dead in trespasses and sin. Being dead in sin they could not discern, it seems, between good and evil. But these people were destined to be favored by the life-giving message of God's love in due time. How thankful we are this day for the first messengers of peace! Let not the day in which it was said,

"There is life for a look
At the crucified One"

be forgotten.

The Hopi people are somewhat different from the common conception of an Indian which is that of a warlike nature. On the contrary, the Hopis are a peaceful village people who find their sustenance by tilling the ground and by cattle and sheep raising, and at the present time, also by freighting.

In the olden days these people had no beasts of burden and much less the tools for making their work lighter. All things were done by hand and all traveling was on foot of which they were proud. They became fleet as the hart so that "they could run down a deer and kill it by hand". A story is told of a man, a brother of Mrs. Talasnomtiwa who is one of our native Christians, how that on one occasion he went for his morning run as usual but did not come home until in the afternoon. He told his sister he had been to the railroad to a small town called Holbrook, a distance of about seventy-five miles by trail. In order to verify his statement he took another relative with him the next day and showed him his stores of raw hide, empty tin cans, bottles and such things which were considered valuable in their eyes at that time, and which he had carefully stored away in safety the day before. But in these days they have become "effeminate" as the older people call the younger generation. Instead of going on foot the young men glory in their saddles.

The Hopi Indian, of all the North American Indians, is the most religious Indian. He is most dependent upon supernatural power of his own conception. It might seem from this that he would be a ready subject for Christianity, but the case is not so for the reasons I shall give in the following.

The devil who delights to deceive people and laughs when they find themselves at last in torment, held an undisputed sway over these people as far back as tradition goes which leads us back to "the exodus from the underworld" and just a little beyond.

In his account of the underworld he tells us that the life there grew from bad to worse so that finally even the chief's wife was also taken in their folly of night dances. She had an infant of a few months whom she would leave with its father when she went to take part in the night dances. In the meantime the baby would grow hungry and would cry bitterly. In order to sooth her he would chew some dried steam cooked sweet corn and in that form give it to the baby. This went on night after night while each morning the wife would tell her husband of the ever increasing frivolity. Immoralities of the utmost character were carried on.

Then the old chief finally decided to flee from such a scene with a few of his adherents. He held a counsel with his advisors and finally it was decided to migrate upwards through the sky. They planted a pine tree which should pierce the canopy above. But it failed so they planted a bamboo. It grew to an immense height so that it reached the sky and succeeded in piercing a hole in the sky. Then the chief ordered that none but men and women of perfect heart, free from witchcraft, should climb it. When the last person had reached this world, the bamboo was cut down. They found this world dark and inhabited only by a person called Mäh-sa-wu (A Dead One). He received them into his domain. But soon afterwards one of them found out that he had lost the half pair of moccasins which he was making when they left the world below. For this reason no Hopi has ever been successful in making a pair of shoes exactly alike!

Soon however, one of chief's little girls died. He then called the people together and asked them which of them was a witch who had caused the death of his little girl. No one confessed so he finally made a small ball of cornmeal and threw it into the air. It fell on the top of a certain little girl's head. By this means he found out the wicked one and she confessed. The sentence of death was then pronounced upon her.

"Wait," she said, "and let me take you to the hole through which we came through and when you have seen the underworld then do with me as you think best."

Then they two went to the hole and the chief looked down and found his own little daughter all dressed in clean clothes and running merrily with her companions at their house having her head washed.

Then the witch said to the chief, "For mercy and happiness have I come with you. Henceforth everyone who dies will find a happy dwelling place in yonder place because I come."

Then, turning to the chief she said, "Let me live. I will follow you behind at a day's journey. When the man from the rising sun shall come, if he find me with you, let him take my head."

And so on the story goes which embodies the making of the sun, the moon, and the stars and of all the living creatures and the making of the languages and the different nationalties the mere introduction of which would fill columes. Suffice it to say that all the religions with their paraphernalia and idols had their origin here.

Since then the Hopi has lived in this world having his life controlled by almost endless ceremonies of devilish character under different secret orders. Belief in witchcraft has the strongest hold on them. Hardly any death happens but is attributed to witchcraft. Regarding the last name they believe that every person possessed of witchraft has power to change himself into a form of any creature but more so an owl, coyote, cat, bat, and wolf. In this form that person can be present everywhere almost at the same time. These have power over the souls of men which they can sever from the body at their will unless that person has done favour to one of the witches or wizards when the person thus receiving favour will intercede for his life and it is then spared. Therefore it is wisest to do homage to the medicine men who have these supernatural powers.

As to idolatry it hardly needs mentioning. But idols are nothing to most of them. One of them said to me not long ago, "We know that an idol is nothing. But we believe not in the idols but in the unseen being that embodies and actuates the idols. To him we offer our prayers.

Just so. We know that this "unseen being" is the very devil himself who will yet lead countless souls into hell unless the saints of God plead for them at the throne of grace that God may in mercy deliver our people.

Oh, the density of devil worship; must it be said of us who know the saving grace of God that "we love the truth and hug it and let men go to hell"?

Thanks be unto God the "Man from the rising sun" has come "with healing in His wings." Yea, He has come and found the wicked little girl (signifying the devil) with the main crowd and has conquered him by dying. Now it is made possible for men to enter heaven rather than the world below.

It has pleased Him to call some of us into His marvelous light to know Him. Therefore we are glad.

May it please Him to use this brief article in causing His own to intercede for our people for whom Christ died.

Yours through wondrous grace,
Otto Lomavitu.

Dec. 29, 1922. Oraibi, Ariz.

DANGERS OF OTHER KINDS OF CRITICISM

W. S. Shelly.

For the last few years the writer has been greatly disturbed by the frequency with which he has seen appearing in our church papers articles that have violently attacked our schools and educators. The direct or implied charges have been Higher Criticism. That there is a danger in such teachings cannot and ought not be denied. That our schools or educators, as we know them personally, are in any danger of propagating such theories we are not at all ready to admit. And that Mennonite preachers in particular should so distrust their own institutions and their own leaders, is the next thing to a tragedy. That their motives may be sincere is beside the question. They have a perfect right to be afraid of false doctrines, and of false teachers. But before they publicly condemn either these men or schools they ought to make sure that having turned critics of the critics, they themselves may not constitute a greater menace to the very church they love, than the higher critics of whom they speak.

These critics are the Mennonite churches' greatest danger right now. In proof of this statement we need only think of the collapse of Goshen College during the last few months. That was no accident whatsoever. Fifteen or a dozen years ago, while a pastor in Ohio, the writer came

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Gruhb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

In looking over the files of our church papers published before 1880, one will find a considerable missionary interest, for it was with the idea of doing missionary work that our founders of the General Conference began their activities and the first two decades of the Conference history were spent in planning and preparing for the work. Were any of the Fathers alive now, it would no doubt amaze them to see the working out of their plans on such an extensive scale. They felt that they were taking up as much as they could handle when they established missionary work in Indian Territory, and no doubt this was, considering their means, a large undertaking. But now the Conference has extended its following clean across the continent and its people have had a manifold increase in numbers and wealth and it would therefore be out of place if missions had not kept pace with progress along other lines. Compared with what other denominations have done, our work has made the remarkable increase that extended to India and China, showing a missionary interest considerably beyond the average. This is, however, not an occasion for boasting. We have done much, but we might have done more and we should ever be ready to extend our efforts whenever Providence opens the door for effective work. So long as there is a single corner of the globe that has not yet been evangelized there is every reason why Christians everywhere should increase their efforts.

The Mennonite has always featured missions and hardly a page, or at least hardly an issue, ever goes from the press without something of missionary interest appearing. This makes our paper the best record of our missionary work in existence. This policy shall continue, but we do not limit our space to Foreign Missionary alone. Home Missions are of equal importance and shall be accorded the same consideration in our pages.

WITMARSUM THEOLOGICAL SEMINARY

Witmarsum Theological Seminary was organized as an independent institution two years ago. For the seven years preceding this organization the Seminary was a department of Bluffton College. But its antecedents reach back into the history of the Mennonite church for a period of seventy-five years. When the conviction was born in the heart of John H. Oberholtzer that the Mennonite church must become a missionary church and must provide a school for the training of its Christian workers, missionary and ministerial, then the first step was taken which in the fullness of time developed into Witmarsum Theological Seminary.

During the seventy-five years which intervened between the first conviction of the need of such an institution and its present realization, there were many stages of development. First, there was a period of ten years of advocacy through the church paper and before conferences. Next there was a period of ten years during which an active canvass was made for funds before a sufficient amount was realized with which to launch the school. Then followed the erection of the first building devoted to educational work among the Mennonites in America and the launching of the Wadsworth school. This was accomplished only after twenty years of active effort. Even then the interest in this church school enterprise was so meager that after a precarious existence of ten years, the Wadsworth school closed its doors forever because of the lack of financial suport on the part of the church.

The first thirty years of educational effort in the Mennonite church had a disheartening termination, but most of the outstanding leaders of the General Conference of Mennonites in the generation following the close of the Wadsworth school had gotten their training and inspiration there during the ten years of its feeble existence. The Wadsworth school gave a good account of itself in the rich contribution that it made to the denominational life of the Mennonite church. Its teachers, graduates and students permeated the whole denominational life of the groups supporting it. Who can tell what the history of our church would have been had it not been for the contribution of this first school! Let us not look upon this first effort as a failure for it was on the contrary a substantial success in the service it rendered through its students and teachers.

Several years after the close of this first school venture a preparatory school was started in Kansas which in course of time developed into Bethel College. Following this there was a revival of interest in a church school among the groups which had supported the Wadsworth school, giving rise to the Central Mennonite College at Bluffton, Ohio. In 1913 Central Mennonite College became the nucleus of the enlarged Bluffton College with three departments: a college of liberal arts, a theological seminary (Mennonite Seminary), and a conservatory of music. The Mennonite Seminary from its beginning devoted itself to the specific task of preparing young people for distinctive Christian service. The Seminary prospered as well as could be expected but it was felt that the Seminary would be in better position to serve its whole constituency, especially the graduates of the five degree-granting Mennonite colleges in the United States if it were an independent institution with its own incorporate organization, officers, faculty and student body. Accordingly Witmarsum Theological Seminary was launched two years ago as an independent institution and has had a steady growth in faculty, student representation, equipment and resources. Our Seminary is now a well established training school for the preparation of Christian workers.

Present Status

Witmarsum Theological Seminary has inherited the accumulated interest and experience of seventy-five years of effort to provide our church with a training school for its missionaries and ministers. Few, perhaps, realize the great advantage to our Seminary of this past effort and experience. For example when the first school was started it was necessary to send to Europe for a properly trained teacher in Biblical and theological subjects. When Witmarsum Theological Seminary was launched a satisfactory faculty of adequately trained men could be gotten from the faculties of our Mennonite Colleges in the United States. Seventy-five years ago it required the best efforts of the most influential men in the church for a period of twenty years to launch the first church school; Witmarsum Theological Seminary received the enthusiastic support of the Mennonite churches from its very beginning. These are only examples of what seventy-five years of effort have accomplished.

Apparently there are three types of young people in our Mennonite churches who are seeking training for a life of Christian service: the graduates of our five Mennonite degree-granting colleges, graduates from high schools who wish to enter immediately upon a course of special training for Christian work, and young people who have not had the advantages of either college or high school training. For these three classes our Seminary is endeavoring to provide suitable and effective courses of study. The results of our work thus far have greatly encouraged us and caused us to devote ourselves with renewed zeal to our great and worthy task. Our student body is, as a consequence of this, composed of several groups of different degrees of maturity and advancement. But in the institutional life they all belong to the same group and share alike without the slightest class feeling. In the weekly prayer meeting, in the library, in our social gatherings, and in the whole institutional life we are all one large family, faculty and students, graduates and undergraduates. Out of this genuine Seminary fellowship must come a fine type of Christian leadership to bless and build our Mennonite churches.

Next to our students the most important factor is our faculty. Here too we have been singularly fortunate. Several men on our faculty have declined other positions at large salaries because they they believe in the Seminary and its type of service and are willing to sacrifice to have a part in this great work. Our faculty is well trained. In this respect our faculty measures up well with the standard set for an efficient seminary by the commission that has just completed its survey of the one hundred and sixty seminaries in the United States and Canada. Our men are neither old nor young, hence neither past their efficiency nor inexperienced. A great majority of the men of the faculty range in age between forty and fifty, none exceed fifty years in age. Students who have studied at other Seminaries speak well of the teaching ability of our faculty as compared with other theological professors.

While our material equipment is not elaborate it is adequate for the type of work which we are doing and for the number of students which we have at this time. Our class rooms, library, gymnasium and Seminary plant make

possible a high grade of work. While our resources are not large we have during the past year secured every bit of equipment that we felt was essential to the efficiency of our work. This shall be our policy in the future.

Financially the Seminary needs approximately $10,000 annually to meet operating expenses. In addition to this an additional $2,000 or $3,000 is needed to add to the equipment, make repairs and take care of any incidental or emergency expenses. At present the Seminary has about $15,000 of unencumbered and productive endowment, yielding approximately $750 annually. In addition to this there are $5,000 of endowment subject to life annuities which will not be productive during the life of the donors. There are also a few unexpired current expense pledges but this amount is so small that it will not be much of an asset in the future financing of the Seminary. During the last year three conferences have been supporting the Seminary to the extent of $2,000 per year each. Some of these conferences have entered into agreements to continue this support for a period of years; others are planning to do so at their next annual session. If five conferences support the Seminary to the extent of $2,000 each annually the financing of the institution is a solved problem and the officers and faculty can settle down to their main task of teaching and rendering a general ministry throughout our churches. It is believed that gifts will gradually accumulate to add to the endowment until the income from endowment will alone become a large factor in the financing of the Seminary. The financial outlook is good and with the fine cooperation shown by the conferences it can soon be a solved problem. For this we gratefully thank God and our churches who alone have made this institution and its work possible.

Future Plans and Prospects

A theological seminary addresses itself to a very definite and specific task—that of training young men and women for distinctively Christian callings; the ministry, missionary service, and religious educational work in our churches, schools and colleges. This and this alone is the task of Witmarsum Theological Seminary. In view of this specific and limited field to which our Seminary plans to devote itself there need never be a great expansion of its work, requiring any considerable increase in its faculty, plant and material equipment. The present annual budget need not be increased to any great extent in years to come. Seven full time teachers are considered entirely adequate to give all the courses required by a seminary of the highest standard and greatest efficiency. For this reason we do not expect the faculty of our Seminary to become much larger than it now is in years to come. For this reason the financial problem of Witmarsum Theological Seminary need not give the church anxiety for it is believed that the expansion that may be needed will be cared for by its growing endowment. At present the Seminary is housed in temporary quarters which are entirely adequate for the present but should the attendance increase materially, as we hope it will, we may need a new home for the Seminary before many years. This, however, we trust will come from a few donors and consequently will not become a burden to our churches. At any rate it is a future problem and need not be solved in the opening years of our institutional life.

It is the hope of the Seminary to send out a sufficient number of young men and women each year into the work of the churches so that before long no Mennonite Conference will have forty-three vacant pulpits as one of our conferences is reported to have. More than this! It is the hope of the Seminary to supply a sufficient number of workers so that no church in any of the conferences served by our Seminary shall be pastorless. Last year we had four graduates. This year there will be nine, three receiving the A. M. degree for theological study and six the B. D. degree. We also hope to be able to send our graduates into the hard places in the home mission fields where there is service and sacrifice awaiting them on every hand. We hope to be able to furnish our Mission Boards acceptable candidates for the foreign mission field, men and women, full of the Holy Ghost and of wisdom so that their service shall bring a saving Christ to a needy world.

But we shall not consider our task done when we have furnished a sufficient supply of workers for our fields, home and foreign. We hope by God's blessing and help to contribute a religious zeal and devotion to our churches through the young people who secure their preparation at Witmarsum Theological Seminary so that the Mennonite church shall become an active and aggressive force for religiousness wherever our congregations are found. Our church is thus active in many places but in many it is not. In many it needs a new zeal and devotion to its high calling as the representative of Christ on earth. May we all work together that this high mission may be fully realized by Witmarsum Theological Seminary, for Christ and His Church.

Paul E. Whitmer,
Bluffton, Ohio, March 24, 1923.

DANGERS OF OTHER KINDS OF CRITICISM

(Continued from page 3.)

into contact with preachers of this conference. Almost universally they were going up and down the land telling the world what dangerous men were running their school at Goshen. Yet we who had not become prejudiced, had learned to love every one of these leaders, and were glad later when it became impossible for these educators to continue at Goshen, to make way for them at Bluffton. They have been doing a fine piece of work. Together with the original members of the faculty, they have laid a broad foundation for the youth of our church. They have and are giving their very lives for the education of our children. The question now presents itself, shall we repeat the same mistake made by those responsible for the downfall of Goshen? If some of our leaders do not change their attitude soon, and cease their constant habit of instilling doubts and suspicions into the minds of our people through platform and church paper, we can assuredly look for the very same outcome.

The attitude of these critics is the more unreasonable because they are constantly shielding and defending other Bible schools which in their teaching and methods, are making graver errors and leading more people astray than any ordinary higher-critic at his very worst. During the war one of these schools' most prominent educators was publicly ridiculing the people who believed in Non-Resistance. He insulted the Mennonites and Quakers, and deliberately used his influence to teach men to do the very opposite of what Jesus taught. At any rate some one wrote to the Dean of the School for his version of this address made in Chicago. He practically denied having included the Mennonites. However the writer has the satisfaction of knowing that there were at least three Mennonite preachers present when this address was made and that their ears did not deceive them.

JESUS SAID "THOU SHALT NOT KILL": also, "LOVE YOUR ENEMIES." But these men say "you need not do that now, for those are principles that do not obtain until the Millennium". Yet very conveniently to them and embarrassingly to us, they fail to teach their future preachers how men can pray for, or love their enemies in an age when there are no such spirits in the hearts of men, but where even the lion and the lamb shall lie down together in peace.

Such mistakes are not only superficial, but fundamental. They have the same disregard for what Christ taught as do some higher critics. When Jesus says: "The Kingdom of Heaven is like this", this teacher of future preachers deliberately puts his own opinion above that of the Master, and says, "That means that the 'Kingdom of Hell' is like that". And these young preachers go out of that school room believing that they have had the last word about what Jesus actually said. And the tragedy is that they keep right on repeating these vital mistakes and so multiply the magnitude of this dangerous lower-criticism.

(To be concluded.)

THE S. S. LESSON

May 20

Elijah, the Brave Reformer

I Kings 18:30-39.

Golden Text: "Choose ye this day whom ye will serve".—Josh. 24:15.

Ahab, in many respects was an able man while, in others, he was a mere weakling. As in the case of such persons he was not one to be trifled with. Yet he had been trifling with God and made a record for himself as a king that branded him as the worst of any who had sat upon the throne of Israel. It was the influence of this man and his heathen wife that alienated Israel from God, except a few thousand who clung to Him secretly. Many have often to learn that they cannot go on in a wicked career unrebuked and unpunished. At the time of their greatest power it often happens that some one or something arises to bring them face to face with the consequences of their iniquity. So it was in the days of Ahab. Elijah appears before him like a bolt of lightning out of a clear sky. The message of the Prophet is one that brings with it a curse under which all Israel had to suffer as well as King Ahab for they were alike guilty. Had there been a spirit of righteousness pervading the nation all the wicked kings in the world could not have led them into partaking in their sins. A country such as Palestine, where at best water is scarce, could hardly be more severely dealt with than in the withholding of moisture. They had

gone off after other gods and now they were to bitterly learn that the blessing of rain was theirs only as God saw fit to send it. One of truths that must frequently be impressed upon the minds of men is that there is a decided connection between natural forces and God who may see fit to use them for blessings or for curses. We have seen an example in this in Russia in our day. There the nation's rulers decided that they could do without God and it was not long before they had to realize that God was withholding the rain that they needed in order to live. Examples might be multiplied but it suffices to say that "Blessed is the nation whose God is the Lord".

Elijah, living on the other side of the Jordan, had no doubt been brooding over the state of affairs of his people and he knew the law of God and must have spent much time in prayer, for he was specially fitted for his mission. It was with an utter fearlessness that he presented himself before the King with his unpopular message. It did not concern him whether the King was pleased or displeased, he was out to please God and for that reason had no need to stand in fear of any man. It was not only mere physical courage to which the fearlessness of Elijah was to be attributed, he was a man of faith and his fearlessness had behind it the courage of faith that far surpasses physical courage.

The lesson text is a description of the events that took place on Mt. Carmel. Much had happened between the time of the Prophet's first appearing and this time that proved him a giant of faith. It was a period of waiting, but during this waiting the Word of prophecy was literally fulfilled. There are other prophecies that have as yet not been fulfilled but those whose faith in God is supreme know that they only have to wait with assurance because in His own time God makes His word come true.

We note in the whole incident of the sacrifice on Mt. Carmel that Elijah was filled with a desire to honor God. He was not seeking a personal following, but a following for God. Too many fail to accomplish anything for God because they are seeking their own glory and not God's. He wanted the people to recognize Him as the Servant of God, doing God's will. God's servants never think of themselves and if they do the world is quick to recognize their self-seeking and withhold respect from them. When one is certain that he is doing the will of God and is a servant in His hands all the opposition in the world cannot change that one or keep him from doing that which does God the greatest honor. Here Elijah was moved by an intense desire to win Israel back to God. It was a calamity that they had fallen away from Him but there was still hope of winning them in face of their idolatry and Elijah saw the opportunity for working for their conversion. When the conversion of souls is the chief desire of any one that one is in the position of doing the greatest good, because nothing is to be compared with mission of soul-saving. So long as there are fallen or backsliding Christians there is need of men and women of the courage, faith and zeal of Elijah. To respond to such a need is to engage in the calling of the highest dignity and for the greatest good of humanity. Israel had been halting between two opinions, that they had been going from one to the other. It was necessary that is they should be brought to a stand for one or the other. Elijah's move was to have them make a stand for God and against Baal. God's people can never mix their effections. They must either be for or against Him.

Elijah standing single-handed before the altar he had erected for God is one of the most impressive figures in history. Yet we know that he was by no means alone. God was with him and presently would prove that He was with him. Standing alone, when it is a stand for God is but a figure of speech. No one who is for God stands alone. He began by repairing the altar. The altar stands for worship. When worship is neglect the people go off into sin. Perhaps the neglect of the family altar in our day has as much as anything to do with the godlessness of our age. Surely, the neglect of the house of God is a plain indication that God is no longer feared as He should be. Elijah prayed and the prayer was answered in the presence of the people in such a way that none could deny and the sham of the Baal priests was exposed. Prayer always decides things. Its answer is the greatest proof that God is the Lord.

THE C. E. TOPIC
May 20

Something in the Bible that Has Helped Me.

Psa. 19:7-14.

(Union Meeting with the Juniors)

The Bible is a book that tells me about God. I might guess that there is a God, but I cannot know until I have something to show me that my guess is a right one. It tells me that this God is my Creator. I may try and think and think just how I happened to be, but when it is revealed to me that there is a highest Being whose will is law and that He willed that man should come into existence, then the mystery of my existence is solved, and I know I am a being created in His image.

There is something within me which protests whenever I do wrong. What is it? We call it conscience. But why is conscience? It is because all men owe a duty of right to their Creator. All men do not respond to the dictating of their conscience. They are either ignorant of the Word of God, or they do not heed it. I have the Bible. It tells me what righteousness is and why, I turn to it and I find when and how my conscience is a safe guide.

All things come under a law of some kind, but there is a simple law of conduct in man's relation to his fellowmen. Upon this law all our ethical problems are to be solved. If it were not for the law as the Bible presents it nations could not exist as civilized peoples. But I try hard to get along right with my fellow man. What is to guide me? It surely cannot be my own feelings for they may be selfish and unreasonable, neither can I model my conduct after the conduct of others because they have the same faults as I have. The Bible helps me out. It tells me to do to others as I would have others do to me.

The natural man is blind to many things. He plunges into habits of life and thought that may bring him to a wrong end. What is he to do? The Bible gives us the lives of certain men in order that we may learn. Those who have lived justly are helpful examples, even though they are not perfect, and those who have lived wicked lives and came to the ends they deserved are given and preserved for us that we might take warning.

I find that I am a weak creature. I do those things that I should not, and let undone the things that I should do. And this always in spite of my best determination and desire to do right. The Bible tells me that this is the common failing of humanity. How am I to meet this failing in my life? Again there is but one way—the Bible way. It shows to me a Christ and Savior who willingly gave His life to atone for my sins and gives me strength and wisdom to live in the way that God commands.

As a creature of this world I am subjected to the ills that are incident to human nature. Sometimes I am sad. In the Word I find the source of true joy. Sometimes I am the victim of the injustice that there is in the world. It is on such occasions that the "Man of Sorrow and acquainted with grief" brings me my greatest comfort. I am sad. There are so many things that may make one sad. The comfort that comes with tears is the tears of those who sympathize. Can the fact that Jesus the Great Sympathizer wept mean anything to me, but that He sympathizes with me? I am tried with bodily ills, it may be that I am sick with little or no hope of an earthly cure. It is at such times that Jesus, the Great Physician may touch with the finger of His love.

It is the nature of man to be active. If we cannot be active in doing good we soon learn that, "Satan finds some mischief for idle hands to do." If we keep the commands of the Bible ever before us we will know enough of the good there is to be done in this world to be ever active in a way that will help both others and ourselves. We are shown the need of the great world of sin, of a Savior and our duty to be doing our parts. Since there is so much misery in the lives of all of us we are conscious of the same needs in others that we feel. The Bible helps us to know how to help others. Wherever there are men and women who sincerely turn to the Bible for directions for doing the right things in life one must find earnest souls who are ever ready to act the Good Samaritan.

I know as a Christian that I should testify of my Lord and Master before men. I may or may not be gifted in such a way as to be able to speak publicly. If I have the gift of speaking impressively to men the Bible impresses it upon me that this talent should be used. If I am not among those who are to speak with eloquence I learn of a power more effective than eloquence, it is the living testimony of a life that honors God.

All of us at some time stand in the presence of the dead and sooner or later we too shall take our places in the grave. Death, without Christ is a terrible thing. To the Christian it is a different thing. In the Bible I learn that there is a resurrection from the dead and that all shall have a part in it, the blessed going to eternal reward and the wicked to eternal condemnation. It is my opportunity to enjoy the blessings of everlasting life if by faith I accept Jesus as my Lord and Master and live in accord with that faith.

RELIEF NOTES

(Conducted by Vernon Smucker)

GENERAL REPORT OF AMERICA MENNONITE RELIEF ACTIVITIES IN THE UKRAINE, 1922.

(Continued from last week)

II. Clothing Distribution

The second great purpose of the A. M. R. from the beginning of practical efforts to do something in Russia, was to supply clothing to the needy. At least part of the original shipment of clothing sent to Constantinople in October, 1920, and several later shipments, were brought to Alexandrovsk via Odessa in January, 1922. Clothing distribution was not attempted until the kitchen feeding was well under way. In April and May the neediest volosts were supplied with some clothing at that time. But what we had was only a "drop in the bucket" for the thousands who needed clothing, and who could not afford to buy it. A small shipment arrived again in May. The large shipment gathered in Scottdale in August, 1922, actually reached Alexandrovsk about December 1, too late to be sorted, checked, and shipped out before the close of the year. Most of it went to the Volosts for distribution soon after the first of January, 1923.

III. Medical Aid

Next to food and clothing, the greatest need in Russia is for medicines. The A. M. R. brought to Constantinople in October, 1920, a one thousand-dollar shipment of medicines. Part of this was distributed there, but much of it, together with some additional supplies purchased there, and some received from the American Red Cross, was brought to Alexandrovsk in February, 1922. Most of this lot was soon distributed to the hospitals and doctors in the volosts where the A. M. R. was operating. But it did not last long. Fortunately, about the time this supply was gone the A. R. A. began to make a general distribution of medical and hospital supplies, and very kindly and bountifully supplied practically every hospital and ambulatory which the A. M. R. recommended as needy. The A. M. R. undertook to forward these supplies to their destination.

To illustrate how great the need really was along this line, I might tell you of a surgeon, with a well equipped hospital, the only one for twenty-five miles around, who had only soda left in his supply room; or of another, who performed three operations as soon as the medicines arrived, which he could not have performed without anasthetics which we sent him.

In June, 1922, that dread disease of famine areas, cholera, began to appear in the Ukraine. The A. R. A. had foreseen this, and had planned to vaccinate all persons fed in famine kitchens. The program was not carried out quite as fully as that, but at least practically every village where the A. M. R. was operating a kitchen received enough vaccine to take care of those who actually wished to be vaccinated. Fortunately these prompt measures on the part of the relief organizations, together with the excellent cooperation on the part of the local doctors, soon put a stop to the epidemic, and only a small number of people died.

April 27, 1923.

DEATHS

Unruh.—Peter B. Unruh was born Nov. 2, 1843, in Antonofka, Russian Poland. In his 18th year he became a member of the Mennonite church by the rite of baptism. In 1862 he married Karoline Koehn which relation was severed by death. His second wife was Susanna Koehn. He was one of a large colony of immigrants who settled near Florence, Kansas. Later he settled in McPherson Co., where his second wife died. In 1875 he again united in marriage with Helena Koehn, who died 19 years later and then he again united in marriage with Mrs. Paulina Koehn in 1894. In 1894 he moved to Oklahoma, uniting with the Mennonite church at Meno. While reading his Bible on Sunday, March 11, he was suddenly taken sick and died 30 minutes later. The portion of the Scripture he had been reading was Mark 11 and 12. His age was 79 years, 4 months and 9 days. He is survived by 8 children, 2 stepsons, 30 grandchildren and 34 great-grandchildren. Funeral services were conducted by Rev. H. H. Schmidt in English, J. J. Ratzlaff and Rev. Tobias Wedel in German.

Hofstetter—Rhoda, wife of Wm. J. Hofstetter and daughter of Chris. I. Zuercher, near Dalton, O., was born Aug. 14, 1893 and died April 29. Age 29 years, 7 months and 25 days. She was a faithful servant in different homes until August of last year when she took upon herself the responsible duty as foster mother of ten children when she became the wife of Wm. Hofstetter. Besides the above mentioned family she leaves a sorrowing father, 6 sisters and 4 brothers. She was a faithful member and attendant of the Sonnenberg church. Words of comfort were spoken by Revs. Jacob Nussbaum, C. N. Amstutz and L. Royer of Orrville.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT

April

General Fund

Grace ch., Pandora, Ohio, $50; Deer Creek, Okla., $29; Bergtal ch., Corn, Okla., $15.42; Anna R. Bachman, Bloomfield, Ia., $5; Halstead, Kan. ch., $65.59; Los Angeles Mission ch., $122.93; Wadsworth, Ohio, ch. & S. S., $14.04; Hoffnungsau S. S., Inman, Kan., $12.42; Sichar ch., Cordell, Okla., $10.35; Garden tp. ch., Hesston, Kan., $20.91; Christian ch. C. E. Soc., Moundridge, Kan., $39.12; Pratum, Ore., S. S. & ch., $10; Los Angeles Mission ch., (for pastor's salary), $50; First Menn. ch., Upland, Calif., $18.56; W. S. Gottshall, Bluffton, Ohio, (travelling expenses to Bd. Mtg.), $9. Total receipts, $472.34.

Cash on hand, April 1.....$2,670.15
Paid out during April $1,836.89
Cash on hand, May 1.....$1,305.60

Gratefully acknowledged,
J. E. Amstutz, Treas.,
Trenton, Ohio.

CONTRIBUTIONS RECEIVED BY THE EX. COM. OF MISSION SOCIETIES DURING APRIL, 1923.

Sew. Soc., Bethel, Mt. Lake, Minn., House in Kai Chow, $25; Friedensfeld Mission Soc., Lorena, Okla., Gen. Treas., Foreign Missions, $14.53; Sew. Soc., Arlington, Kans., do $23; Bethel Sew. Soc., Hydro, Okla., do $14.50; Sew. Soc., Bethel College Church, Newton, Kansas, do., $75; Young Ladies' S. S. Class, Menn. Church, Upland, Calif., Russian Relief, $20; Mrs. D. F. Lehman, Berne, Ind., China Building Fund, $4; Sew. Soc., Upland, Calif., postage and printing expenses of Ex. Com., $2.20; Sew. Soc., N. E. Alexanderwohl, Hillsboro, Kan., do., $1.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS April, 1923

General Treasury

First Menn. ch., Bluffton, Ohio, $250; Missionary offering, Berne. Ind., $9.17; P. S., Berne, Ind., $20; Senior C. E. Soc., Berne, Ind., $22.50; Mission Boxes, Berne, Ind., $17.17; Birthday Money, Berne, Ind., 12c; M. Sprunger, Berne, Ind., $10; C. E. Soc., Upland, Calif., $10.50; Clara L. Kuehny, Janjgir, India, $30; Bethesda ch., Henderson, Nebr., $183.53; S. S. Classes, Hydro, Okla., $18; Einsiedel ch., Hanston, Kan., $9.35; Menn. ch., Buhler, Kan., $52.52; S. S. Monroe, Wash., $13.14; Lydia L. Smith, Bloomfield, Ia., $5; Katie M. Smith, Bloomfield, Ia., $10; Dan B. Ratzlaff, Orienta, Okla., $21; S. S. & Bergtal ch., Pawnee Rock, Kan., $44.49; Bergtal ch., Pawnee Rock, Kan., $45.50; S. S. First Menn. ch., Mt. Lake, Minn., $20; Swiss ch., Whitewater, Kan., $97; S. S. Bethanien ch., Kingman, Kan., $13.53; C. E. Soc., Grace ch., Pandora, Ohio, $23.35; Grace ch., Pandora, Ohio, $145.82; Menn. ch., Burrton, Kan., $14.10; Menn. ch., Goessel, Kan., $86.76; Mr. and Mrs. Joseph H. Goering, Moundridge, Kan., for Sam's house. $1000.10; Christian ch., Moundridge, Kan., $34; Bergtal ch., Korn, Okla., $16.37; First Menn. ch., Upland, Calif., $66.33; Menn. ch., Hillsboro, Kan., $43.56; Menn. Mission ch., Los Angeles, Calif. $52.74; Hoffnungsfeld Eden ch., Moundridge, Kan., $325; Menn. ch., Watowa, Okla., $14.30; Eden Menn. ch., Schwenksville, Pa., $215.50; S. S. & ch., Pawnee Rock, Kan., $61.08; Jr. C. E. Soc., Deer Creek, Okla., $9.35; Menn. ch., Colfax, Wash., $57.75; Tabor ch., Goessel, Kan., $127.67; S. S. Alsen, N. Dak., $6; Huttrische Menn. ch., Huron, S. Dak., $5; Gerhard Regier, Whitewater, Kan., $40; S. S. West Swamp ch., Quakertown, Pa., $18.83; S. S., West Swamp ch., Quakertown, Pa., $14.05; Y. P. S. C. E., Quakertown, Pa., $48.49; Menn. ch., & S. S., Pratum, Oregon, $16; Menn. ch., Halstead, Kan., $14.35; Greenfeld ch, Fort Cobb, Okla., $11; Menn. ch., Pulaski, Iowa, $44.34; Hoffnungsau ch., Inman, Kan., $63.35; D. J. Becker, Aberdeen, Idaho, $20; Bethany ch, Quakertown, Pa., $35.75; Menn. ch., Arlington Kan., $11.02; Men. ch., Canton, Kan., $36.17; Friend, Beatrice, Nebr., $10; S. S. Johannestal ch., Hillsboro, Kan., $49.36; Salem Zion ch., Marion, S. Dak., $67.75; Mr. and Mrs. G. A. Haury, Newton, Kan., $350; Menn. ch., Vona, Colo., $15.30; Menn. ch. & S. S., Wadsworth, Ohio, $28.09; Herold ch., Bessie, Okla., $8.02; Conference Fund, Interest and Rents, $826.70; Brudertal ch., Hillsboro, Kan., $13.08; Bergfeld ch., Mt. Lake, Minn., $26.31; Zion ch., Elbing, Kan., $15; Garden tp. ch., Moundridge, Kan., $48.04; Flatland ch., Quakertown, Pa., $56; Salem Menn. ch., Marion, S. Dak., $271.06; First Menn. ch., Mt. Lake, Minn., $64; S. S., Drake, Sask., $25; Bethel ch., Hydro, Okla., $15; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Alexanderwohl ch., Goessel, Kan., $221.54; Bethel ch., Newton, Kan., $46.57; S. S., Bethel ch., Newton, Kan., $26.92; Menn. ch., Minneodoka, Ida., $6.16; C. E. Soc., Pawnee Rock, Kan., $2.11; Bethel ch., Mt. Lake, Minn., $154.37; Aletta H. Krehbiel, Clarence Center, N. Y., $20.00; Menn. Mission, Hutchinson, Kan., $12.06; Gnadenberg ch., Whitewater, Kan., $15.20; Mission Friends of California, $300; Bergtal ch., and two classes, Pawnee Rock, Kan., $52.75. Total, $6,492.31.

Special Treasury

H. P. Goertz, Canton, Kan., for orphan, $15; C. E. Soc., west Zion ch., Moundridge, Kan., for worker, $50; J. J. Mendell, Freeman, S. Dak., for Bartel's work, $50; Mrs. A. Buhr, Morse, Sask., for orphan, $56; S. S. Reedley, Calif., for orphan, $15; Jr. C. E. Soc., Dalton, Ohio, for orphan, $26; C. E. Soc., St. John, Bluffton, Ohio, for orphan, $25; C. E. Soc., Reedley, Calif., for orphan, $30; Mrs. J. Meschberger, Upland, Calif., for orphan, $25; C. E. Soc., Wayland, Iowa, for orphan, $32; C. E. Soc., Hoffnungsau ch., Inman, Kan., for orphans, $16; Mrs. J. B. Wedel, Aberdeen, Idaho, $15. Total, $380.

India's New Station

C. E. Soc., Newton, Kan., $5; Y. P. S. C. E., West Swamp ch., Quakertown, Pa., $75; Sr. C. E. Soc., Donnellson, Iowa, $35; P. P Tschetter, Bridgewater, S Dak., $33. Total, $158.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

April 1, 1923, Balance in Bank..$ 422.25

Receipts during April:

Treasury for General Gifts....$6,492.31
Treasury for Special Gifts..... 380.00
Treas. for New Station, India 158.00
Treas. for Girls' School..... 25.00

Total receipts $7,055.31
Balances and total receipts....$7,477.56
Liberty Bond Sold 500.00
Amt. borrowed from Bank....10,000.00

$17,977.56
Paid out during month..... 17,920.40

Balance in Bank, May 1, 1923....$57.16

On May 1st, 1923, our Board has a debt of $1,000, besides the $2,000 we owe on the P. A. Kliewer house and $3,000 in unpaid vouchers.

Gratefully acknowledged,
Gustav Harder, treasurer,
Whitewater, Kan.
John G. Regier, Ass't Treasurer,
Newton, Kan.

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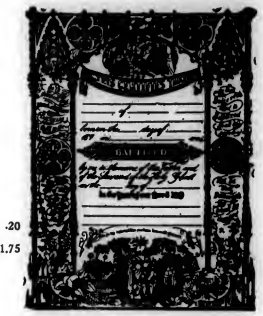

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VOL. XXXVIII BERNE, INDIANA, MAY 17, 1923. No. 20.

IN MENNONITE CIRCLES

The meeting of the Eastern District Conference was well attended and the interest excellent. The Conference accepted a Budget of $5,000 for the coming year, half of which is to be devoted to the Old Folks' Home and the remainder to be divided between educational and Conference work.

The Old Folks' Home at Frederick, Pa., has been placed under heavy expense because of improvements that are imperative. It has also felt the strain of the high cost of living during the past few years and there have been so many calls for help responded to that the cause of the aged has, in a measure, been neglected. The directors of the Home feel that it is of highest importance that the proper support of the old people be continued in larger financial support.

Rev. Baergen of the Altoona Mission spent several days in Philadelphia after the session of the Eastern District Conference. On Thursday evening he was the guest of the Second church at their prayer meeting.

The Second church Sunday school, Philadelphia, had a unique way of celebrating Mothers' Day. A mother was selected to conduct the various parts of the service, one leading in prayer, another making the address and so on. These mothers were all members of the school.

The Young People's Convention of the Eastern District Conference will be held in the Souderton church on the usual date, Decoration Day, afternoon and evening. The Comittee in charge promises a convention of unusual interest.

The congregation at Normal, Illinois, of which Rev. W. H. Grubb, is pastor, is planning the erection of a new church and parsonage in Bloomington, of which Normal is a suburb. The reason for erecting the church at the site selected is that it will be near the Mennonite Sanitarium and become one of its units. There are now about thirty nurses in the hospital, most of them Mennonites. This congregation is the outgrowth of a mission opened in July of 1910. This will be the third church erected under a pastorate of which Rev. Grubb has had charge.

The Church Visitor is a new parish paper now in its second issue published in the interest of the Swamp Mennonite charge, of which Rev. P. E. Frantz is pastor. Besides church notices, the paper is filled with excellent reading matter.

Bethany church, Quakertown, Pa., has had to suspend services for several weeks on account of the re-decorating of the interior now in progress.

Witmarsum Theological Seminary will graduate nine young men this spring, six are to receive Bachelor of Divinity and three Master of Arts degrees. Prof. Amos Ebersole Kreider, of Goshen College, will deliver the Commencement Address.

Dr. S. K. Mosiman, of Bluffton College, has been invited to deliver the class addess at the commencement exercises of the Eclectic Medical College, Cincinnati, O.

The Mission Board of the Washington Co., Md., and the Franklin Co., Pa., (Old Mennonite) Conference is erecting an Old People's Home near Maugansville, Md. The foundation is already completed and work is progressing nicely.

According to a published warning over the name of Heinrich A. Neufeld, in charge of the Mennonite church at Herbert, Sask., appearing in the Gospel Herald, P. E. Bergen, visiting churches in the interest of refugees in Germany is travelling entirely in his own interests.

The Mennonite Sanitarium of Bloomington, Ill., graduated a class of 9 nurses, Monday, May 14.

OUR WOMAN'S WORK

THE WOMAN'S MISSIONARY SOCIETY OF THE FIRST MENNONITE CHURCH OF BERNE, IND.

Again we want to praise God for the many blessings He has bestowed upon us during the past year, and that we were able to help in a small measure to meet the many needs of our missions.

In February our society celebrated its 36th anniversary. We had the privilege of having Bro. J. W. Kliewer of Newton, Kansas, with us that evening. During the year the society held nine regular meetings and one children's missionary program. These meetings are held the first Wednesday of each month and a program consisting of prayer, songs, essays, and talks is given by the members. In September Bro. and Sr. P. A. Penner of Champa, India, were with us. In June we had a special all-day meeting in the basement of the church, at which time 15 large and 7 small comforters and 20 large and 13 small quilts were made.

We have a committee of seven members which meets once every month to cut dresses, shirts and other articles which are distributed at the end of our regular meetings.

During the year our society has taken up the work of a Junior and Intermediate Sewing Society, which had been started several years ago by Mrs. van der Smissen. The first consisting of girls between the ages of 6 to 14 and the latter from 14 to 18. These societies meet one Saturday each month at which time they are instructed how and what to sew for missions.

In the past year our society sent out 1,110 pieces of clothing, consisting of shirts, dresses, petticoats, rompers, blouses, caps, gloves, socks, overalls, 22 comforters, 33 quilts, 12 blankets, 48 yards of goods, 11 dozen toys, 14 dozen pencils and tablets, 21 dozen handkerchiefs and 5 dozen other miscellaneous articles were sent to the Mission stations at Busby, Birney, and Ashland, Montana, Moen Copi and Korn, Arizona, and Champa, Janjgir and Mauhaudei, India. Also some dried fruit, honey and other personal gifts were sent to some missionaries.

We contributed $50 for Foreign Missions, $50 for Home Missions, $50 for China and $5 for personal gifts to different missionaries, $50 to the Oklahoma Missions, $50 for the Mauhaudei, India, Christmas fund, $15 for moving the church in Ashland, Montana, $18 for repairs at Moen Copi, Arizona, and $22 for medicine for Busby, Montana.

The expenses for freight, merchandise, postage and donations amounted to $1,216.51. The money is raised by monthly free-will offerings. The offering at our anniversary amounted to $423.32.

Respectfully yours,
Mary Burkhalter.

Aberdeen, Idaho. Dear Co-Workers: The Ladies' Sewing Society of our church has been wonderfully blessed in the past; we love to do mission work and help others as much as we are able.

As usual the new officers were elected for this year at their regular meeting in the month of December. The Ladies' Aid meets on the second Wednesday of each month. The afternoon is spent in sewing for various mission stations, and the meeting is always closed with Scripture reading and prayer. Letters from missionaries are also read which are always very interesting to us. We are very thankful to our missionaries for such kind and interesting reports. A mission program is given by the ladies once a year. Our average attendance is thirty members. On May 5th the Ladies' Aid will celebrate its thirteenth anniversary.

During the last year the ladies have been sewing for India, Missionary P. W. Penner's, and also for Missionary Kliewer's at Montana. They also have been sewing clothes for the starving in Russia. Sewing has also been done for Home Relief work and for our hospital at American Falls. This coming year we will sew for Missionary Pankratz at Montana, and Suckaus, at India.

We pray that God will richly bless the foreign fields and missionaries, and that He will bless the work of all the Sewing Societies. What a privilege we have to serve the Lord! Even if it is not so very much, just so we do it in such a way that it really is an offering and with love, and our work will be acceptable in His sight. The widow in the temple gave very little but the Lord said she gave more than anyone else. Our motto is Gal. 6:9, "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

Since Christmas our Society has started a building fund campaign and each member gives a certain amount every week. The purpose is to use the money for arranging a special sewing room in the basement of the church, where the society can meet regularly.

It is interesting to read the lettes of the different sewing societies in the Bundesbote and the Mennonite. We get new ideas and get acquainted with each other in that way. I think that the envelope system for offering which Mrs. D. C. Krehbiel of Reedley, Calif., mentioned in her last letter is a very fine thing. In that way all members have the privilege of helping along.

With greetings and love to all,

Mrs. M. J. Galle.

MORE ABOUT THE ARIZONA WORK

H. A. Holcomb

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

God's ways are not as our ways.

As we look forward to the dying, often our natural hearts draw back. As we look back we often see how true God's word is and thank Him He could use us in any way. The way for our going to Oraibi was opened by the home going of our Bro. C. J. Frey when it seemed he had come to a place of special usefulness.

Our Hopi friend Ruth had only been saved a few years, and we had seldom seen such growth in a young Christian life. She too was called home when it seemed to us there was no one to take her place. A year later her cousin Frank who had only been saved about three years but had become the recognized native evangelist, went home to be with the Lord, when we all felt we did not know how to spare him.

Surely His ways are not as our ways.

Ruth had been our interpreter and helper in Gospel work and a more efficient one I seldom ever knew. We often felt we were learning more from her, than she was from us. There was such a living as unto God in all she did, and went about everything in such a quiet, dignified way, and although always doing for others, she never seemed in the least desirous that any of us should know, that we might think well of her.

It was really a joy to have her as an interpreter. To give the Word to one who was as eager to give out the truth to her people as were we, and felt it was losing nothing by being passed on by her. A thing I think which is seldom true of an interpreter.

One day we missed her from the service, and when we called we found she was very sick. As we were about to pray with her I said, "Ruth are you ready to meet the Lord?" Her face lighted up, as was wont when some real joy came to her life, and she said "Oh! yes if it is His will!" We prayed with her and ministered as best we knew and soon called again. When we called a few days later we saw the end was near. We went to her bedside and reached to shake hands, a disappointed look came to her face. Those hands which had always been so fond of ministry were at rest from their labors. As wife and I stood by her bedside we looked down into that calm face, I tried to pray, but our own hearts were too full for many words. We felt she was the one who was comforting us instead of our comforting her. As we still held her hand we said "Good-by"! and again her face lighted and she bid us "Good-by" and followed us with her eyes as we went out.

Later in the evening, with another of the believers we went to the house. As we passed the uncurtained window, we stopped and looked in. She had called the family, and they were kneeling at her bedside and one and another prayed. We did not intrude. Soon she was with the Lord.

The question is sometimes asked, if it pays to give out the Word among the Indians. All work for God, done where and as He directs pays. To help mould one character and witness so triumphant a death is worth years of effort.

Were I asked where to find the most godly little assembly of believers I ever met, I should at once reply "At Oraibi among the Hopi Indians". There were about 20 in fellowship. Some were young people and away in school. At times we held as many as eight regular services each week. Those which were for all, all attended. As a rule not one was absent. In the prayer meeting everyone prayed. They began at one end of the long benches and one after another prayed in order. We began at seven and often continued on until ten or after. If a child cried the mother took it to the back of the room, and lay down and comforted it as best she could, but when it was her turn to pray, she left the child and took her place and prayed, even if the child cried she went on until she was through.

When another one was saved we did not count on them until they took their place with the Christians and prayed. These were their own ways of doing. No one had suggested it, I think. After taking their place in the prayer meeting, they went out with the other Christians and stood with them in the open air meetings, which were to give the Gospel to the heathen Hopis.

CORRESPONDENCE

Berne, Ind., May 10, 1923. Ascension Day was observed here today by a German special service of worship.

There is opportunity in the Berne congregation for improvement. In consideration of the loyalty of the pastor, the officers and members of the church, the Sunday school and the various organizations of the church, and their effort in true and faithful service on seven days of the week, we have reason to be grateful to God for this blessing. As a rule the religious services are well attended, although some do not understand both languages, the English and the German.

On Sunday morning, April 29th, the members of the Intermediate C. E. society favored the congregation with a good, helpful song being well rendered.

The Summer Bible School held in the Berne church the last two years was a special blessing for the young people. Arrangements are on foot to start it again in June with six or seven teachers.

Since Feb. two catechetical classes of about eighty members meet on Saturdays in the church for instruction.

Sometimes the question is raised, Does it pay to put forth strong efforts, and to spend so much time and money for Biblical or religious instruction? Possibly it does not pay in dollars and cents, but we must also consider the other greater value than money.

The late Rev. C. H. Spurgeon, of London, who had a very large congregation and a wide experience testified that "early conversions" (that of children) are, as a rule, the most substantial because there are less backsliders than among those converts who have already formed bad, strong habits of sin, before their conversion. Loyalty to Christ and the church is an important and mighty factor for true happiness. Try it.

On Sunday, May 6th, the pastor of the Mennonite church gave a timely and helpful talk on the Church Constitution. Rev. Schroeder realizes the need and importance that the members of his church keep themselves informed by reading our church periodicals, "The Mennonite", and the "Bundesbote". He does not consider it below his dignity to solicit subscriptions for them—a practical hint to Mennonite pastors.

I. A. Sommer.

Second Mennonite Ch., Phila. The Second church has been busily engaged in doing its little part in the work of the Master. During the winter, when the pastor was unable to be active on account of the affliction which sent him to the hospital for two operations, the pulpit was effectively filled by a number of visiting brethren. The spring communion was well attended and several new members were added to the church. A very interesting meeting took place several weeks ago, when the pastor devoted the time to telling about the literature of the Mennonite church. At this meeting he had on exhibition about fifty books and documents bearing on Mennonite history, some of them being the only copies in existence, and others curiously illumined in colors done by hand by the Mennonite fathers of over one hundred years ago. The collection included a large variety of hymn-books, histories and doctrinal writings. It has been said that the pastor possesses the finest and most complete private collection of Mennonite literature in America.

The Ladies' Aid anniversary, this spring, was the most successful of its kind that has been observed for a number of years. The financial assistance that this society has been able to render to the officers of the church netted a considerable sum of money. The sisters are determined to make the next year the "best yet."

The Sunday school held its annual meeting and re-elected the former superintendent, Bro. John D. Bergey. During the summer

the sessions will, as usual, be changed from the afternoon to the morning and the old schedule will again be taken up after Rally Day. Mothers' Day was an occasion long to be remembered, because of the numbers of mothers participating. Brother A. A. Moyer, whose business takes him into nearly every state of the Union, is at present in Chicago with Mrs. Moyer, he plans to visit a number of our churches during his trip if possible. The oldest member of the church, Mrs. A. A. Apple, has been able to attend several services lately. She was one of the organizers of the congregation 24 years ago. Plans are being considered for replacing the chairs in the church building with pews and re-arranging the basement so that it may be made more useful for Sunday school purposes. Several of the classes have been busy in securing funds for this improvement.

The church directory, prepared for the beginning of the year, contains material of interest relating to the community in which the church is situated as well as of the Mennonite church. Some of the members well remember the time when the neighborhood consisted of cow-pastures, stone quarries, meadows and farms, some having even minded cows on the spot where the church now stands. At present one would have to travel blocks and blocks to find a single vacant lot in this thickly populated district. When the church was established it was considered a new section, now, it is regarded as one of the older sections of the up-town district, the population of Philadelphia having nearly doubled since the church was built.

A TESTIMONY

Oraibi Mission

"So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it."—Isa. 55:11.

Again and again this verse has been of great comfort and assurance to me as I go about visiting homes apparently with no result, but the Lord with infinite wisdom knows the fruitage that may lie beyond for His promises shall all have their full accomplishment in due time and not the least one of them shall fail.

My work has been mostly among women in their homes. This work is done usually in the afternoons, for I find them less busy and more settled at that time. These Indian women are very industrious especially during these winter months, they are ever kept busy at their basket weaving. At other times I find them either at grinding or other household duties. Their work at basket weaving gives me wonderful opportunity to sit down with them to give the message. Most of them are friendly, but not responsive to the Gospel. I meet no opposition, though sometimes one wish there were a little stirring, for it seems to be one of the best indications of the Spirit's strivings. The greater majority of the young women have received education in the government schools and so have had some teaching in the Bible, yet being without renewal of their hearts they are not redeemed from heathenism, and are rather hardened to the things of God. But still there are some who seem to see the truth and are under conviction. And if they were not held back by some evil forces, perhaps would have given themselves to the Lord. It is also a sad sight to look upon the hardened faces of some of the older women, who have always believed in some spirit and their dissatisfied hearts seem to ask after God. But their hearts and minds are so darkened by their religion, swarming with myths and mysteries, and the rankest superstitions and gross heathenism, one questions himself, will they ever be saved? Yes, the Lord is able to save, and save to the uttermost, for we have some evidences among our native Christians who a short time ago turned pale with fear of the gods and the witches. Yes, even the devil himself, who so long has chained them. But now they are rejoicing in the Lord, yes, the Lord is saving from among these Indians one by one. And we need to emphasize as never before the importance of giving ourselves to prayer, on behalf of these people, for every marked conversion has been preceded by prayer. God help us to pray as never before.

With Christian greetings,

Elizabeth Ruth.

DANGERS OF OTHER KINDS OF CRITICISM

(Concluded.)

These critics are the more dangerous because they are fortified with splendid Christian character, depths of spirituality, and a marvellous enthusiasm for Christian service. They can take an eighth-grade pupil, and in two years' time send him out into the world all afire for Christ, and yet sad to say, also with these fundamental mistakes in his head. So in the last analysis it seems as a friend of the writer put it recently, "the trouble with the higher critic is not with his heart, but with his head." If that statement stands, then both lower and higher critics are to be pitied rather than censured.

Brethren why not support our own institutions and leaders? They are making no graver mistakes than others. Mennonites receive stacks of letters for $100,000.00's, to support financially other schools no better than our own. Many of our people are responding. That is their inherent right. But why not at any rate support morally our own schools and educators? Why not try a little boosting and a whole lot of praying for these other things? Our leaders are not untrue to God's Word: they do fully believe in God and are recognizing Jesus Christ as the Son of God and the Saviour of the world; they are consistently trying to get our young people to live their lives upon these principles. On this platform we can support them. And if the Mennonite Colleges are to exist, every last preacher of our church at least must so believe and encourage others to believe. Without our confidence and moral support our educators and our schools will fail.

Our people are not in langer of higher criticism. Their love for the Word, for their God, and for their church precludes such a possibility. In fact we waste our time when we fight these strange fads and fancies that seldom reach only a very few.

While in Chicago it was the writer's privilege to help in making a house-to-house canvass for the churches of that portion of the city. The biggest revelation to him, as a result of that effort was to find that out of about 5,000 people visited, they found only one lone Christian Scientist, only five Russelites, only two Spiritualist, and not one atheist or infidel. The greatest danger apparent from that canvass, to the church of Jesus Christ, was the evidently large number of disloyal, let me repeat in larger type, DISLOYAL Catholics, Lutherans, Methodists, Presbyterians, Baptists, Episcopalians, Congregationalist and Mennonites. DISLOYAL MENNONITES, are we going to have that said of us? DISLOYAL MENNONITES, are we going to permit succeeding generations to their fingers of scorn at us as they repeat the sad story of GOSHEN COLLEGE, and perhaps of others? Let us become so earnestly interested in the study of the Great Teacher and Saviour of men that we will see that He has naught to fear at the hands of His real enemies. His Word will stand in spite of higher or lower critics. To doubt that for a single minute is to prove oneself to be of less faith than those who would themselves mutilate His Word. Let us rest our faith first of all in our Heavenly Father's wise protection, and then, in our known sons' and daughters' universal loyalty to that God and all His interests. Our educators will not fail that God, or us, if we do not fail them, But they need our prayers and our confidence. They have a full right to that. May we so love each other, that the world beholding us will say as did the pagans of the early Christians, "Behold how these Christians love each other".

W. S. Shelly.

THE GOSPEL FOR SPIRITUALLY NEGLECTED

Tens of thousands of homesteaders are scattered over the vast rolling plains of the West. Many have settled from fifty to seventy-five miles from a railroad.

Aside from homesteaders, there are many farmers in more thickly settled valleys; cattle men and sheep-herders scattered over the sand-hill grazing lands in lonely seclusion, and new settlers following the lumbermen on to the cut-over lands of the Northwest.

The spiritual neglect of these hardy pioneers is alarming. Without a knowledge of God many are falling a prey to bolshevist agitators, promoters of Mormonism and other soul-destroying cults. It is imperative that these scores of thousands of homes be reached with the Gospel at once!

The Bible Institute Colportage Association of Chicago, founded by D. L. Moody has undertaken to reach these spiritually destitute families with Colportage Library books adapted for both old and young, also emphasized Gospels and Testaments. This Association reports that during the past year nearly 600 shipments of this gospel literature have been sent for careful placing in these out-of-the-way communities. Already some definite conversions have been reported; former church members revived and much interest manifested by children. Those desiring to may secure further information by addressing the Association.

"Just to leave in His dear hand
Little things,
All we cannot understand
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing."

THE MENNONITE

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EDITORIAL

A newspaper in commenting upon the work of present-day churches recntly made the remark that while formerly the churches and the ministers were engaged in bringing sinners into the fold they had all they could now do in keeping those within sweet and satisfied. We are not prepared to admit that a newspaper can qualify as an expert on church matters. A glance at the papers that feature a religious column is all that is needed to convince one that the daily press is out of its element when it aims at speaking with authority on church matters. Sensational matters are noted, of course. No paper could live without sensation and if it happens that one minister or at most a handful of ministers preach rank heresy the uninformed public soon gets the notion that that is the kind of a message to expect almost everywhere. A prominent Christian or minister, who falls to the extent that his fall may be made a public scandal, gets his share of publicity, but, experience has taught the writer, that it is almost impossible to get publicity, except by paying generously for it, on matters that relate to real Christian progress, either in a church or in a community. Now, if the papers insist that the church has ceased winning souls from the world, they are grossly ignorant of matters as they stand in this country. The latest statistics, and they have been made available to the press, show that the church has made large gains and that a larger percentage of the country's population is now in the church than ever. These statistics will likewise show that in progress in humanitarian matters, such as relief for the suffering and otherwise unfortunate masses of men, the church has done more than in all its history. We would like some of these critics in the press to be in the position of a brother whose business takes him into practically every large city in the country. He makes it a point of attending services wherever he is and he informs us that in his visits to most of the prominent churches of the country, covering a period of years, he has never heard the virgin birth of the Lord questioned or the inspiration of the Bible denied or the efficacy of the vicarious atonement explained away. Very often he has heard these things vigorously defended. Generally, also, he has heard the strongest pleas made for various kinds of benevolences as well as for missions.

Now there is unfortunately some truth in the suggestion that there is an element in the church that needs petting and nursing. That is nothing new. Paul had to remind his grown-up converts that they were "babes". Some people are wonderful in that they become like little children as Jesus commands us all to become. Others think that when they become childish and insist in remaining that way, they are on the right road. The childish person is always a nuisance wherever he or she happens to be. Like the spoiled child, that one generally gets more attention than he needs or deserves because there is a certain degree of willingness everywhere to put up with unreasonableness rather than to fuss about it. It would be splendid, yes, we might almost say ideal, if a church existed that could use the energy it needs in keeping the few troublesome ones "sweet and satisfied". But human nature is provokingly peculiar in this respect. Some one—usually the other fellow—is always bound to be a little queer. With it all, the church must and does work with the material God places in its hands; it is to Him that we must look for the increase. Perhaps, however, if we, individually, adapted ourselves a little more to our fellow Christians and gave our attention to the larger things of the kingdom of God there would be less criticism about the necessity of keeping the house in order and the consequent neglect of those who should be brought in.

The Mennonite church has always been committed to the principle of peace. It is one of the oldest if not the oldest Protestant denomination that has written into its creed the Bible doctrine of peace. Its members have for centuries witnessed for this in word and life and often have been compelled to suffer severely on account of it. It was because they believed in peace that companies of Mennonites have been scattered to many corners of the earth. Yet, everywhere, they, sooner or later, were called upon the prove their sincerity in this historic principle of the church, sometimes at an enormous cost.

There are other peace sects, the most noteworthy being the Quakers. They too have a long unbroken testimony of their belief in what the Master taught concerning peace but there has been a difference between Mennonite and Quaker in the way they showed their peace attitude to the world. At this time when multitudes of serious souls are giving attention and thought to creating conditions that will make war unnecessary, if not impossible we note the leadership of the Quakers. No work on universal peace would be complete without taking into consideration the Quaker attitude and Quaker activities. Why is it that Mennonites have been less active? And, why is it that there are no Mennonite peace experts, if we may call them such? Surely our church is just as much in earnest and our people cover a larger territory. They should have been just as diligent as were the Friends in times past, but the truth is, they were not. We can only answer the questions we have raised by saying that Mennonites were glad to use and enjoy the privileges that were allowed them in certain quarters, which permitted them from abstaining from military service. The Quaker on the other hand always felt that in his doctrine of non-resistance he had something which the outside world needed as much as he, and he exerted every effect in jealously forwarding his belief in peace. Quaker literature is rich in peace matters, the Mennonites, on the other hand hardly had a literature, much less a peace literature. Because of this the late war caught Mennonites almost unaware and unprepared. There would have been bitter experiences, no matter how well we might have been prepared, no doubt, but a more aggressive attitude against war and a larger literature bearing with peace sentiments as well as a greater emphasis upon the peace traditions of our church would have been a mighty help to those whose testimonies had to be tested in the midst of a critical war period. Just now, with the terrible uncertainty as to the future of the world's peace staring us in the face we should feel that the best way to be prepared for whatever emergency might arise would be to emphasize our historic doctrines in our churches and homes and to aggressively and energetically assert it before the world.

WHO WILL "WATER THE PLANTS?"

A few weeks ago Brother Steiner and I took a trip to visit some of the many villages in our Champa district. The trip had a three-fold purpose; to visit our Christians, to examine our schools, and to preach to the non-Christians. We went on our bicycles, because that seems to be the most practical way of rapid travel here in India. Now, before I tell you why I have chosen the above words as a heading for this letter, I shall first tell you something of our findings and observations in this large field of darkness and ignorance.

Our first stop was Baradvar, our outstation to the east of Champa about ten miles. Here one of our evangelists lives. We arrived in the village about noon time and soon went to the business street for the purpose of preaching. When we came to a merchant's house we saw a large group of men gathered. They saw at once that we were missionaries and they invited us to come in. They were all very happy and told us that the reason for their gathering and happiness was that they were celebrating a wedding. Hence they thought it an opportune time to question us about American weddings. The whole group seemed to be very congenial. When we were all busy talking, one of our evangelists very cleverly asked, since this was a wedding day amongst them whether they would permit us to sing at the wedding. They all responded with a loud "yes, yes." We sang several Christian songs and then the evangelist asked whether they would also permit us to preach at their wedding. They again consented very cheerfully; so one of our evangelists very fittingly chose the text of the wedding at Cana and brought in very appropriately how Jesus was and is the friend of all men and wants to bring all men to the Father. As the singing and preaching was going on, a large crowd gathered outside in the street and the head merchant suggested that we all go on the porch so that all people could hear. (Such regard for others is noteworthy in India.) It was very striking how quiet and attentive the whole audience, composed of rich, poor, very poor, women and children, was.

For the evening we invited the people to come to our evangelist's house. Many people came and by lantern light we had the most splendid service. The most important part of the service was that our Christians told what it meant for them to be a Christian in comparison to their former life. The result was that a few people came and said, "I want to become a Christian." Of course those of you who are in any way acquainted with people who have grown up in heathendom will understand that in such an expression there are likely to be mixed motives, and it takes teaching and explaining in order to get their conception clear as to what it means to become and be a Christian. Yet we are very sure that a great step is taken when people first want to become Christians, because then they are likely to be teachable. And when people come to inquire about Christianity we know that there is somewhere a dissatisfaction with their old religion. They want something better and we can freely offer it to them.

The ignorance of the people as a whole is simply appalling and with the women it is undescribable. Just to illustrate. We came to one village and we intended to go to the village owner's house. When we had entered the village we stopped at one house and a woman came out. We asked her where the village owner's house was. She stood and stared at us. We used all the different words in Hindu and Chattesgerh that we could think of. Finally she said, "kaun janne" (who knows). Well we went on and found other people who happened to know and the interesting thing was that the place we wanted was less than a half a block from the home of that woman.

Our next big stop was Bhotiya. Here, again, a very friendly reception. The village owner (Mayor) visited us twice. In the afternoon we preached on the veranda of his house. After our services he showed us his whole house. In the evening we had services at our living quarters. Very many people of high caste and low caste came. Again the group was as quiet as though we were in America in a church.

Next Beladula was on our program. Here we have a school where ninety-three children attend. We examined the children in their schoolwork, and of special interest to me was how these young children know religious biography. They have thirty-five Bible men or women on their list, and of these each child in the upper classes could give us a complete biography. The knowledge of such can indeed be a "lamp unto their feet." The life of Jesus they know well. While we examined these pupils about thirty or more men of the upper classes of society visited the school and listened to the examinations. Orientals are great story tellers and I feel sure that these children are called upon in their home to tell these biographies. May such influence bring also the parents forward. As these men listened to their own children reciting the lives of men who have been a part in the Christian religion and antagonistic to their own heathen religion, one would almost expect an indication of prejudice; but nothing of the kind. All seemed to be very appreciative. Yes, Mulgusars (Mayors) from other villages came and said, "Start also such a school in our village!" With our examinations we were through at about 4 P. M., and then we went again to preach in the streets. In the evening the school teacher went out and invited the village people to the schoolhouse, and actually several hundred came out. Our evangelists used the Chettesgerh dialect in their preaching so that all could understand. It was indeed a blessed evening.

From Beladula we went to Akulsara. Here is a school of fifty-five children, and we can say the same good things about this school as we have said of the former one. Near this village I saw for the first time a place of cremation. The fire had not done its duty very thoroughly and some of the remains were left. It was indeed a loathsome place for one who is still new in the country.

Our last big stop was Bomnidi. Every Friday and Saturday they have a very large bazaar here. We went under a big tree and started to sing. But you should have seen the people come in crowds. They gathered around us like people sometimes do around fortune tellers in America. We had an audience of hundreds. All quiet and attentive. I must mention here one merchant in particular. He has for years been a seeker, and once had asked for baptism. Then one of the Christians in his neighborhood committed sin. This set him back again because he concluded that Christianity was after all not so much better than his religion. But it is true with him as well as with us all. If a man has once seen and tasted of a higher and purer light, he is not satisfied any more with the old. This man still asked. We told him that he should not only look upon the Christians, because we confessed that we were not perfect, but our aim was to follow Christ and he too should keep his eyes on Him. He asked us for further advice and we gave him John 1:29 and Matt. 22:37-40 to think about. Let us remember such honest seekers.

Everywhere in this district we find the Kabir Panthi religion. These people are in theory monotheists and as a whole, live a cleaner, purer life than the general run of people. In fact as I see it one of our evangelists is right when he says that this class of people is not so far from the Kingdom of God. They, themselves say that they would like to embrace Christianity, but they have one thing against us and that is that we eat meat. They say "You are killers." They say if we will stop killing, they will be one with us. The readers will see that there is a wrong emphasis put upon life, and what is needed very much is more teaching as to the meaning of life. In these people's scriptures, idol worship and cast observation is strictly forbidden. Shall we call it a point of contact?

"And they brought the sick unto Him" we read often in the New Testament. So is our experience here too. The giving out of medicines is a very important work. A real doctor can surely be a "wonderman" here in India. One morning I went to one village and sat down to talk with the Mulgusar. Soon many people gathered around and one man came very urgently with his two-year-old child and showed me the trouble and asked for help. The child's head was swollen on one side and the parents had smeared it all up with cow dung. I asked the father to push the ointment a little to the side so that I could see. He did so and all I could make out was that the child had ear-ache. A little salve might give relief.

Now a summary of my impression. You remember my topic; "who will water the plants?" I hope I have been able at least in a small measure to give you the impression that there has been much planting down in this district. People know about Christianity. Opposition is very little. But what we need is to "follow up" the work that has already been done. It seems to me if we could put at least a dozen more native evangelists in this district, men who would really be filled with the spirit of God, who would teach these people the way of our Lord, I feel sure that there would be a great ingathering before very many years. For such work, of course, men and money are necessary, and I would like to say this as a word of encouragement, especially to those who are supporting native evangelists here in India. You can truly without any overbearing say with Nehemiah, "I am doing a great work." We, as missionaries can and try to do much, but our native preachers know the heart of their own people and can indeed sooner reach them. The apostle Paul said, "I planted, Apollos watered, God gave the increase." The early planting has been done; we are very sure that God will give the increase; will we now all join, you dear readers with us, and "water the plants"?

John Thiessen.

AM I GIVEN TO HOSPITALITY?

I read in the Bible, "Communicating to the necessities of the saints; given to hospitality." Am I obeying this command? Am I ready to give aid and relief to those in need, or do I hold the attitude that everybody has to look out for himself in these days? Surely the gospel is to be obeyed as much as ever. And surely Jesus still considers that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then if I fail to communicate to the necessities of the saints, if I do not share my abundance, or even my poverty where necessary, with others who are in need, do I not violate his command?

Am I given to hospitality? Or must every stranger, and even every brother who comes to my home without being particularly invited have to pay for his lodging? If that is my method, can it be said of me that I am given to hospitality? When a camp or other meeting is on in my town and a number of brethren from other places come in, do I open my home freely to them? True hospitality may be scarce, but is that any reason why I should not be hospitable?

May I not learn something of the ancient Greeks? Although they did not have the New Testament commands concerning hospitality, they often entertained complete strangers for days at a time without remuneration, and considered it ungracious to do otherwise. Should I, who profess a greater love, a higher virtue, fall below the heathen in the grace of hospitality?

Should I not fear lest I slight this command about being hospitable and that to "Be not forgetful to entertain strangers," and hear the Lord saying at the last day, "I was an hungered, and

ye gave Me no meat: * * * I was a Stranger and ye took Me not in"?

THE PRINT OF THE NAILS

There is a strange legend of old St. Martin. He sat one day in his sacred studies, when there came a knock at the door. "Enter," said the monk.

The door opened and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin.

"I am Christ," was the answer.

The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance and then quietly asked: "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting.

Confused by the searching test-question and the base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

This is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims to be Christ's. There are those who would have us lay aside the old faiths, and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true last is that with which St. Martin exposed the false pretensions of his visitor: "Where is the print of the nails?" Nothing is truly Christ's which does not bear this mark upon it. A gospel without a wounded, dying Christ is not a gospel. The atonement lies at the heart of Christianity. The cross is the luminous center, from which streams all the light and joy, peace and hope. That which does not bear the marks of the Lord Jesus cannot be His.

—Sel.

THE S. S. LESSON

May 27

Isaiah, the Statesman-Prophet

Isa. 6:1-8.

Golden Text:—"Here am I, send me." Isa. 6:8.

Isaiah was one of the most remarkable men of his times, he lived during the reigns of the kings Uzziah, Jotham, Ahaz and Hezekiah as well as in the time of other prophets, see Hos. 1:1, Amos 1:1 and Mic. 1:1. Jerusalem was largely the scene of his activities. His ministry is supposed to have extended over a period of about 66 years from B. C. 759 to B.C. 690. He was of noble birth and the companion and associate of kings and princes. Beside his prophecies that related distinctly to Israel he also prophecied against the countries of Syria, Moab, Egypt and Assyria. He was a man of mighty vision and his visions were deeply spiritual. Of no other prophet do we receive so clear a conception of the coming Christ. In our lesson, which some scholars think should be placed at the beginning of the book, we get the account of a definite call from God. Isaiah prophecied concerning the birth of Jesus, he foretold His death, the establishment of His throne and the nature of the Messiah's glorious reign. In the 53rd chapter one would almost think He was standing before the cross instead of centuries before that time. He is sometimes called "the evangelical prophet". Among the numerous fine passages we might call the attention of the reader to the following: Isaiah's call, 6:1-8; Victory over Sennacherib. II Kings 19:32-37; Hezekiah's Life lengthened, II Kings 20:1-17; Babylonian captivity foretold, II Kings 20:12-19; Prophecy of Peace, Isa. 11:1-9; Prophecy of the Saviour, Isa. 53; Vision of Strength, Isa. 12.

Note that Isaiah, dates his call from the year of the death of the king Uzziah whose end, we remember, was leprosy because of disregard of the law of God. While that earthly king suffered from the curse of uncleaness we see that his prophet was being cleansed by the heavenly fire from the altar of God. It was an age when the matter of cleansing had to be impressed upon men. We have another and a more wonderful cleansing in the blood of the Christ whose tragic end this prophet was to describe. Uzziah's death marked a wonderful event. We date events in some way. The greatest claim that Uzziah had to remembrance of men was that when he passed from the earth a greater and a better one than he took up the work of giving men the benefit of visions. The important thing of that year was not that a king died, kings come and go, but that a saint had his eyes opened to the vision of the Lord. The important thing in the lives of all who read these lines will not be some political change but in the fact whether they hear and respond to the call of God or reject it.

It was a time of trouble. Israel at best was just hanging on and the powerful neighbors on either hand were bound sooner or later to crush her as between two irresistible millstones. Yet in such a time God was preparing His people for the crisis. It depended upon whether they would heed the suggestions of His prophets and live or whether they would ignore them and perish. Unfortunately they did not heed and we know their doom. But the prophecy had a wider meaning. It was to prepare for the time of the coming of the Lord. Later generations found in these expressions their hope and their assurances, just as in this age we have in it the expression of the assurance of the time when the Prince of Peace shall reign supreme and viciousness and violence shall give way to peace and industry. God often sends His most hopeful assurances in the darkest times. Imagine what the revelation of God to His people might be if the Prophecy of Isaiah were not included in it.

In our lesson Isaiah describes how he saw the Lord. It was a vision of holiness, might, dignity and glory. Earthly kings impressed their subjects by a display of grandeur, but no human mind could conceive such a glorious picture—The King—the King Jehovah enthroned in His temple surrounded by His ministering angels of highest dignity. The seraphims are the "burning ones" suggesting dazzling appearance, burning ardor and terrible power as the highest of God's ministering spirits. The responsive singing of these mighty beings indicates the nature of the Godhead and gives expression of a supreme sense of His presence. The moving of the door-posts, or rather the foundations, adds to the tribute while the smoke of worship covers the whole earth. This indicates that such worship would not be confined to the Jew alone. All earth was to join in the tribute to the Almighty and All-Holy. The more we think on this the more are we impressed with the thought that all things are designed to be a glory to their Maker and God. After Isaiah saw God he saw himself and by comparison realized how unworthy he was. A sense of God's holiness will always lead one to realize his own unholiness. The Prophet could find nothing in himself or his people to justify the worthiness of so great an honor he was enjoying. All must, in God's presence, feel that, as the bearers of sin, they are utterly unfit for association with Him, and, what makes the matter all the worse, is that man of his own power can do nothing that will bring him a cleansing or make him holy. Where man fails, however, God provides a way. The purifying coal from the altar touched him and he was then worthy. Sin is a terrible canker whose removal costs much. Nothing is more fitting a symbol of its removal than burning fire. We now know that the kind of burning that removed sin was the fire of love.

Isaiah, representing the saved and purified man could not long remain in contemplation of his glorious privilege. There was a call and he felt that that all referred directly to him. Christ has always been calling men and women, but only that He may send them forth that through them others may come into the blessings they enjoy.

THE C. E. TOPIC

May 27

Medical Missions at Home and Abroad

Matt. 4:23-25; 10:5-8

Jesus in His life devoted much of His time and attention to the healing of the sick bodies of men and women. Nearly every type of bodily affliction as well as mental affliction came under his notice and responded to his help. Some of the diseases that He healed were of such a nature that it was commonly believed a cure was impossible—and, in His time, they were incurable, except by the power of Jesus. He literally wore Himself out caring for sick people and when He sent His apostles out on their wonderful missions it was to heal as well as to preach. Indeed, the healing art was to go hand in hand with the cure of souls. With this in mind, the Christian world and the individual Christian, must never forget that the responsibility for the help and care of diseased racked bodies goes with their responsibility for the sin-racked souls of their fellowmen.

Wherever a sick person was healed several things had to take place. In the first place, the one so cured was led to see in Jesus something good and powerful and holy that entered into his cure, then, it impressed his friends with a sense of His goodness and life, and finally, the one cured and his or her friends became living witnesses of the wonderful helper they had found in Him. It was then not unreasonable to suppose that if He could do so much for the body He could also do as much as He promised for the soul.

As Christianity is a missionary religion it must carry everything that is Christlike with it into the mission fields. Jesus was the Great Physician. He is still our Great Physician for, in answer to our prayers, He heals and helps body and soul. This means that we must use the knowledge He has made possible for us to possess and then ask Him to make it effective for the relief of our pains and distress. When one helps one who has no claim upon generosity that help is prompted by the spirit of love that Jesus manifested in His life and teaching. The care of the sick in the non-Christian world is but a continuance of the love that goes with the love we have for our Lord. As a practical means of doing missionary work nothing goes so far in effectiveness as medical missions. They show that Christianity is a sympathetic religion and that concern for the sufferer five or ten thousand miles away is just as imperative as concern for the afflicted one next door or in our own household. They also show that with the uplift of the spiritual condition of any one there normally should go an uplift of his or her bodily condition. God has placed at the disposal of man the means for making well bodies, to neglect to use them is just as wrong as it is to neglect to avail ones self of the opportunities for salvation. If we are our brothers' keepers we must keep them physically as well as spiritually. One might preach Chirst to a disease ridden starving heathen as long as one has power to do so, but the proof of ones sincerity lies in one easing the pain that he feels in his body and making him as comfortable as circumstances will allow in his position.

The progress of medical missions is one of the wonders of the present missionary age. Consecrated physicians, both men and women, have by their unselfish devotion to their duties on the mission field made for themselves, and the faith in which they trust, the warmest kind of friends and have gained the greatest respect. Were it not for the missionary doctors, fields now open to the preaching of Christ would be closed. Our missions are full of devout Christians who first came to learn about Christ when they came to the missionary for treatment for their bodily ills. No heathen ever gets assistance from the missionary without learning something about God. As the fact of their coming to the doctor for their cure indicates the failure of their loss of faith in their own science of healing, so they soon come to realize the impossibility of their heathen gods to do anything for them. And a break in their faith in their gods is the first step toward the opening of the heart to the saving influence of our Christ.

Medical missionaries need years of the best kind of training for their work. They must spend years in training and then go into a field that offers no earthly reward, for all they have put into it, but, it is not with the idea of getting anything out of it for, themselves that they respond to the call. They give their life and talents cheerfully in order that souls may be saved. It remains for us in the home land to be their stanch supporters and provide the means they need.

RELIEF NOTES

(Conducted by Vernon Smucker)

According to reports from Russia the A. R. A. was feeding in February 1,500,000 children, and by March 15, 1,890,000. On April 1 they intended to increase the number to 2,063,000. Most of the children fed are in the Ukraine, Kazan, Ufa, and Saratov Goubernia.

* * *

Plans are under way on the part of our Unit in Russia to use some of its funds in purchasing seed to be distributed to some of the needy farmers. The Government is advancing a certain amount of seed to farmers, but there is fear that it will not be in sufficient quantities for all, and with the knowledge and consent of the Government the plans mentioned above are being considered. The seed will probably be given in the form of a loan, the farmer to return a certain quantity of grain after harvest.

* * *

Another plan which is under advisement by our workers on the field is the purchase of horses for the permanent use of the farmers in the districts in which our work is being done. It is pointed out that while the tractors were indispensable for meeting the abnormal situation following the two years of famine, horses after all will be the more economical and practical for the majority of farmers when once normal conditions have been restored. The Central Committee is considering the problem.

* *

Within one week comes the news of the death of two Russian young men who came into this country as refugees during the past few years. One, John Kroeker, died by his own hand, on the farm of Bro. Henry Albrecht near Tiskilwa, Ill. For several days he seemed to be unduly depressed and showed signs of an abnormal mental condition, which ended finally in taking his own life by hanging. It is not known at present whether he had any friends or relatives.

The other death is that of Gerhard Dick who died in the hospital at Massilon, O. He suffered an attack of rhemuatism which went to his heart. His burial took place on Sunday, April 29th, at the Sonnenberg church in Wayne Co., Ohio.

Neither of these two young men were members of the group of sixty-two that came from Russia, but came a few months later.

OREGON S. S. PROGRAM

Dallas-Pratum S. S. Convention to be held June 10, 1923 at Polk Station.

Sunday Morning Session

10:00—Song Service, led by D. J. Steiner.
10:10—Devotional, Rev. J. M. Franz.
10:20—Song, M. B. Sunday School.
10:25—Address of Welcome, Local Sunday School.
10:30—Report of Field Sec., F. F. Friesen.
10:35—Election of Officers:
Chairman, F. A. Buller, P. T. Kroeker.
Secretaries, vote for 3.
10:40—Recitation, M. B. Sunday School.
10:45—Song, Brudertaler S. S.
10:50—How can more S. S. Teachers be trained for service according to present conditions? Brudertaler S. S.
11:10—Song, Zion S. S.
11:15—What does a standard teachers training course include? Rev. S. S. Baumgartner.
11:40—Song, Salem S. S.
11:45—Recitation, Brudertaler S. S.
11:50—Song, Pratum S. S.
Announcements and close.

Sunday Afternoon Session

1:30—Song Service.
1:40—Devotional.
1:50—Song, Zion S. S.
1:55—How can the Sunday school show more interest towards the boys and girls? Zion S. S.
2:20—Song, Salem S. S.
2:25—Recitation, Pratum S. S.
2:30—What constitutes the scholar's preparation of the lesson? M. B. Sunday School.
2:55—Song, Pratum S. S.
3:00—Recitation, Salem S. S.
3:05—A Model Sunday School Class, F. B. Wedel.
3:35—Song, Brudertaler S. S.
3:40—Recitation, Zion S. S.
3:45—Business.
3:55—Song, M. B. Sunday School.
4:00—Close and benediction.

Elmer A. Steiner, Sec.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY THE EMERGENCY RELIEF COMMISSION DURING MONTH OF APRIL, 1923

For Russia: Hoffnungsau Cong., Inman, Kansas., $60.35; 1st Menn. ch., Upland, Calif., $47.03; Sichar Cong., Cordell, Okla., $22.50; Friedensfeld Cong., Lorena, Okla., $10.79; Gnadenberg ch., Whitewater, Kans., $69.17; Brudertal ch., Hillsboro, Kans., $164.25; Mrs. Helena Goerz, Upland, Cal., $5.00; Hebron Cong., Buhler, Kans., $100; Newhopedale Cong., Meno, Okla., $73; Northwest Menn. ch., Meno, Okla., $14; Newhopedale Cong., Meno, Okla., $5; Mission S. S. of Bergtal Cong., Pawnee Rock, Kans., $16; Anon., Newton, Kans., $35; Young Ladies' S. S. Class, Upland, Calif., $20; Hillsboro Menn. ch., Hillsboro, Kans., $98; Hoffnungsfeld-Eden Cong., Moundridge, Kans., $745; Rosenorter Menn. Cong., Rosthern, Sask., $25; Menn. Mission ch., Los Angeles, Calif., $38.88; 1st Menn. ch., Geary, Okla., $30; San Marcos Cong., Paso Robles, Calif., $15.80; Christian Cong., Moundridge, Kans., $92; Kidron Cong., Taloga, Okla., $4.15; 1st Menn. ch., Reedley, Calif., $328; S. S. of 1st Menn. ch., Reedley, Calif., $23.50; Emmaus Cong., Whitewater, Kans., $200; David Thiessen, Goessel, Kans., $10; G. Wall, Mt. Lake, Minn., $25; Emanuels Cong., Aberdeen, Idaho, $27.28; Alexanderwohl Cong., Goessel, Kansas, $345.01; C. J. Neufeld, Hague, Sask., $10; Anna May Erb, Boyertown, Pa., $2; The New Hutterthal S. S., Freeman, S. D., $90; West Zion Cong., Moundridge, Kans., $35; S. S. of Drake, Sask., $25; Herold Cong., Bessie, Okla., $21.34; Bethesda Cong., Henderson, Nebr., $276.50; Tabor Cong., Goessell, Kan., $104.00; 1st Menn. ch., Geary, Okla., $23.75; W. P. Rempel, Pasadena, Calif., $50; 1st Menn. ch., Mt. Lake, Minn., $75.02; Garden Tp. ch., Moundridge, Kans., $15.90; Menn. ch., of Halstead, Kans., $102.25; Bergtal ch., Pawnee Rock, Kans., $48.45; Mrs. Jacob P. Kaufmann, Marion, S. D., $4; Goessel Menn. ch., Goessel, Kan., $130.24; Peter Miller, Marion, S. D., $15; A Young Sister at Ruff, Wash., $10; 1st Menn. S. S., Aberdeen, Idaho, $15.60; Friedensberg ch., Avon, S. D., $35.50; Ebenezer Endeavor, Gotebo, Okla., $10.90; Menn. ch., Hillsboro, Kans., $81.74; Brudertal ch., Hillsboro, Kans., $150.06; Hoffnungsau Cong., Inman, Kansas, $48.13; Johannestal ch., Hillsboro, Kans., $70; Sichar Cong., Cordell, Okla., $22.79; Eicher ch., Noble, Iowa, $46; Menn. cong., Beatrice, Nebr., $568.96; Bethesda cong., Marion, S. D., $88; Young Ladies' S. S. Class, Upland, Calf., $10.

For Germany: Friedensfeld cong., Lorena, Okla., $9.40; Menn. Mission ch., Los Angeles, Cal., $3.20; Rudolph Miller, Halstead, Kans., $5; Emmaus cong., Whitewater, Kans., $78; Bergfeld Cong., Mt. Lake, Minn., $28.13; Buhler, Kans., Menn. ch., $57.73; 1st Menn. ch., Upland, Cal., $58.08; Jacob Abrahams, Goessel, Kans., $10; Anna Abrahams, Goessel, Kans., $10.

For Europe: David J. Becker, Aberdeen, Idaho, $20; Lehigh Menn. ch., Lehigh, Kans., $18.48.

For Dr. Schneller's Orphanage: Schweitzer S. S., Alsen, N. D., $17; do. Sewing Circle, $10.

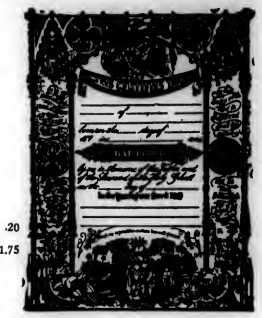
Balance April 1st	$ 155.39
Received for Russia	4835.84
All others incl. Germany	325.02
	$5316.25
Paid out during months	610.35
Balance on hand May 1st	$4705.90

Respectfully submitted,
C. F. Claassen, Treas.

MARRIAGE

Cooper-Secrist—Arlie Cooper of Secor, Ill., to Mildred Secrist of Middletown, Saturday, May 5, Rev. W. H. Grubb of Normal, Ill., preforming the ceremony.

Certificate of Baptism



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VOL. XXXVIII BERNE, INDIANA. MAY 24, 1923. No. 21.

IN MENNONITE CIRCLES

Rev. Gustav Harder is reported to be seriously ill in the hospital at Newton, Kansas, however some improvement has been reported.

The Ladies' Aid Society of the Wadsworth, Ohio, church have been actively engaged in making quilts, meeting every Thursday for that purpose.

Rev. A. M. Fretz, of the Deep Run Charge, Pa., will celebrate the Lord's Supper in the various congregations of his charge as follows: Deep Run, May 20, 10 A. M.; Perkasie, 3 P. M.; Springfield, May 27, 10 A. M.; Bowmansville June 3.

Rev. G. M. Baergen, Supt. of the Altoona Mission, spent several days following the meeting of the Eastern District Conference visiting churches. On Sunday, May 13th, he spoke at Deep Run, Springfield and Perkasie. He also visited the Germantown, First and Second Churches in Philadelphia during the following week.

The baccalaureate services for the Moundridge High School Class of 1923 were held in the West Zion church on Sunday evening, May the 13th. Our missionary, Brother P. A. Penner, preached the baccalaureate sermon, taking as his text Hebrews 11:23, 26. Rev. D. J. Brand of West Zion and Rev. West of the Evangelical church also took part in the service.

There are twenty-four graduates this year, sixteen of whom are Mennonites.

The Annual Young People's Convention of the Eastern District Conference will be held this year, as usual, on the afternoon and evening of Decoration Day, in the Zion church, Souderton, Pa.

Missionary Karl Friesen has again returned to the mission field in Arizona and his wife has improved to the extent that she hopes soon to join him.

The Witmarsum brings the intelligence that on Sunday, May 6, Brother Arthur Rosenberger of the Seminary was elected pastor of the St. John's Church. He will assume his duties there as soon as school closes.

Several of the 62 young Russian brethren who arrived in this country from Russia and after a trying experience in Ellis Island were permitted to remain here, are now located in Philadelphia. They report that the others of their comrades are also doing well.

Since the reorganization of Bluffton College in 1914 and the granting of higher degrees in 1915, 164 A. B. and A. M. degrees were granted. Not included in this number are 71 graduates from Central Mennonite College with diplomas from the Academy or Junior College. These 235 graduates are engaged in the following pursuits and occupations:

14 Foreign Missionaries.
9 Ministers of the Gospel.
6 Medical Missionary Students.
6 Women married to ministers.
6 Students of Theological Seminaries.
4 Y. W. and Y. M. Secretaries.
2 Foreign service under Friends Service Commission.
12 Teachers in Colleges or Universities.
8 Women professors' wives.
15 High school superintendents or principals.
62 High school teachers.
1 Music teacher.
7 University students.
3 Medical students.
5 Physicians or dentists.
30 Business men or farmers.
4 Women at home.
35 Women married, most of whom taught from 1 to 5 years.
2 Lawyers.
4 Deceased.

Among the former students who did not graduate are 10 missionaries, 15 ministers, 2 Y. M. C. A. workers, 10 College teachers, 2 superintendents of schools, 4 physicians, and 201 teachers in grades and high schools.

Accordingly there have gone out from the college 24 foreign and home missionaries, 24 ministers of the gospel, 6 Y. M. or Y. W. C. A. workers, 22 teachers in colleges.

Including teachers in colleges, 302 former students and graduates are now in educational work. This does not include perhaps an equal number who have taught before entering other professions, or becoming homemakers, as many of the women have, who are counted among former students of the college.

EASTERN CONFERENCE

The Eastern District Conference held its annual sessions on May 6-8 in the Schwenksville church, Freeman Swartz pastor. Communion services constituted the opening session, the pastor preaching from first chapter of Nahum. The afternoon was devoted to a discussion of topics relating to Sunday School and Young People's Society work. E. Y. Fretz and Harvey (?) spoke on "Sunday School Evangelism" Wilhelmina Kuyf of Philadelphia and G. M. Baergen, of Altoona mission, discussed "Mission Activities of Young People's Societies".

In the evening Miss Unruh of the Altoona mission gave an interesting talk of the work in Altoona and Daniel Gerig of Smith Corner spoke of the work in the mountains of that section. The men's chorus of Deep Run gave a number of their Gospel messages in song. The retiring president of conference—R. F. Landis, preached the conference sermon, replete with serious truth, from Romans 1:16.

On Monday morning the conference met in regular business session. Jacob Snyder led in the devotions by reading, Isaiah 35 and prayer. The roll call showed a nearly full accrediated delegation. Ordinations and installations were reported as follows: installation of B. F. Orr as deacon, Altoona; ordination of Franklin J. Walters, deacon, Smith Corner; Freeman Swartz, elder, Schwenksville, W. N. Cassel, deacon, Souderton. The following officers were elected, President, A. J. Neuenschwander, Secretary, A. M. Fretz, Treasurer, I. K. Freed. A few parochial reports were read, after which the following resolution bearing on these reports was passed: "That the parochial reports by the deacons be sent to the secretary (by March 1st of each year) that he may formulate them in proper shape for conference. H. A. Alderfer of Bluffton, Ohio, and Rev. Cassel of the Mennonite Brethren church were granted voice in conference. The newly elected president, in taking the chair, expressed his regret in the custom of doing so at the beginning of conference, with a desire however to do the best he could under the circumstances, he asked for the prayerful support of conference, and expressed the belief that a change in the tenure of office of the president would be beneficial.

In the afternoon session the managers of the Home for the Aged, through their recording secretary, financial and treasurer reported the present status of the Home. These reports show that the old people are well cared for, that considerable repairs and improvements to the property are called for through the year and that considerable funds must be raised to meet these needs. The full reports will appear in pamphlet form with complete minutes of conference and can be had from the secretary by July 1st. Isaiah W. Gross, N. B. Grubb of Philadelphia and Ely R. Fretz of Pleasant Valley were elected members of the board of managers.

The Board of Managers of the Home for the Aged presented the following petition in regular form for action, by conference:

Owing to the high cost of living and the increasing expenditures necessary for the proper conduct of the Mennonite Home for the Aged, at Frederick, Pa., the Board of Managers of the Home have directed the secretary to issue the following notice to the delegates of Conference:

The Board of Managers of the Mennonite Home for the Aged, Frederick, Pa., at the regular October meeting, (October 16) the secretary was directed to give notice that an appeal will be made to the next regular session of Conference for permission to increase the admission fee to the

Home for persons not members of any of the congregations of the Eastern District Conference as follows:

Persons at the age of 60 to 65 years, from $600.00 to $1200.00.

Persons at the age of 65 to 70 years, from $500.00 to $1000.00.

Persons at the age of 70 years and upwards, from $400.00 to $800.00.

All other conditions to remain the same as before.

N. B. Grubb, Secretary.

By motion the petition was granted and section 3, Article V. Rules for admission of inmates, directed to be altered accordingly.

The educational committee reported of the support given a young man studying at Witmarsum Seminary, of the examination of candidates for elder, and licentiates, closing with the following recommendations:

1. That a few moments be set aside for silent prayer and meditation, remembering the bereaved family of Franklin K. Moyer, a member of this (and other committees) and asking God to call forth many willing workers in His vineyard.

2. That an evangelist's license be granted to Howard G. Nyce.

3. That renewals be granted to Harvey Bauman and Rudy Gehman; the latter is commended as the first candidate to completely cover the entire two years' reading course.

4. That the support given by the conference during the past year to Witmarsum Seminary be continued for another year. By motion a budget committee was directed including the president and secretary of conference. The committee was constituted as follows, N. B. Grubb of managers of the Home, E. Y. Fretz, of the Home Mission Committee, A. S. Shelly of the educational committee, A. J. Neuenschwander, Pres., and A. M. Fretz, Sec.

The committee presented the following budget in the next session:

1. The moneys of the Thanksgiving Fund now in hand, and such as may still accrue shall be used for the purposes as authorized in the establishment of said fund.

2. That no further efforts in collecting on the Thanksgiving Fund be made.

3. That the various of the church demand that a budget of $10,000, to be known as "Forward Movement Fund" be launched for the conference, the proceeds of which are to be applied as follows: 20 per cent. for Eastern Conference activities, 30 per cent. for our educational institutions, and 50 per cent. for the use of the Home for the Aged.

4. That we request the Mennonite Brotherhood to assume the collecting of this fund, and that the moneys as received be placed into the conference treasury to be forthwith applied as designated through the respective financial officials. On the educational committee were elected S. M. Rosenberger, and A. S. Shelly for three years and P. E. Frantz for two years.

Following the report of the Building Fund Committee the following motion prevailed. "That the trustees of conference transfer the title of the Mann's Choice to the trustees of said congregation." I. K. Freed was re-elected on this committee.

A letter from the executor of the estate of Irvin Stetler, deceased, informed the conference of the bequest of moneys for the use of the Home for the Aged.

J. D. Moyer, financial secretary of the Thanksgiving Fund, reported a total receipt of $40,797.-24. The treasurer reported the application of this amount as follows—Relief Work, $24,033.93, Educational $8,133.07, Home Mission including part support of the work in Altoona, $3,850.00; the balance largely of the home mission apportionment is in the treasury.

The Home Mission and Church Extension Committee reported on its activities and recommended the following appropriations: Mann's Choice, $100, Napier, providing a permanent worker is put in the field, $100, Germantown $300, Perkasie $100. On this committee were elected A. S. Shelly and S. M. Rosenberger.

The Orphanage Cause financial report showed a balance of $2,140.48 in its treasury.

Freeman Swartz was elected member on this committee. U. S. Stauffer business manager of the Publication Committee reported 1800 copies of the Year Book were printed at a cost of $317.57; there exists a deficit, with 200 copies still on hand, could these be sold and all outstanding money collected the deficit could be covered. N. B. Grubb resigned from this committee and the following elected on same: S. M. Rosenberger, 3 years, S. M. Grubb, 2 years, W. W. Rugh of the National Bible School of Philadelphia, occupied most of the Monday evening period with an illustrated address on the Mosaic Tabernacle, a type of Christ. The Misses Bressard of the local church and Swartz of Deep Run sang a duet.

On Tuesday morning H. A. Alderfer presented the needs of our educational institutions at Bluffton, Ohio. A request from the Sunday school convention organization for time to hold its convention in connection with sessions of conference was received and disposed of by a resolution that the program committee of conference, confers with the respective executive committee of Sunday school and C. E. convention as to their wishes and seek to arrange accordingly. On the Sunday school Committee was elected Jacob R. Fretz for three years and Norman Berkey for one year.

Conference Historian N. G. Grubb gave a brief report and tendered his resignation. The conference requests the congregations which failed to send statistical reports to do so, and that Brother Grubb tabulate them with those in hand for a more full report to appear in connection with the minutes and that the resignation be deferred till next conference; further, that the secretary send out the blanks in reasonable time, that the statistical reports may be returned to him by March 1st so he can tabulate them for the conference in May. Brother Boyer spoke on change of time from beginning of the week to the week end for holding our conference, pointing out the advantages of such a change. The following resolution disposed of the matter:—That conference begins its sessions next year on the evening of the first Thursday in May, to continue its business Friday and Saturday, concluding with special spiritual meetings on the Lord's Day. The tenure of office of the president question was discussed resulting in the following resolution: "That a committee of three be appointed to work out a revision of the provision of the constitution of conference regarding the taking of office of newly elected officers so that they will take up their work at the close of the conference session at which they are elected; also any other points they may think need clearing up; then to publish their proposals in time for action, constitutionally, at next conference." The following comprise the committee so directed: P. E. Frantz, H. M. Detwiler and Herbert Stauffer.

The resolutions committee reported as follows:

Report of Resolutions Committee

1. Resolved that we thank our Heavenly Father for the favorable weather during the conference session, and for the blessings received.

2. Resolved that the Conference is gratified for the cooperation and representation of the various congregations, and for the interest shown.

3. Resolved that the Conference is thankful for the support of the Thanksgiving Fund as it was given. The Lord will repay and reward for the efforts.

4. Resolved, that we support heartily the work proposed by the new Budget Plan.

5. Resolved, that conference provide a plan of systematic visitation of our Home Missionaries among the various churches of the Conference.

6. Resolved, that this Conference expresses its appreciation and extends its thanks to Dr. W. W. Rugh, for the inspiring message of Truth from the Teachings in the Tabernacle, pointing to Christ and His Bride.

7. Resolved, that this Conference extend its thanks to members and friends of the Schwenksville Congregation for their kind reception, and generous way of entertaining conference guests.

8. Whereas, it has pleased Almighty God to call out from our midst one from faithful co-workers in the Conference work, F. K. Moyer, whose counsel and earnest zeal was an inspiration, and whereas the faithful conscientious helpmate of Rev. A. M. Fretz and of Deacon Kratz of Schwenksville church, and Deacon Moore of Barrville church be it resolved that this Conference pay a memorial by a few moments of silent prayer.

Rev. Reed Landis,
Elwood Shelly,
G. M. Baergen.

Zionsville was selected as place for next conference. V. B. Boyer was elected on program committee.

Presented and read the following paper, which was adopted as expressing the sentiment of this conference.

Paper by A. S. Shelly

Taking cognizance of the specially treacherous move of the enemy of Christ in our day, attacking the very foundations of our Christian faith through the subtile infidel teaching of men who pose as leaders of modern Christian thought.

Resolved, that we, today as a conference, go on record declaring anew our firm and unaltered stand for the truth as it is in Jesus the Christ which was announced, foreshadowed, and set forth in the lives and teaching of men and women of faith in the Old Testament, and then fulfilled and fully revealed in the writings of the New. We record our thought of the Bible as not only containing but being, in the plain meaning of its statements, the very word of God, spoken and written by men as they were moved by the Holy Spirit. It fits all times and conditions and, therefore, speaks with the same authority to us today as it did to those in generations past, admitting of no elimination, or addition, or explaining away of its teachings, to accommodate it to men's notions of what they want or don't want.

We hold to Jesus as the Christ, the Son of the living God, come into the flesh by miraculous conception and birth; manifesting the power of God by signs and wonders; living a perfect life of righteousness; giving His life in suffering and death as a sacrifice in propitiation for our sins, thus making possible our being reconciled to God; rising from the dead as victor over death and Satan, thus bringing life and immortality to light; ascending to the right hand of God the Father and giving the promised gift of the Holy Spirit, the third Person of the Trinity; and finally as waiting to complete His work of redemption when He comes to take unto Himself His own and secure to them eternal possession of the inheritance of the children of God in Him.

Being the Way, the Truth, the Life—the one mediator between God and man, all who will not come to God through Him, will in that day suffer the irrevocable consequence of their sin of unbelief.

We pledge ourselves anew to a loyal adherence to and defense of the faith of our fathers, the "faith once for all delivered unto the saints," and we sound a note of warning against the insidious approaches of the enemy in the guise of modernism, new-thought, or whatever form the propaganda of the anti-Christ may assume.

CORRESPONDENCE

REMEMBER THE SICK

"Let not your heart be troubled, neither let it be afraid." Jno. 14: 27.

The pictures one sees depend to a great extent on the kind of lenses in the spectacles. They may be light and bright or dark, even very dark. So the church correspondences may be similar. The writers are often in danger to give a limited or one-sided report. As a rule most of us are prone to look at the bright side and to others many things and conditions seem dark and gloomy.

Is it worth while "to remember the sick people" in a congregation? Is it not a fact that they are often mentioned in the Bible? Just think of the Apostle Paul who states "there was given to me a thorn in the flesh," how often his consecrated and faithful co-laborers had to suffer and experience illness in spite that "God wrought special miracles by the hand of Paul". (Acts 19:11). For instance, Trophimus (II Tim. 4: 20), Epaphroditus (Eph. 2:27), and Timothy (I Tim. 5:38) suffered affliction.

In the Berne church are at present several sick persons seldom mentioned before. Rev. S. F. Sprunger who was very active in the promotion of the Lord's kingdom and served over thirty years as elder of the Berne church, has now been confined to his home nearly four years not being able to attend any public service although he lives only a few steps from the Mennonite church. It is, however, a great blessing to him that the telephone has been installed so that he can hear the sermons from the church in his home. He can still read and he reads much.

Peter Nussbaum who lived on a farm several miles from Berne recently moved to Berne. If the weather is favorable, warm and sunshine, he can go outdoors, but had not been able to attend any services for many months.

Sister Ben Sprunger and Sister C. van der Smissen took a treatment at a Chicago sanitarium with good success. When they returned their health was improved although physically not very strong yet.

Brother Fred Rohrer, manager of the Witness Co., had a long spell of illness last winter. In February he was so unfortunate to fall down a stairway in his home and broke a leg. During his sickness he was working in his home. In May he was able to go on crutches to the office to take up work there again.

On May 8th Sister Helena Liechty, for many years a faithful assistant in the Mennonite Book Concern, took sick suddenly. The physician gave instruction that she must lay aside all work for the present.

We have the promise that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us", and that "we know that all things work together for good to them that love God".

We who are also subject to illness should not forget the sick. There are opportunities to encourage them by kind words, prayer and sympathy. Some day also we may be glad for the sympathy of our relatives and friends.

I. A. Sommer

Emanuel Mennonite Church, Pratum, Ore., May 9, 1923.—Rev. D. D. King from Lind, Washington, has been in our midst for two weeks—the latter part of Feb. and beginning of March. Seven meetings were in our church and that many at the neighboring Methodist church with whom we held a joint revival meeting. The meetings were well attended and the Lord granted His blessings through prayers and the messages. A number of precious souls accepted Christ as their personal Saviour. On March 25th eight were baptized by Rev. S. S. Baumgartner. Several others were also taken up by letter. God bless them and their families. May they continue to grow strong in the faith and enjoy Christian living to the full. Church attendance is on the increase during these nice spring Sundays. A number of young folks have taken up catechism instruction. Communion services were held on Easter day. Some of our people expect to drive per auto up to the Pacific district conference at Schrag, Washington.

Sunday school attendance is good, but there is always room for more. The little children practice and sing a song or two after the class period. They learn these songs which make an impression on them as the years go by. The Dallas-Pratum Sunday School Convention will be held at Polk Station, June 10th. We expect to have our Children's Day in the morning and drive over for the afternoon session and Christian Endeavor in the evening.

Weather conditions have been favorable for crops in this community. Nature is in her full green verdure and beauty. Some farmers are planting their corn and potatoes earlier than usual. From all appearances harvest will be earlier this year. Clover will probably be a bumper crop.

The road between Pratum and Salem will be paved several miles this year. The church is being painted now.

The Christian Endeavor is livening up quite a bit. A number of our Endeavorers attended the Rally at Salem, some time ago to hear our national C. E. Field Sec., C. C. Hamilton.

The health of the community in general is good. Last night a shower of rain fell. The last few weeks we enjoyed a nice lot of good old sunshine weather.

Corr.

Little words of comfort,
Scattered every day,
Bring cheer to the weary ones
And help them on their way.

SUNDAYSCHOOL PIONEERING

The American Sunday School Union, the oldest Sunday school organization in the country, has just completed its one hundred and sixth year of service. It has seen the nation add one hundred million to the population of nine million which it had when the society was organized. In its one hundred and six years it has organized 138,000 Sunday schools, into which it has gathered five and a half million people, chiefly children. During the past seventeen years there have been organized out of the Sunday schools it planted 1139 churches of many different denominations.

This society's work has always been like that of John the Baptist. It has pioneered the way, going into communities where no Christian work was being done for the children. As soon as the way opened for church organization in any community in which it has planted and developed a Sunday school, it has left the denominational choice to the people themselves, and passed its responsibility over to the denomination which they chose.

Its one hundred and sixth year has been one of the most vigorous in its history. It has either organized or reorganized 1800 schools. Adding these to those already in operation, it has supervised the work of 6,000 schools, most of them meeting in public school houses, but some 600 in abandoned churches, 250 in public halls, 150 in farm homes, and others in all sorts of places like railroad stations, box cars, under brush arbors, etc.

Its missionaries have paid great attention to home visitation, having made more than 200,000 visits to families, and in the course of this work distributed over 19,000 Gospels, Testaments, and Bibles.

For its schools and others desiring a sound, union, evangelical literature it has issued a dozen Sunday school periodicals, with a circulation of some 2,000,000 and published 200,000 books, booklets, and other Sunday school requisites. More than 5,000 persons, young and old, have professed conversion in connection with its work during the past year, and forty-seven churches of various denominations have grown out of its schools.

Its work covers the whole United States, and is supported by some 25,000 givers—people who believe that union, evangelical work of this sort is the salvation of our outlying rural districts.

THE MENNONITE

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EDITORIAL

Conferences are of vital necessity and must be given the most serious attention of the churches and the delegates representing them at their sessions if the Lord's work is to be forwarded and maintained. A conference meeting might be compared to the meeting of the Board of Directors of a large business concern, and must be depended upon to fix the policies of the church, provide the means for carrying them out, and give itself to the careful oversight and direction of all the interests of the church. This is serious business, that calls for close application and the exercise of intelligence. It is to be presumed that those composing the membership of the Conference gather with the purpose of providing every possibility for the effective administration of the Lord's business. A conference is composed of delegates comprising ministers, deacons and laymen. Years ago, ministers and deacons comprised all, or nearly all, the membership of conference, but today the layman in our church, as in other churches, is often sufficiently interested in the work of his church to accept an election as delegate from his congregation. Just now, in many quarters, the laymen lead in nearly every forward movement and the ministers are exceedingly glad to work with them. The valuable business experience of the layman, his particular interest in some phase of the work and his enthusiasm, as well as his desire to be active, are assets which no church can afford to ignore and just in proportion to its willingness to capitalize the business brains of its membership, will it be able to advance, prosper, and hold its own in the complicated competition in which all churches are involved?

With these facts in regard to the interest of the layman in the executive and legislative activities of the church it might be well to consider how that a conference might better adapt itself so as to be able to avail itself of his assistance. In the first place, his time must be a consideration. Said a business man to the writer recently, "My office expenses are a little more than five dollars an hour, when I am not there, I am just that much out." This was a man who gives a great portion of his time to matters relating to benevolence and church. Imagine what his feelings must be when at conference he is compelled to sit through hours of wrangling over points of order and other inconsequental matters. Can he be blamed, after an experience of such a nature for saying, "Never again"? In the next place, his training in business leads him to expect definite and worth-while results for the time and energy spent. To his mind the committee that reports year after year that it has not been able to do much, or reports progress when it means no progress, should be dispensed with and one secured that might do better. He would regard such a committee just about as he would his business agent who did nothing, and in such a case he would surely look about for one who could bring in the expected results. Long drawn out conferences could be avoided if things were done in a way that cut out unnecessary things. A conference with which the writer is familiar, usually plans to get its work done on a Monday and Tuesday. The way it works out is this: Monday morning is taken up with organization, reading of lengthy minutes and debating what time the dinner recess shall begin. Half of the delegates come straggling into the Conference, at the afternoon session, some of them an hour late, and then the serious business begins. Some one inquires when the last train leaves town and on being informed that 5:30 is the very latest, a restlessness immediately becomes apparent. Soon the number of delegates fades to less than one-half of its strength. The next morning Conference assembles again, not a third of its membership is present. Everything must be hurried along in time to get the 12 o'clock train out, and things are jammed through. The marvel of it all is that church business goes on in a way in spite of such unbusiness-like business.

The custom of giving the evening session over to some popular kind of service so that the membership of the church entertaining the Conference may get something worth-while out of it has its good points, but the fact remains that business should be done while the members of the Conference are together and it is next to impossible to hold business people away from their business except for a limited time. A recent District Conference invited a noted Bible teacher to its evening service. He was a splendid instructor and gave a helpful message that deserved the gratitude of his hearers. It was a splendid courtesy that he should so willingly respond to the invitation of the Program Committee. But the judgment of the Program Committee was poor. One would naturally ask: Are there no Mennonite ministers or teachers left who are capable of bringing a message of inspiration or a word of instruction to their brethren at such a time as this? or must the time of the delegates be consumed when it is positively certain that on the morrow there will only be a handful present to conduct the business that called them together? It does seem that committees of arrangement, not only in conferences, but in other gatherings, ignore the opportunity that such occasions present for developing Mennonite talent and direct the interest of our people outside of the church by calling in persons having no connection with the Mennonite church to deliver the message. We hope we are not narrow and we surely recognize the talent, piety and scholarship of many dear people not in the Mennonite fellowship, but we feel that on occasions that are purely Mennonite, our own position should be strengthened, our own talent should be recognized and developed and a loyalty to our church, its institutions and its leadership should be inspired. And especially, on a conference occasion, we should forego the delights of a lecture course in the interest of getting our conference work promptly and thoroughly transacted.

THREE CLASSES OF HOPIS

Shall write a few words about the Hopi Indians here at Moen Copi and hope that this may move many of God's children to remember these poor people who are dear to our Lord, in their prayers. There are three classes here: First, those who openly reject Christ and hate the Christians.

Second, those who do like the Gospel and would accept the Lord, but for fear of the hostile ones do not dare to take an open stand.

Third, those who at one time have accepted the Saviour but were weak and drifted back to the old way.

The majority belong to class one, also includes the chief and most of the leaders.

Last fall one day after the chief and a few others of the more hostile ones had tried for about an hour to convince me that the missionaries always are the trouble-makers, and liars and thieves, I asked them in what way do the missionaries make trouble?

The answer was: "They tell us Hopis that we live wrong, and that our dances and ceremonies are sin, and that unless we quit those things and accept Jesus we will go to hell, that's why some of our Hopis do not take part in our ceremonies. And they tell us that it is not right to do those things. Because of this we can not be happy." The chief also said: "Some of these Hopis are just like you Christians and do not take part in our ceremonies, but do not want to be baptized for fear they will lose all their friends and everything they have."

The next day a friendly Hopi, one of the second class, came to visit and asked me what all the arguing had been about the day before. So I told him and asked him what he thought about it. He said he believes the missionaries and wants to be their friend.

He always has been friendly to the Christians and is not afraid to come and visit, therefore he is disliked by many of his people.

Now those who have gone back to the old way, always have a sad look and are unhappy. They show that they do not feel satisfied. These especially need our prayers.

Nick Klassen.

WHAT DO CHURCH STATISTICS MEAN?

When thirty so-called intellectuals a year ago wrote a compendious volume entitled "Civilization in America," every conceivable phase of American life was discussed, with the exception only of religion and the Church. How anyone who seriously undertook to present a picture of a cross section of American life could thus ignore the Church was well-nigh incredible then, and is even more so in the light of the statistics now made available concerning the growth of the churches during the past year.

In spite of all the current criticism the churches of America, according to figures have been making one of the greatest gains, numerically, in their history. These statistics show that the religious bodies of our country gained, in round numbers, a million members during the past year and that the present membership of the churches totals nearly forty-seven and a half millions.

What do these figures mean?

That church statistics have not been reduced to much scientific accuracy has to be frankly admitted. Different methods of computing are used by different bodies, and worst of all the rolls of local churches are often seriously inflated. Names are carried upon the roll long after vital interest has ceased or perhaps even after persons have removed long ago to other towns. One who has observed any local congregation knows full well that the active membership of the church and the names upon the roster are often two different things.

The fact remains, however, **that nearly half of the population of the United States are interested in religion and take it seriously enough to join the Church.** In addition to those who actually enroll themselves in the Church there are millions of others who can be counted as adherents in a general way. In the face of such evidence, it is nothing less than absurd to speak of the Church as moribund or as having lost its hold upon modern life.

But statistics at best are only a most superficial test. Jerusalem was probably never more religious upon the surface than when Jesus found it spiritually dead. **The question is not how many belong to Church but how much does church membership mean.** This is something on which no census can be taken. It is even possible that growth in numbers might mean a genuine loss. Surely it would be a loss if it were to lull us into a sense of snug self-satisfaction, or to delude us as to what constitutes real success. The final answer to the question as to whether the church is fulfilling its mission is **not the extent to which we have brought the community into the church but the extent to which we have put the church into the life of the community.**

S. M. C.

In Federal Council Bulletin.

THE PRACTICAL VALUE OF STORY TELLING

By Mary Collins Terry

"No, I don't want to take my nap." A fretful and tired little boy screwed his body around on one foot and beat the air with his fists. It was the result of the usual announcement that naptime had come, and was being met by more than the usual amount of resistance.

"Why, Teddy, you always take a nap after lunch, dear. Come, mother is tired and wants you to come quickly." The voice was patient but persistent.

"N-o-o-o-o." The word went off in a wail, and a blue-rompered figure plumped itself on the floor prepared to battle it out.

A timely inspiration seized the mother, who had been a kindergartner and knew the value of a story. She stooped and gathered the little fellow in her arms.

The hot little hands and face were washed. "As soon as we get ready for bed mother is going to tell you about the little pigs."

"Don't want to go to sleep," wailed the rebellious little boy as he was lowered into his crib, paying no attention to the promise of a story.

The mother sat down by the bed and plunged into the most interesting part of the age honored "Three Pigs." Imprisoning one little hand she emphasized, "And he huffed and he puffed and blew the house in."

The rigid body began to relax and the swimming blue eyes were fastened on her face in interest.

"The next little pig made a house of bricks"—and so on to the story's end.

There was a sigh of satisfaction when she finished, and the pleased little voice said, "More story, Mamma."

"Not now, son," she answered as she tucked him in, "but perhaps tonight when you go to bed mother will tell you another." "Aw-wight," he said and made no objection as she tiptoed from the room.

This little incident only illustrates the very practical value of the use of the story in child life. I know of another mother who is using stories of the knights and ancient heroes to present to her little son some higher ideal than that being presented by his father whom he adores, but whose faults the mother does not wish him to copy.

The story is flexible. It may be woven from the incidents of the daily life of the child. Wisely used, the mother can bring about in a natural way results that otherwise might be difficult to obtain.

As a clever writer has put it, "Children are like rivers. It is impossible to stop them, but comparatively easy to change their course." The story does just that.

Salvation, hark! The joyful sound,
That saved a wretch like me.
I once was lost, but now I'm found,
Was blind, but now I see.

THE S. S. LESSON

June 3

Jeremiah, the Prophet of Courage.

Jer. 35:5-14,18,19

Golden Text: "Watch ye, stand fast in the faith, quit ye like men, be strong." I Cor. 16:13.

Jeremiah was a prophet of God and that meant that he became the instrument through which God spake. When Jeremiah was prophesying it was with the consciousness that God was speaking through him. No man can be an unconscious prophet of God. God calls him and directs him what to say. Read through the Book of Jeremiah and you find it stated that the word came unto Jeremiah from Jehovah or words to that effect. It meant that God had selected him for some definite purpose, had given him a message to declare, and that Jeremiah felt it his supreme duty to so declare this word. We are not all prophets in the sense that Jeremiah was, yet there is in every Christian something of the prophetic message. He receives his call, this call is to definite service, the work or the word that he has to bring is not his own, but God's who sent him. Anyone who speaks with authority in God's name is in a sense a prophet. A prophet's office calls for absolute fearlessness. There is nothing to fear in doing God's bidding any way. It may cost life, but what of that? Through death and after life God is just as able to care for His own. Just as important as fearlessness is obedience. We cannot imagine Jeremiah disobeying God in regard to the messages he had to utter, yet it is true that some of the most able of men do not obey the plain requirements of God. They seek their own selfish interests, and it follows that the prophet's blessings and the prophet's reward will never be theirs.

Jeremiah was a great object teacher. He recognized that an appeal to the mind and heart could be made more effective if the eye were used as a medium as well as speech. An interesting study of the book would be for one to go through it and see how often Jeremiah acted his message, as well as preached it. He bought real estate, he drew plans and built crude models and used them to impress some truth. Our Lord also sometimes found this kind of teaching effective as when he set a child in the midst of His disciples, or when he wrote on the ground.

The Rechabites were a wandering tribe somewhat related to Israel, who at the time of Jeremiah were in the vicinity. Their peculiarities were, that in accord to the commands of their ancestor, they refrained from the use of strong drink, lived in tents, avoided fixed dwellings, and did not till the soil. There seems to have been a wise provision in their being compelled to be wanderers with flocks and herds. It kept them from the seductions of the cities and influenced the simplest kind of living. Their refraining from the use of wine or its culture makes them one of the first, if not the first, temperance society in the world. Their temperate lives insured sound and healthy bodies and minds. The fact that under God, there was a race that found its vigor in out-door life, does not of necessity imply that all should adopt this kind of a life (Jeremiah himself bought a house), but it does show that the simple life has undisputed advantages, and in that country and that climate such a kind of life was more possible than in some other colder countries.

Jeremiah brought them into the House of God. This does not mean that he took them into the sacred courts from which foreigners were forbidden on pain of death. He took them into the courts provided for strangers which were a part of the Temple enclosure. An interesting relic of Herod's Temple is a sign, carved in stone, which explorers have found. Upon it is engraved a warning to persons not Jews, that they must not, on pain of death pass a certain bound in the Temple.

In inviting these strangers into the Temple, Jeremiah wanted to give one of his famous illustrated lectures with living men as subjects. In our day there is a place in the House of God for the non-Christian. It is that they may learn the way of salvation and become children of God through faith in Him. In the day of the Prophet these strangers were to show the worshippers there was a better way that they had been going. Judah had departed from the ways of the fathers and had come to neglect the sacred oracle that had been handed down. They were made to see in these Rechabites a people who always walked in the ways of their fathers and were enjoying the blessings that came as a result of their doing so.

In setting wine before them it was not God's purpose to have them break their covenant with their fathers. They were to be proved so that they might show their faithfulness as no doubt they had done before at various other times, and thus, by resisting this temptation they might

be stronger to meet others.

Having impressed the faithfulness of the Rechabites upon the lookers on, whom he addressed, Jeremiah could draw a moral: These people have been faithful to the teachings of their fathers and because of it they have existed during all these centuries, and if they continue walking in this way, they shall exist as a people in future ages. The application was plain. Israel has forsaken the ways and the teachings of their fathers and destruction stares them in the face. We may carry the application to our own age. To forsake the faith of the fathers is the surest path to ruin.

THE C. E. TOPIC

June 3

Lessons from the Psalms.6. The Shepherd Psalm

Psa. 23:1-6

The twenty-third Psalm is perhaps the best known passage from the Old Testament. It has behind it the authorship of one of God's greatest men who wrote out of his experience, and who made the shepherd life, with which he was familiar, lead his thoughts, and ours, to the best and highest that men may know. Though a king in later life, with the wealth of empire and the destiny of nations at his command, the scenes of his boyhood days, with the peaceful hours with his flock, are the sweetest and the most suggestive he can describe, bringing pure spiritual comforts to millions of all ages. Hardly is a child of God laid to rest, but this Psalm brings comfort to the mourners in words that cannot be imitated by human lips. Hardly is there a Christian who has a load of trials to bear or whose way is dark who does not seek, in the words of this Psalm, the kind of comfort and strength that the world cannot give.

The Shepherd Psalm reminds us that the shepherd life figured greatly in God's dealing with men. The patriarchs were all shepherds. Moses spent a large portion of his life as a shepherd. Amos was a shepherd. It was to shepherds that God gave the great joy of hearing the angels tell of the Jesus born in Bethlehem. This Jesus likened His own relation to His people to that of a good shepherd who knows his sheep by name and readily lays down his life for them and to whose call they respond. In the whole scheme of sacrifices the lamb is a sacrifice symbolizing the Good Shepherd, who becomes the Lamb of God in whose sacrifice there is salvation. In the shepherd's life we not only observe His care and love for His own, but also the likeness of men to sheep: "We all like sheep have gone astray."

For the further study of this Psalm we present our readers with three excellent little outlines, full of suggestions that may be made exceedingly helpful. They have been taken from a little work bearing the title, "Bible Studies".

I. The twenty-third Psalm. The author—David. A Royal Shepherd. Chief offices of a Shepherd:
1. To feed. John 21:5-17.
2. To lead. I Pet. 2:21; Isa. 30:21.
3. To restore. Ezek. 34:16; Luke 15:4; 19:10.
4. To protect. I Sam. 17:34; John 10:28.
5. To help and carry the weak. Isa. 40:11.

Wm. D. Laumaster.

II. 1. The Lord is my Shepherd.—Possession.
2. I shall not want.—Provision.
3. He maketh me to lie down.—Position.
4. He leadeth me beside the still waters.—Progress.
5. He restoreth my soul.—Personal.
6. He leadeth me in the paths of righteousness.—Progression.
7. For His name's sake.—Purpose.
8. Yea, though I walk through the valley of the shadow of death.—Parting.
9. I will fear no evil.—Peace.
10. For Thou art with me.—Protection.
11. Thy rod and thy staff, they comfort me.—Pilgrimage.
12. Thou preparest a table before me in the presence of mine enemies.—Participation.
13. Thou anointest my head.—Preparation.
14. My cup runneth over.—Plenty.
15. Surely goodness shall follow me all the days of my life.—Preservation.
16. And I shall dwell in the house of the Lord forever.—Place.

A. T. Pierson.

III. I shall not want. For food. (green pastures) v. 2; John 6:35. For drink. (still waters) v. 2; John 4:14. For strength. (restoreth my soul) v. 3; Isa. 40:31. For guidance (He leadeth me) v. 3; John 10:3,4. For comfort (comforteth me) v. 4; John 16:18. For satisfaction (my cup runneth over) v. 5; Psa. 65:3. For life (dwelleth in the house) v. 6; John 10:28.

Hugh B. Thompson.

RELIEF NOTES

(Conducted by Vernon Smucker)

GENERAL REPORT OF AMERICAN RELIEF ACTIVITIES IN THE UKRAINE, 1922

(Concluded from last week)

V. Agricultural Reconstruction

Russia is a land of almost unlimited agricultural possibilities. The Ukraine used to produce vast quantities of wheat for export, and some of the finest of it came from where the A. M. R. is now feeding. It was only natural that we should have asked ourselves last spring and summer, as we drove over the broad rolling stretches of steppes, "Why not make it possible to utilize this land? Why ship food from America when a comparatively small outlay will enable the farmers to produce it here themselves?" This thought would have pressed itself upon us earlier and more strongly if our waking hours had not been crowded so full of pressing work, during the spring and early summer months, and if we had known earlier that there would again not be much of a crop. When we saw that, June was already here. The first half of July was spent in Moscow making plans for tractor work. From that time on there was much work, gathering facts as to relative conditions and needs in the communities where we were working, arranging for fuel and oil for the tractors when they should come, and the scores of other difficulties one experiences in trying to start something new in Russia. We learned the following facts about the number of horses in the most needy settlements: Halbstadt Volost there were 12 persons to each horse; in Nicolaipol, 8.5; in Chortiza, 7; in Gnadenfeld, 7; in other settlements, 4.5 to 5.

It was largely on the basis of these facts, and the strategic location of Chortiza and Halbstadt Volosts, from the angle of fuel transportation and the possibility of arranging a workable plan, that it was decided to begin work in those two places. The 25 Fordson-Oliver tractor plowing outfits actually arrived in Alexandrovsk on September 9. On September 15 the first land was plowed near Alexandrovsk. On September 22 eight more started at Halbstadt, and by September 23 the 25 were going. A shortage of American personnel, new drivers, new machines, which required careful working in, lack of autos to get about, rainy weather, heavy land, much of which had lain for 4 or 5 years, fuel difficulties—all these militated against us. Whenever it was possible to plow,—when there wasn't too much rain or frost—we plowed.

On December 1 the season closed. In Chortiza we had been able to work nearly two-thirds of the time, in Halbstadt, about one-half of the time. During that time the 25 outfits plowed 3201 acres of land for the farmers, 182 acres for institutions, 944 acres for the A. M. R. put in 48 acres of rye for others, and 714 for the A. M. R. All of the rye looks promising. The tractors stood up well under the gruelling work they were put through. A careful examination in December showed only minor repairs necessary. The Fordson outfit is very well adapted to the kind of work the A. M. R. is doing and the farmers plan to do.

For the people here, the outfits were like a new toy. They gathered in great crowds to see the latest importation from America. Many farmers who had lost hope because of the conditions under which they have had to work, took new courage when they saw what it is possible to do with up-to-date methods. And nothing is needed more in Russia than hope.

A. W. Slagel.

May 11, 1923.

PROGRAM

for the Mission Festival of Ladies' Aid Societies of the Pacific District Conference to be held Tuesday evening, June 19, 1923, at

Menno Church, Washington

Song by the Assembly
Scripture Reading by the leader
Prayer
Music—Colfax Society
Topic—Mrs. M. J. Galle, Idaho Society
Music—Menno and Lind Society, Quartette
Mission Experiences—Mrs. A. Claassen, Los Angeles
Reading—Violetta King
Music—Pratum Society
Topic—Colfax Society
Music—Trio, Menno Society
Mission Addresses—Missionary P. A. Penner and Mrs. P. A. Penner
Music—Solo
Collection for foreign missions
Song by the Assembly
Closing prayer and benediction.

PROGRAM

For the 23rd Session of the General Conference (A) of the Mennonites of North America, to be held at Freeman, South Dakota, beginning Wednesday evening, August 29th, 1923.

WEDNESDAY EVENING

Opening Services conducted by the officers of the Conference.

THURSDAY A. M.

Introductory Business.
The Nominating Committee:
For the Eastern District Conf.—S. M. Grubb (Chairman).
Middle Dist. Conf.—P. R. Schroeder
Western Dist. Conf. (Kans.)—B. W. Harder
Western Dist. Conf. (Okla.)—H. R. Voth
Northern Dist. Conf.—Isaac J. Dick
Pacific Dist. Conf.—M. J. Galle
Canadian Dist. Conf.—Mich. Klaassen

THURSDAY, P. M.

The Executive Committee.

Remark 1. The order of business at the individual main subjects is to be as follows: 1. Report (or reports); 2. Recommendations; 3. Papers on questions on the subject; 4. Discussion; 5. Resolution; 6. Election.

A Motion: That the Exec. Com. be allowed a yearly meeting.

A Motion: That the Exec. Com. shall create a committee for the rewriting of the Conf. constitution.

THURSDAY EVENING

Missions. The Mission Boards are to appoint the speakers for the evening.

The following question is to be answered in connection with one of the addresses: "What relation do our city missions bear towards the so-called Rescue Missions?" (Slum work.)

FRIDAY, A. M.

Foreign Missions.

FRIDAY, P. M.

Home Missions:
1. Reports, etc.
2. For discussion, etc. also the following are submitted:
   (a) How does this board cooperate with the similar boards of the District Conferences?
   (b) Should we discontinue our Jewish work?
   (c) Should our Conference be regularly and systematically represented at the All-Mennonite Conventions?

FRIDAY EVENING

Program of the Sewing Societies. (The Sewing Society committee will prepare and publish the program.)

SATURDAY, A. M.

Foreign and Home Missions (concluded) Question: Should the Boards of Foreign and Home Missions be united, under one Board, for efficiency of service and economy of administration?

(The Amendments.)

SATURDAY, P. M.

Free—for Committee Meetings, etc.

SUNDAY, A. M.

Churches Services—under the direction of the local congregations, consulting with the Program Committee:

SUNDAY, P. M.

Sunday School Convention.

SUNDAY EVENING

Young People's Convention.

(The programs for both conventions will be made and published by the respective committee.)

MONDAY, A. M.

Education.

For Discussion, etc.
(a) "Bethel" and "Bluffton" Colleges should be made Standard Colleges, with endowment funds of $500,000 and building and equipments of $275,000, "Freeman" should remain a Junior College for the present, and all other schools should not aspire for College rank now.
(b) What lessons can we learn from other denominations, in particular from the Catholic and the Lutherans?
(c) Wherein does our American school system show its greatest lack?
(d) Should our Gen. Conf. definitely support Witmarsum Seminary?

MONDAY, P. M.

Publication:
1. Reports, etc.
2. For consideration:
   (a) How may we improve our Conf. periodicals?
   (b) Could our Articles of Faith be written in a more fascinating form?
   (c) The spreading of our doctrines by lectures.
3. Subject: Could it be otherwise than profitable, if our Central Publication House and the German periodicals be transferred westward—into the geographical center, say Newton—among the large German communities, with branch book stores in all districts?

MONDAY EVENING

Lecture: "The Christian and Politics."

TUESDAY, A. M.

Education and Publication (concluded).

Question: Would it be more practical to unite the two boards into one, as their spheres of service and their interests are in so many respects the same?

(The Amendments.)

TUESDAY, P. M.

Emergency Relief:
1. Reports, etc.
2. Reports, C. E. Krehbiel and P. H. Unruh.
3. For discussion:
   (a) Pros and cons in doing work together with other branches of the Mennonite church.
   (b) Systematic giving: Tithing, house to house canvass, taxation, etc.—Should we introduce the budget system?
4. The Immigration,—resp. the Colonization Problem—W. J. Ewert.

TUESDAY EVENING

Lecture, On Lodges.

WEDNESDAY A. M. AND P. M.

Doctrine and Discipline.
1. Report by Com. on Unification of Articles of Faith.
2. Report by Lodge Committee.
3. Report by Ex. Com. on Resolution 76 of last Gen. Conf. (1920).
4. Question: Did not fathers, and some of us, emigrate from Europe because they and we were not willing to render non-combatant military service?
5. What connection may we have with the Peace Movement (Bluffton '22)?—H. P. Krehbiel.
6. A (complete) Biblical treatise on the question of divorce.—A. M. Fretz.
7. Question: Should our ministers perform marriages in which one party is a church member and the other is not?
8. Paper: The Church deaconess being considered the crown in deaconess work, should we not recommend this to churches?—H. Banman.
9. Question: Should the Gen. Conf. pass a resolution favoring the enforcement of the Prohibition Amendment?—Maxwell Kratz.

WEDNESDAY EVENING

Lecture, "The Hope of the Church".

THURSDAY, A. M.

Miscellaneous:
1. Report of Trustees, etc.
2. Report of Statistician, etc.
3. Report of Revision Com., etc.
4. Election of member on Program and Business Committee.
5. Reports of special committees.
6. Report of Mennonite Historical Society.
7. Any timely question or subject that may not have been on the program (such must previously have been reported to the Program Com.)
8. Any uncompleted business.

THURSDAY, P. M.

Closing Session:
1. Report of Resolution Committee.
2. Place of meeting of next Conference, 1926.
3. Closing remarks.
4. Adjournment.
5. Closing exercises.

Respectfully submitted,
The Program and Business Com.
J. J. Balzer, Chairman,
E. J. Hirschler, Member,
J. B. Epp, Secretary.
Newton, Kansas.

Remark 2. The language at this conference session will be preferably German, by request of the entertaining congregations.

Remark 3. The early morning devotions (about 20 min.) are to be led by Brother P. R. Aeschliman until Sunday, after that by Brother J. M. Suderman.

Remark 4. Any wishes or announcement that the Conference officers or the entertaining churches may wish to have published along with the second publication of the program, must be in the hands of the secretary **before July 15th.**

J. B. E.

Proposed Amendments

5. Standing Boards and Committees. Paragraphs a, b, c, and d shall read as follows:

a. The Conference elects from among the delegates or member of the Conference churches the following standing boards composed of nine members, of whom at every conference there are to be chosen for three conference periods or nine years: 1, One **Mission Board,** and 2, **One Board for Publication and Education,** It also elects, 3. **One Relief commission** of six members, of whom two are to be chosen for nine years, and 4. **One Business Committee** of three members, of whom one is to be elected for the period of nine years.

b, Each Board and each committee shall organize itself by electing from among its members a President, and a Secretary, but a General Treasurer shall be chosen by the Executive Committee of the Conference for the period of nine years.

c and d, (under c) shall read:

c, It shall be the duty of the Mission Board to employ all Missionaries and Workers in the Home and Foreign Mission Fields to direct all Mission works and enterprises in accordance with the decisions and instructions of the Conference. It shall also thoroughly examine every Mission Candidate before the ordination and employment with regard to foundation of faith, preparation, and qualification for service.

e and g, (under d) shall read:

d, The Board for Publication and Education provides for the publication of our Church Papers, efficient Sunday school literature, and such educational material as the conference may from time to time direct. It shall have charge of the Conference Book Department, and all the business connected with the same, the employment of Workers, Editors, Business Manager and Assistants.

It shall also promote the Sunday school work, the work of the Congregational Schools, and the religious Education of our young people, and support the Preparatory Schools, Colleges and Witmarsum Seminary by arranging such courses of study which will supply the educational needs of our young people, and which are neccssary for the education and preparation of our Missionaries, Ministers of the Gospel, Evangelists and Teachers.

It may also create a fund for the support of Students who are candidates for the ministry or for missionary work. This support may either be by a loan or otherwise.

It shall also endeavor to increase our conference publications by publishing of our denominational history, and devotional and educational literature, that our young people may have more opportunity to become acquainted with our doctrine and our history.

Article 7, pages 30 and 31 shall read as follows:

The Executive Committee of the conference composed of the conference officers and the presidents of the three boards, and the relief commission elects a **General Treasurer,** who shall be manager of all conference funds, make all payments by order, keep record of all receipts and disbursements and give report at each conference or at such times as the Executive Committee may from time to time direct.

The Executive Committee shall see to the safety of the Treasury.

MARRIAGE

Landis-Stover.—On March 31st, 1923, in Quakertown at the bride's home, by Pastor A. M. Fretz, Henry M. Landis and Annie Stover.

Smith-Funk.—On April 21st, 1923, at his residence at Perkasie, Pa., by Pastor A. M. Fretz, Harvey O. Smith and Mary Ellen Funk.

DEATHS

Poulton—Abraham, son of Armitage and Sarah Diehl Poulton was born April 30, 1859. United in marriage with Mary High, Aug. 19, 1883; baptized and received into church fellowship at Perkasie in May 1918. Died at his home in Seidersville, Pa., on April 18, 1923, aged 63 years, 11 months and 18 days. Services by his pastor, A. M. Fretz, and interment on the 29th.

Wilson—Mrs. Emma B. Wilson died on Saturday evening, May 5th, at her late home, 1103 Prospect Ave. Melrose Park, Pa. Her sickness was only of short duration; she being sick only one week and a day when death closed her long and useful life. Mrs. Wilson has been a faithful member of First Church since 1904, and in every way sought to advance the work of the church. Funeral services were held at the home on Wednesday evening. The large attendance gave evidence of the high esteem that was paid to her by her friends and neighbors. Mother Wilson is the first one of the family to break the circle that has stood for more than 57 years. She leaves to mourn her departure her husband, two daughters, three sons and a number of grandchildren and great-grandchildren, also many friends. Our loss is her gain.

Rev. Charles J. Gable, of the Lutheran church, Rev. N. G. Grubb and the pastor spoke words of comfort and instruction at the funeral services in the home. Burial services took place at Niantic, Pa., her former home. Here the local pastor, Rev. Wenner, and her former friend and pastor. Rev, Kline, with the pastor conducted the services.

CORRECTION

In the fourth item, "In Mennonite Circles" of the May 10 issue of The Mennonite, the word **fire-power** should be **fire-tower.**

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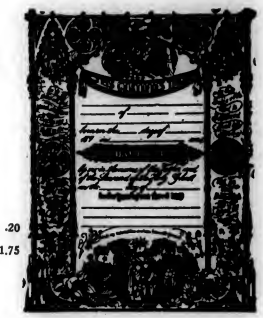

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VOL. XXXVIII BERNE, INDIANA. MAY 31, 1923 No. 22.

IN MENNONITE CIRCLES

Seventeen young people were recently added to the membership of the Beatrice, Nebr., congregation.

Rev. G. T. Soldner, pastor of Summerfield, Ill., church, has accepted a call to the pastorate of the Zion church, Souderton, Pa.

Prof. J. E. Hartzler, president of the Witmarsum Seminary, was the principal speaker at the quarterly meeting of the Allen county, (Ohio) Bankers Association last week.

Rev. C. E. Krehbiel is visiting churches in Oklahoma in the interest of the work of the Emergency Relief Commission. He expects to return to his home in Newton, Kansas, about June 1.

Bethel College, Newton, Kansas, is making elaborate preparations for its annual commencement exercises which are to extend from June 3 to 8.

Rev. A. S. Shelly, of the historic Germantown church, is at present engaged in collecting material relative to the church which will appear in print in the future. While there has always been considerable interest in this "Mother Church", there remains information that should be preserved for our people and for the future.

The town of American Falls, Idaho, containing quite a Mennonite population, is to disappear under a great lake of water caused by a dam built there for irrigation purpose. The notice in regard to the Deaconess Home and Hospital at that place, appearing in this issue, is of particular interest to those whose support has made the institution possible.

The Board of Directors of the Mennonite Home for the Aged, Frederick, Pa., is making unusual efforts to interest the people of the Eastern District Conference in the institution. It is filled to capacity. Living costs continue to increase. A ruling by the State authorities compels the erection of a fire tower and the re-building of the sewage plant. The Eastern District Conference, in an effort to relieve the situation, has arranged to provide for a $10,000 budget by a special drive. Half of this amount is to go to the relief of the Home.

Rev. H. Banmann, of the Alexanderwohl church, Goessel, Kansas recently celebrated his 80th birthday. The historic Alexanderwohl congregation, having its origin in Russia, is the largest Mennonite church in Kansas and is particularly noted for its missionary zeal.

The Ladies' Orphan Society of the Eastern District Conference is appealing to the Sunday schools of that district for contributions to their fund and suggest that the schools repeat the action of a number of schools last year by devoting their Children's Day collection to the Orphan Fund.

NOTICE OF ANNUAL MEETING

Of the Bethany Deaconess Home and Hospital Association, at American Falls, Idaho.

The annual meeting of the members of the Bethany Deaconness Home and Hospital Association, pursuant to a resolution passed by the Board of Directors, will be held at its headquarters at American Falls, Idaho, on Wednesday, June 6, 1923 at 10 A. M. (Mt. Time) for the transaction of business of the Association as duly comes before this meeting.

The big dam at the present town site of American Falls will now be built, and work on same is already in progress. This means that the entire present site of American Falls and for many miles around will be under water, causing a large lake. Therefore, at this annual meeting the Board of Directors very much desires the expression of all members of this Association as to their opinion and desires for the future of this, our Bethany Deaconess Home and Hospital. **Shall we continue with the hospital in the new town site; or shall we sell and donate the money to some Mission purpose or fund, either Home or Foreign?**

This meeting will decide the future of our work; therefore, all members unable to attend are urgently, but kindly requested to send their proxies with opinion and desires as to above questions to the Secretary of the Association, Mr. J. E. Toevs, Aberdeen, Idaho.

If any member fails to receive a notice and proxy, kindly tear off below, fill out, and forward at once.

The Board of Directors,
John Toevs, Pres.
J. E. Toevs, Sec.

Proxy

Know all men by these presents, that the undersigned, member of the Bethany Deaconess Home and Hospital Association of American Falls, Idaho, entitled to ..... votes, hereby constitutes and appoints ....his lawful proxy for him and in his stead to cast his votes at the annual meeting of the members of said Association to be held on Wednesday, June 6, 1923, at American Falls, Idaho, or to any adjournment thereof, hereby ratifying and confirming whatsoever the said proxy may lawfully do by virtue of these presents.

In witness whereof, I have hereunto set my hand this.....day of.....1923.

.....

COMPENSATIONS OF MOTHERHOOD

L. L. Miller

Take this child and nurse it for me and I will give thee thy wages. Ex. 2:9.

Knowing the inside history of this early incident, we may say that the words of the Princess, Pharaoh's daughter, is almost a travesty upon our modern Mothers' Day sentiment. "Wages!" It goes without saying that a normal mother will never think of or demand wages to bring up a child. Thousands of motherless children are let out into homes every year without wages for same. There was the compensation aside from the few coins received by that nameless mother to bring up this treasure found in the basket—compensations that exceed anything that has a pecuniary significance.

In the first place think of the quite secluded days of fondlings and caresses. The joy that comes with this experience has transformed mothers. On the other hand, the babes that are brought up without tender caresses of a mother are not brought up normally. How true this is of dependent children in a foundling hospital.—Many of these places are so professional that the affectionate handling which gives exercise to the baby muscles, and zest to infant existence, making it worth while for the child to live, is often lacking. "Though the ward may be flooded with sunlight, as it frequently is not, and though the bed be clean and tidy, as it often is not, yet there still is lacking the light and warmth of affection and the comforts of personal attention." For a mother to have the time to supply this, and is conscious that she is supplying it, brings a compensation of joy that fills and fills her soul.

Then there is the compensation of joy that comes with the radiance of the first smile; the music of the first cooing, and the joy of the first pioneer tooth. All these experiences result in expanding the love and affections of the mother. The greatest compensation that a mother can wish for is that of mother love.

And yet a mother must not only love her child. She must be an example. That is more difficult than to love. Love is spontaneous, instinctive. It is not always so with example. But the mother who is a good example to her child will reap a reward far above any pecuniary reward.

Who can measure the influence of a good example? "Bring up a child in the way he should go and when he is old he will not depart from it." The fact that he will not depart from it is your reward.

What a noble service it is to be a good example. You will re-

member that Ruth said to Naomi, "Thy God shall be my God." That is exactly the way it works. Mother's church shall be your church. Mother's Bible shall be your Bible. Her ideals will be your ideals. Her ways of doing things will be more or less your ways of doing things. Her sense of right and wrong will be in keeping with what you believe. **Mothers!** Here is a tremendous responsibility. Be a good example.

But who has not witnessed the other side. Here is a foolish mother who is bringing up silly daughters for example. The mother's religion is a flimsy affair. She seldom, if ever attends any religious services. But she worships a social god. She is almost frantically and feverishly clammering to keep abreast with the fastest social set in the community. "Simplicity, beauty, sweetness, sympathy, reality—all are sacrificed on the altar of the little social god." That is pathetic. What about the example of the mother who sends her daughter to a dancing school so she will be able to shine in society. What do you think of the influence of the mother who has ambition to find a place for her daughter in questionable amusements? You would be shocked if I were to tell you of midnight frolics held in supposedly high-class homes—where liquor flows freely. We have been accustomed to say only kind, gracious and lovely things about mother. But the time is here when the unvarnished truth should be told about many mothers.

There are girls who are flappers who should be shining lights. There are girls who are silly because their mothers are foolish. There are women who are vamps because their mothers were merely an imitation of the real thing. There are mothers who are apparently more interested in their daughters making a good appearance than they are in them becoming useful, God fearing Christian girls. But let us remember that their reward is accordingly. What you sow in life and hearts of these tender lives that you will reap. Many a mother has been humiliated and disappointed in their son or daughter, because they have been a bad rather than a good example.

It is then apparent that what is needed in our day are more mothers who give vent to their affections for their offsprings, but mothers who will strive, through the help of God, to bring them up in the nurture and admonition of the Lord. In bringing them up in this way they may not always understand. Yet the time will come when they will, because there is nothing more impelling, no drawing power effective than is found in a real Christian mother. Children may wander and often do, but as a rule they will come back and follow the religion of their mother.

It is mother love including a noble example that impels a wayward son or daughter, after wandering away from God, to be brought back unto the fold.

Wadsworth, Ohio.

CORRESPONDENCE

Altoona, Pa.—Mrs. Jacob Snyder has undergone a serious operation for chest tumor at Mercy Hospital, Altoona, and is making a speedy recovery, for which we are very thankful.

On Ascension Thursday the Fifth District Sabbath School Association held their annual convention at Klahr Brethren church, Mr. and Mrs. Gerig attended, and Mrs. Gerig was elected one of the executive officers of the Association.

A Sunday school conference was held by Johnstown district of Old Mennonites at Stahl church near the city of Johnstown on Ascension Day. Attendance large and good spiritual meeting reported.

On last Sunday, Allen D. Snyder, a student of Moody Bible Institute, filled the regular appointment at Barrville, Saturday evening and Sunday morning.

Brother L. L. Shaw, deacon of Altoona congregation, preached at Coupon on Sunday afternoon, and Bro. G. M. Baergen, pastor of the Altoona Memorial church, spoke morning and evening at Altoona, gave a report of the conference which was splendidly received with some disappointment however, that the next conference will not be with the Altoona congregation.

Jacob Snyder occupied the pulpit in the Roaring Spring Mennonite church in the morning and Rev. S. D. Yoder in the evening, while Bro. S. P. Miller of Duncansville, filled the appointment in the community congregation at Hollidaysburg. Bro. J. S. Hepner filled the appointment at Napier Saturday evening and Sunday morning.

Brother Gerig had his regular service on Sunday morning at Upper Poplar Run and Sunday afternoon at Smith Corner.

Jacob Snyder filled the appointment at the Morrison's Cove Home of the aid last Sunday afternoon and spoke to an appreciative family. This home is maintained by the church of the Brethren of the middle district of Pennsylvania. Its doors are open to all who stand in need of a home as long as there is room. May the Lord bless the home and those in charge.

S. P. Snyder, Corr.

Reedley, Calif.—The apostle tells us (I Cor. 12) that we are members one of another, and when one member suffers all members suffer with it or if one member is honored all members rejoice with it. The first part of this truth was demonstrated in the sympathy and help which we gave our suffering, starving brethren in Russia. Today I want to report a day of joy, which our congregation had last Sunday in order that the churches of the General Conference may rejoice with us. On Sunday morning, 36 persons were received into the membership of our church. Twenty-seven of them had attended a class of Biblical instruction since last fall and during this time had decided to accept Christ as their personal Savior and to surrender their lives to Him. These were taken into the church by the rite of baptism and with them nine others joined by letter. While we rejoice in this harvest of souls, we realize that it places upon us a deeper and greater responsibility to live in sincerity the Christian life that we may be an inspiration and help to them. In the evening our male chorus of 28 members, which is favorably known in this part of the state, gave a sacred concert. Under the efficient leadership of Bro. C. F. Mueller they gave a very good program. At both the morning and evening services the church was not large enough to accommodate all the people who wanted to attend. Next Sunday we expect to celebrate the Lord's Supper. The following Sunday we have the Fresno and Madem Co. Christian Endeavor Convention in our church. Just preceding that, May 23-25, a number from our Sunday school will attend the State Sunday School Convention to be held at Stockton. The principal theme of the Convention is the Daily Vacation Bible School, and we want to get all the information we can on this subject, as we intend to conduct such a school in our church for one month with three departments. Some time ago the Y. M. C. A. had a Father and Son banquet in Reedley, which was very helpful. This week, Friday, the ladies of our church will have a Mother and Daughter banquet and they anticipate an equally helpful time. We had such a good and profitable time at our California Mennonite S. S. and C. E. Convention in Los Angeles, April 13-15 that I was in hopes that some one would write a report for the Mennonite. Perhaps, it will interest some to hear of the two surprises I had while in Los Angeles. When we arrived at the Mission I parked my sister's car, a Buick six sedan, at the side of the street and went into the Mission building to inquire when the first session of the Convention would begin. There was a bunch of boys in the yard, and passing them I said: "Hello, boys". They returned my greeting and after I had gone, a few steps farther one of them called after me: "Say Mr., are you a millionaire?" I asked him: "What makes you think so?" He answered: "You've got a mighty fine car." Then I told him that I was only the chauffeur for that car. The other surprise was that a friend of mine from my former home in Ohio, now living in Los Angeles, knowing that I would preach in the Mission Chapel on Sunday morning had invited all my former friends from Ohio, now in Los Angeles and 12 of them came to attend the service. I was certainly glad to see them, as I had not seen some of them for many years.

On this occasion as well as at the other two services on Sunday, the Chapel was not large enough to accommodate the crowd, so that some had to stand at the open windows.

The weather being fine, the trip home on the highway across the Tehatichipi Mts., clothed with the foliage and flowers of spring was as delightful as the Convention.

H. J. Krehbiel.

ECCLESIASTICAL HISTORY AND ART

At the Gothenburg Exposition

American travelers who visit Europe this summer will be deeply interested in the striking exhibit of ecclesiastical history and art, which is part of the Gothenburg Jubilee Exposition, on the west coast of Sweden, which opened May 8th and continues until September 30th. The exhibit is interesting not only because it commemorates the founding of Gothenburg by Gustavus Adolphus, one of the great heroes of the Reformation, but also because of the thoroughness with which it has been planned and carried out. It presents, perhaps for the first time, the complete history of Christianity in a European nation. This has been made possible because the Swedes are one of the most homogeneous people in the world in matters of church and religion, and because Christianity came to Scandinavia, comparatively late. Christ was first preached in Sweden by St. Ansgarius in 829 A. D. It was not, however, until the 12th century that Sweden could be called a Christian country. The first archbishop of Upsala ascended the chair in 1164. The present archbishop of Upsala, the Rev. Dr. Nathan Soederblom, is recognized as one of Europe's leaders in Christian thought and Christian ideals.

The Gothenburg exhibit of ecclesiastical history and art includes not only Swedish exhibits, but also exhibits from the various congregations of Swedish Americans. There is a large number of models, paintings, photographs, charts, books and printed matter illustrating the growth of these denominations throughout the United States. The history of the Swedish churches in America begins with the colony of New Sweden on the Delaware in 1638, and is carried through in well planned displays from that time to the present day.

The Swedish section proper begins with models of churches and other ecclesiastical material unearthed in the excavation of the cities of Old and New Lödöse, the ancestral cities of Gothenburg, both of which were destroyed in the 15th century. At Old Lödöse the Baron of Ugglas, who is in charge of the ecclesiastical art section of the Gothenburg Exposition, has unearthed a cloister church as big as the present Gustavus Cathedral in Gothenburg. A model of this church will be shown. Models and photographs of such picturesque old churches as Varnhem, Skara, St. Erik, and others, will be shown. A great number of objects used in church ritual, from the earliest days of Christianity in Sweden to the present day, will be placed on view. The influences which the Swedish church has received from other parts of Europe will be graphically illustrated. This is particularly thoroughly done in the case of art and architecture, the influences of Romanesque Gothic, Byzantine, and other church orders, are traced with great care. Another feature is an exhibit of sepulchral art, which will be shown in a church yard beside a medieval church built especially for the purpose. Baron of Ugglas, who has these exhibits of art and architecture in charge is well known in Sweden as an authority on the subject.

A UNIQUE CONTINENT-WIDE VISITATION

The Religious Work Campaign of the Y. M. C. A.

By Howard B. Grose, D. D.

It is now possible to form some estimate as to the effect of the conference conducted jointly by the Religious Work Department of the International Committee of the Y. M. C. A., and the City General Secretaries' Commission on Religious Work. This unique continent-wide evangelistic campaign, something new in the history of the Association Movement, began in New England last November, covered 47 cities in 34 states and provinces, extending from Montreal and Vancouver on the north to Daytona, Florida, on the south, and from Portland, Maine, and Boston, on the east to Portland, Oregon, and Seattle, on the west, closing in the Central West.

In all the conferences and meetings of the five months Dr. John R. Mott was the central figure, and his 170 addresses were marked by great power and persuasiveness as he presented for his main theme the Living Christ. This is shown by the fact that over 1200 of the young men and boys gathered in group meetings and pledged themselves to make a fresh study of the Living Christ, and over 2,000 Association members accepted specific service tasks which were presented to them. The state-wide retreats, calling together picked leaders from the various communities, were attended by over 5,000. The evening meetings of volunteer workers attracted 12,000. Meetings of Christian laymen and special groups like college audiences had nearly 6,000 attendants. There were special meetings with pastors and with editors of the religious press. The aggregate attendance at all meetings on the tour exceeded 30,000, all of whom were carefully selected representatives.

These were not public gatherings, but were planned to reach the Association leaders with a message that should inspire them to seek with new zeal the original spiritual aim and ideal of the Movement—the salvation of young men and boys. And beyond this was the aim to bring Dr. Mott into direct contact with representative boys and young men of the communities visited. This part of the program was to him the most deeply interesting, and the response at every meeting to his stirring appeal was remarkable evidence of the value of such a service.

In speaking of the strenuous tour, which often called upon him for three and four addresses a day, he said that in all the years of his connection with the Association he had never before had such a wide exposure to the boyhood and young manhood of the nation. The places had not been large enough to hold those who wanted to come. From first to last he had sounded the summons to men and boys to confront the Living Christ and to go out and call on other men and boys to stand before Christ, that He might make His own impression. Wherever this was done the impression was profound, transforming, ineffaceable. Then the note of service was always emphasized with the duty of augmenting the leadership of the Christian forces, this being pressed upon the pastors and leading laymen present. More than 2,000 men had taken upon themselves definite responsibilities of service under this appeal.

The imperative need to reach the oncoming generation was urged upon the most influential men of the communities visited. He was profoundly impressed with the atmosphere everywhere engendered, the attitude of hope with reference to morals and religion, the large faith in the future of the Association. The open meetings for boys and young men between eighteen and twenty-five who were not professing Christians were most impressive, and at each gathering at least 200, often more, decided that they would "head towards Christ."

In these meetings there were many of the Hi-Y members from the High Schools. One of them, a boy of seventeen, said at the close of the meeting in Des Moines: "If the Hi-Y boys here feel as I do, we could just naturally clean up everything that is wrong and once we get the habit we can keep it up all through life." Not less fruitful were the addresses to business and professional men and to Association secretaries. The call and claims of the living Christ were presented with a power felt by all, and a new sense of the spirtual aims and possibilities of the Y. M. C. A. was created. The intimate relation of the Associations and the churches was strongly impressed as the vast work to be done by the Protestant forces on this continent was pictured, and international obligations also were recognized.

The results of this continent-wide visitation must prove of inestimable value to the Associations not only, but to the Christian forces of the communities. Association leaders have received fresh courage and spiritual fires have been rekindled. The chief aim of the Ass'n has been made clear and the emphasis has been restored to the religious work in places where it had been weakened. Pastors have seen the work in new relations and light, and closer cooperation will now be possible. They will not forget the earnestness with which the duty of recruiting strong young men for the ministry was urged upon them. In addition to the work of Dr. Mott, there were at each conference demonstrations of Bible discussion groups in action, conducted by a staff member of the Religious Work Department.

This tour discovered a rising tide of interest in the religious work of the Associations, expressing itself in the fact that the secretaries and directors are putting a definite emphasis on the religious character of all their work, as well as stressing special religious activities, and that young men and boys are responding as never before to the spiritual appeal.

In this connection it will be of interest to many to learn that the addresses delivered by Dr. Mott on this tour have been put in permanent form, to be issued about June 1. The advance proofs which I have seen, explain the profound impression which the addresses made upon those who heard them. They thrill with intensity of conviction and of faith, and should be in possession of every pastor as well as Association worker and lay leader. "Confronting Young Men with the Living Christ" is the title, and the contents include "The Call to Confront Men with the Living Christ", "The Present International Situation and the Young Men's Christian Association", "How to Increase the Spiritual Vitality of the Y. M. C. A.", "The Conflict of the Christian Worker", "What has Happened to the Faith of Young Men Throughout the World in the Past Few Years?", "Why an Increasing Number of Young Men Throughout the World Believe in Jesus Christ as Lord?", "Our Greatest Need—A Fresh Accession of Vital Energy", and "How Augment the Leadership of the Christian Forces." Certainly Dr. Mott has never given a more vital message than that contained in this series of addresses, which are published in the direct style of their delivery.

Little deeds of kindness
To those who are in need,
Help them bear their burden,
Help the ones bereaved.

THE MENNONITE

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EDITORIAL

Officers of our congregations are reminded that, by the end of this summer, the meeting of our General Conference will have taken place. Three years seem a rather long while when one looks ahead, but the three years slip along and the time for transacting the business of the church once more comes to us rather suddenly. In preparation for the conference several matters demand attention. Delegates should be appointed in good time and in accord with the laws of Conference. In order to be right along this line the constitution of the Conference should be again consulted. No pastor has been missed when the blanks for statistics were mailed. One of the most important things about a religious body is its statistics. It is only with a fairly accurate knowledge of the statistics of the church that the Conference can work fairly and with the assurance of doing things right. Yet, with all the importance that might be attached to statistics, the most difficult thing to secure is a prompt return of the blanks properly filled out, and the most discouraging office that Conference can wish on any man is the office of statistician. We have attended many conferences, both in our own church and in others, and we have learned that the statisticians everywhere have a hard path to travel. Not because they ask difficult things, but because they ask for accurate information on vital matters and ask for prompt attention. It is easier to get a minister to write for the church papers (which is going some) than it seems to be to get him to answer a few simple questions about his own work intelligently upon a little slip of paper provided for that purpose. And then, when, after repeated efforts have been made to get the information, it happens that errors creep into the reports concerning the progress of a church, nothing creates quite such a feeling of resentment as such misstatements that might easily have been avoided if someone had not fallen down on the job. Let this Conference be the exception and let every congregation have its statistics turned in in good time and the statistician will be the sweetest man in the whole conference.

In last week's Mennonite the whole program of the Conference appeared. This was not printed to fill in space. It appeared so that the whole church might have an intelligent idea of what is to be done. In having it before the churches so long they get the opportunity to instruct their delegates and formulate their attitude toward the measures to be considered. It would be well if all the congregations would go over the proposed plan of business and discuss every point. A conference made up of delegates with such action behind them could be in a position to speak intelligently and positively on matters that fix the policy of the Conference. An ideal condition could be created if things were such that when the delegates finish their work they could come home to tell their people all that had been done on matters with which they were already familiar, and to which they had already given attention.

THE PARABLE OF THE VERY RELIGIOUS STUDENT VOLUNTEER

Once upon a time there was a Student Volunteer, who was very religious. He never missed a college prayer meeting or a church service. He never cut chapel. He could always be depended on to offer a long and fervent prayer in the Volunteer group meeting. He read the Bible every day, and read it thoughtfully, too. He tried his best to live a virtuous life. He was a man of clean habits. No filthy words came from his lips. He was a conscientious student. He prepared his lessons faithfully and made excellent grades. He was intelligent, thoughtful and modest. He was scrupulously honest. He was in earnest about life.

But he was not satisfied. He knew that there was something wrong. He sensed an attitude of suspicion toward him on the part of his fellow students. It worried him. He could not understand it. He decided to ask his room-mate about it. His room-mate was painfully frank. He said, "You are too darn religious. You go dreaming around like you were up in the clouds somewhere. The fellows can't stand you because you seem to think you are too good to associate with them."

The Student Volunteer was hurt. He felt that the criticism was unjust. What did the fellows expect? Did they want him to laugh at their foul jokes or to talk as rotten as some of them did? Did they consider him "too religious" because he was quietly attentive during chapel service, instead of jabbering away like most of them did? Was it because he did not share their dirty habits, or because he prayed in public? He decided that he was a badly misunderstood person—a martyr to the cause of righteousness.

But he did not forget what his room-mate had said. He kept thinking about it. He did some praying about it. He tried to be honest with himself. After a while he began to see the light. He began to see himself as his fellow students saw him. It was not a very pleasant picture. It was a picture with a significant title. The title was Pharisee. He looked and thought and prayed.

Then it was that he caught a new vision of Christian living. He saw clearly that the religion that he had been practicing was all right in itself, but was only surface religion. It had been merely worship—nothing more. Now he began to apply his religion to the common experiences of his daily life. He began to look for good qualities in the people he had formerly considered "roughnecks." He began to appreciate his room-mate. He discovered that many fellows who had previously impressed him as being the most irreligious men in college, were at heart kindly, sincere, worth-while sort of fellows. He altered his religious habits somewhat. He did not cease to pray in public, but his prayers became less glib and more thoughtful. He found that college men do not despise genuine religion. He discovered, to his amazement, that many college men are hungry for God. He began to share his religion with his fellow students, and found his own religious experience growing richer and fuller. But it was not until many months later that he realized what had happened to him—he had become a missionary. — Northern Ohio Student Volunteer Bulletin.

THE NEED FOR MODERN PROPHETS

By Leslie Frazer

(The following article appearing in the last number of the American Friend is so much to the point and comes so near to the Mennonite point of view that we feel our readers will follow it with keen interest. All that is necessary for us to make the article apply to ourselves is to substitute the word Mennonite for Quaker whenever it appears in the text and if we do that we will have a message that makes us think on matters that both Mennonites and Quakers hold in common.—Editor.)

The history of the Hebrews is broken in the sixth century by the great Exile of that people from their home land. With pre-Exile prosperity and ease had come corruption and infidelity. Truly the people had "forgotten the God of their forefathers." Time after time the Eighth Century Prophets — Amos, Hosea, Micah and Isaiah—called the Hebrew people to repent and mend their ways, but they would not. Again at the end of the seventh century they were warned by Jeremiah. He told them plainly the serious consequences of their sins and the likelihood of their captivity. But they would not give up their wickedness. It was only while in exile that they repented.

Likewise, today people are often brought to their senses and made thoughtful only through some great sorrow or disaster. Many persons have been brought to obey Christ in their own lives only through some great sorrow —a father through the loss of a son or daughter, or a son through the loss of a father or mother. During the recent world war people were taken out of their narrow selves because of the universal distress and willingly sacrificed for the group. They were drawn together by a common bond to work for a common end. The spiritual life was quickened and its unity promoted. It seems that it has been always thus. When men come face to face with the stern fundamental realities of life they are forced to think. Man's extremity is truly God's opportunity. When man faces deadly peril, or perhaps death itself, he realizes that there is something of infinity about his own life. He becomes keenly conscious of a power vastly greater than his own.

But the Exile is only half of our story—the other half, the Restoration. After a half a century the children of Israel were allowed to go back to their own country. With prosperity in the home land came slackness and corruption. Soon the people forgot the lessons of the Exile. Likewise, in modern times, the tense and bitter struggles of nations are but half of history. After great struggles come great periods of lethargy. Between the great volcanos of human exertion are the deep quiet valleys of forgetful contentment. The most discouraging thing about our civilization today is not that we have to go through our "exiles" in order to learn, but that we forget what we have learned when we have completed our "restorations". During the war we conceived a fine idealism of world peace, of world organization and open diplomacy. But along with the failure of President Wilson at the Peace Conference we suffered the loss of much of our idealism. Even today we are entertaining suspicions of another world war, and are preparing for such a war. We have allowed party politics to bar us from world organization and again we allow the making of secret treaties and understandings. The mobilization of the nation's resources is going on at a rapid rate. Preparation is being made to militarize the youth of our land. The training of both our military and civil population tends toward war and not toward peace; by diabolic propaganda our people are being taught to think in terms of suspicion, hatred and war—not in terms of mutual confidence and peace. On February 12th Frederick J. Libby, Executive Secretary of the National Council for Prevention of War, speaking at Haverford College, said, "We're not headed for peace; we're headed straight for war."

Tragic proof it is indeed that war only breeds war, if, after the most destructive catastrophe in human history, mankind has not learned—we, you and I, have not learned—our lesson: that any military preparedness can have but one end—war; that war injures both victor and vanquished in this day and age far more than any form of peaceful agreement could; that war is the most destructive agency known to civilized man, the arch-enemy of all human achievement and constructive endeavor; that, between Christian nations, war is a violent contradiction of the teachings of the Prince of Peace and open mockery of Christ Himself. It may be that the majority of the civilized people of the world will now give their assent to such a statement, but we cannot say we have truly learned our lesson until we are ready to put that lesson into positive, effective and constant practice. Eternal vigilance is the price of peace as well as of liberty. Having, as a nation, suffered the reaction from our idealism of the period of war and sacrifice, we find our country today going constantly deeper and deeper into an armed preparedness. Like Israel of old, we find our own nation going backward again into the paths of materialism, militarism and narrow nationalism. Are there no prophets today in our Society, who, like the post-exilic prophets in their day, are willing fearlessly to warn our people of the dangers which are confronting us?

For over two and a half centuries Friends have maintained a testimony against all war. The principles of peace have always been to them cardinal principles. During the recent struggle our society has maintained these principles through sacrifice and hardship. But the days of the war were not the critical days of the society. It is relatively easy to do great things, the spectacular things, to take a stand when one is forced to take a stand. Now is the real testing time for Quakerism. Are we working constructively for peace with the same enthusiasm and devotion that we worked during the war to maintain our testimony? Are we doing as much to prevent war as we did to cure war? Or, are we, with most others, sinking into a period of lethargy and indifference? If so, we may well ask ourselves whether our society has stamina and virility enough to justify its continued existence in testimony for so great an ideal—the ideal of world peace and brotherhood. May we not, as members of the Society of Friends, really and in truth, live in such a manner and spirit that there will be no occasion for war. And may we, as modern "post-exilic prophets" bear our testimony forcibly, against this besetting sin of our time, to a world that quickly forgets.

Haverford, Pa.

CONCERNING OLD AGE

C. Theodore Benze, D. D.,* Relief Commissioner in Russia.

It was Easter Monday. I had had my morning coffee and with it had partaken of the delights of "pascha" and "kulitsh", delicacies which are so dear to the Russian heart at Easter. The office was closed on account of the holiday, so there was nothing to do, but to enjoy the rest from work and worry. The street was silent, for the trams had not yet resumed their running, which had been stopped on the holiday. In the distance I heard the ringing of the church bells. The golden cupola of the near-by church shone in the rays of the morning sun. Even the Brown House was silent, for not many of its inhabitants were up. The quaint music-room looked particularly inviting and I yielded to its attraction, taking up a volume lent me by a friend. It was Cicero's De Senectute, and with it I settled down in the easy chair to renew the memories of my youth and to bask in the sunny recollections of the years long past, when in the quiet Lake-shore town in the home-land I had read these same discussions with eager students.

"Sophocles" said Cicero, "wrote tragedies unto extreme old age." Thus I read, when Prof. M. entered and was immediately followed by a strange old woman. She had come with some message to Miss D., who was taking breakfact in her room. While waiting to be received, she stepped into the music-room. She was dressed like a scrub-woman. Not that it mattered us, for we relief-workers are accustomed to seeing such poor attire. But there was nothing in her appearance or her manner to lead us to expect what followed.

She took off her great Russian galoshes and removed her gloves, exposing a finger tied up with a rag. Then looking at the pianogrand, upon which was opened a copy of McDowell's Woodland Sketches, she said to us in German, "Would you permit me to play while waiting?" "Certainly, with pleasure," was the answer. And as she sat down and struck the first chords with rheumatic hands and the tied-up finger, we looked at each other and hearkened. Here was a touch, here was a training quite out of the ordinary, and the poor old soul revelled in the enjoyment of the things of her youth.

The Professor asked if he might sing to her accompaniment. He brought out Brah's and Cadman's Indian Songs and Amy Woodforde-Finden's Indian Love Lyrics, and in the intervals between her playing she told us about her conservatory days in Berlin, about Tschaikowski and about the songs of the Bashkiri Derwishes. "Are you not German, then?" I said. No, she was a Russian and had come from far-off Samarcand. And with the garrulity of old age she began to tell her story.

She was a direct descendant of Prince Kochanowski, and told us how he had acquired his name, which means "Beloved". She had studied music at the conservatory in Berlin, had travelled in foreign lands and had finally studied medicine and practiced as a physician. Having married, she had an only child, a daughter, who also married and who in turn had a child. But the father, like Posdynewitsch in the Kreuter Sonata hated the child because he was jealous of the mother's love for it. Though the events following the Great War, had deprived the old grandmother of nearly all her possessions, she took the child to rear.

About that time the young mother had a premonition that she would die and she remembered a girlhood friend who had married a German. During the war they had had no word from each other; but strangely enough, at that very period a letter came from the friend, telling that she had settled in Riga. "Oh, mother, write to her and ask her if she will take my baby boy when I am dead!" And so the mother wrote and just before the daughter died, there came a letter from Riga, saying, "Yes, I will take him and will keep him as my own."

Thus the little boy's mother died and her body was laid to rest in distant Samarcand; but the grandmother sold the last few things that had been left to her and came with her little grandson to Moscow, awaiting the completion of the many formalities that were necessary before the child could leave the country. Finally, through the intervention of a prominent relief mission, the way was opened. The friend came from Riga to Zilupe and the grandmother brought the little boy to Sebej. Neither could cross the the neutral strip; but the courier took the baby boy in his own coupe and carried him to his future mother. "And now," said the old physician, "I have received the message that my grandson is at Riga, where he will grow up as the son of his mother's friend."

"But now let us have some more music." And so the Professor sang, while she played the accompaniment and revelled in the sounds. Finally she arose. "Gentlemen", she said, "I want to thank you for a happy morning. When I was young, I had all things in plenty. Now in my old age I must work for myself and must scrub like a slave. I appreciate this hour of music and conservation. I bid you Good Morning."

So she disappeared; but I sat thinking about Cicero as I read it when the old lady entered. "Sophocles", said Cicero, "wrote tragedies unto extreme old age."

*Dr. Benze, who is at present one of the Lutheran Council's Commissioners in Russia, is a professor in the Mt. Airy Theological Seminary, Philadelphia.

On a single day 460 soldiers in the army of General Feng were baptized and 4,000 soldiers partook of communion. They habitually sing a blessing before their meals.

Walking straight is the best proof that we are on the straight road.

THE CASE OF THE PASTOR

From many sources during the last few years ministers have been the target for jibes. In the public press they have been criticized, and on the screen and stage they have been caricatured. What is the case against the modern Pastor? Recognizing that in the ministry as elsewhere there are unworthy men, something needs to be said in behalf of the modern Pastor. He cannot, with modesty, speak for himself.

In the first place, the Pastor of today lives in a world infinitely complex. Modern thought, invention and science have within a generation created a new world. Into this environment the Pastor must fit his program. No small task this. The task becomes more complicated when, as is often the case, untrained laymen interfere, both with the Pastor's pulpit messages and with his parish program. In the second place, the distractions of this day make it well-nigh impossible to catch the ear of men and women, and especially young people with a serious message. The old home used to reinforce the Pastor; the modern home too often does not have the word church or Pastor in its vocabulary. Today many organizations and agencies call upon the Pastor to use his pulpit as a sounding board for their program and his church as a collecting agency for funds. The Pastor needs from these organizations and from the moral forces at large cooperation and support now unheard of. May he not have this support?

Here's to the Pastor. God bless him and make him a blessing.—Selected.

Jesus included me,
Yes, He included me.
When the Lord said "Whosoever",
He included me.

Some people's religion reminds me of some pews in the church—empty.

THE S. S. LESSON

June 10

Nehemiah, the Bold Builder

Neh. 4:6-15

Golden Text: "Be not afraid of them; remember the Lord." Neh. 4:14.

There was nothing selfish in the life of Nehemiah. He loved his nation as a true patriot should, because he loved his God and his brethren. There are various kinds of patriotism, some taking the form of noisy demonstration, some existing only for personal gain and other kinds bearing the name of patriotism only to conceal some evil that should be exposed. Nehemiah's patriotism was of the purest kind. He had wealth, position, ease and influence, but these amounted to nothing to him except as things that might be used to the upbuilding of his beloved Jerusalem. The misfortunes and humiliations of his people meant so much to him that he was willing to give himself wholly to their relief. The saddest day of his life was the day when he heard of the troubles of Jerusalem, and no doubt the happiest one was when he could start on the long journey that would enable him to take a hand in the restoration of the grandeurs of his beloved nation.

So long as Jerusalem was in disrepute and its walls broken down and there was no sign of a revival of activities, Jerusalem did not seem to have been bothered with enemies that could do serious hurt. It was only when signs began to show that the people were united in establishing themselves as the people of God, that their enemies got busy. Opposition is not always a bad sign. When a good move becomes so that the devil undertakes to thwart it, it is a good sign. If it gives no evidence of giving him trouble he won't bother much. The enemies mentioned in the lesson text became angry. That too, was a good sign. There is an old saying that "the fellow who gets mad is already beaten". Generally he does not realize this and keeps on to his own confusion. The ancient enemies of Israel, who had rejoiced in the fall and humiliation of Jerusalem, were roused when they realized that their joy might become premature. The progress of the people of God is the best answer to their enemies' joy, although it is always sure to "grieve them exceedingly" and make them "very wroth". When once the cause of God's people is not opposed from the outside there is a serious necessity for a reformation within. Sanballat and his fellow conspirators had serious differences among themselves, but in their opposition to the Jews they became united. There is but one power that unites the forces of evil, it is the power of righteousness. In their endeavor to hurt the right they willingly sink their differences. Perhaps there never was a time when the Pharisees and the Sadducees could agree except when they conspired for the destruction of Jesus. The only way that God's people can meet the united opposition of evil is for them to be of one mind, that mind to work for the upbuilding of the Kingdom of God.

To Nehemiah and the people of Jerusalem the prospect was anything but bright when their enemies prepared to attack them. It is a mistake to underrate the power and the influence of evil. When once people feel that they are beyond being reached by those that seek their hurt, a state very near to carelessness exists. In the face of danger Nehemiah and the people had recourse to the best thing they could do. "Nevertheless, we made our prayer unto God and set a watch against them, day and night." It was a matter of watch and pray continually and keeping energetically at work. Where man is lacking, God, in answer to prayer, comes in and helps. Where there is watchfulness the enemy is sure of meeting resistance wherever he manifests himself. Idleness defeats watchfulness and prayer. It was the command of Jesus that his disciples should "watch and pray", and that command has never been withdrawn. No saint can afford to sleep while on the job. In a measure, we are all watchmen on Zion's walls and if, because of our neglect of duty, the enemy comes upon us the responsibility will be on our own heads. Some might have given themselves over to despair when confronted with such a condition, but the people of God having the might of prayer at their command, never have a real reason for despair.

There were three conditions to be considered: (1) The faint hearted who said "we are not able"; (2) The rubbish that hindered the progress of the work; and (3) The adversaries who hoped to come upon them and surprise them. Discouragements within the ranks anywhere are like leaks in the ship. If they are not attended to calamity is invited. Discouragement in God's work always indicated a lack of faith. "Without faith ye can do nothing", but "Faith is the victory that overcomes the world". Rubbish always accumulates. We must learn to build in spite of it. There is plenty of rubbish in the church and there has always been plenty of it, but what of it? A little rubbish never prevented the erection of a beautiful structure that was a glory to its builders. Enemies without are dangerous, of course, but had anyone who wanted to accomplish great things given up before opposition, where would we be in anything?

Nehemiah set the people to work, each one with his home and family behind him. The worker then realized that there was a very personal object for which he was working—it was his own family. What he was doing for the common good he was doing for himself. In engaging in God's work we are bringing the best blessings to the world, but we, ourselves are benefitting as much as anyone. The workers were armed as they worked. Not for one moment did they relax their watching. Sad is the day when the Christian becomes careless. "Let him that standeth take heed lest he fall." They were not to be afraid. Doing their duty they had the consciousness that God was taking care of them. One of the great triumphs of faith consists in watching and praying while keeping steadily at it.

THE C. E. TOPIC

June 10

Lessons from Every-Day Objects

Prov. 24:20; 26:20; 27:17; Jer. 23:29

The examples taken from Scripture showing lessons to be taken from common objects, are the candle, wood, fire, iron and the hammer. The applications drawn are such as anyone could easily recognize and apply. Those preparing subjects for our study might have multiplied these examples an hundred fold, had they seen fit to do so, but these few only show how much and how common are the things that Scripture uses to emphasize spiritual truths. Take the case of the candle. It is one of the most ancient things that men used to create artificial light. It gives but a feeble glow, but the little that it does give is worth all the trouble it takes to make a candle. The light of the candle suggests the true Light. Light is used in Scripture, time and again to denote God's presence and God's blessings as well as the dawn of truth in the human soul. Better still, light is the emblem of the living Christ, for He has told us that He is the Light of the world. And more than this, the Christian is to be a light in the world and he is to let his light shine that men will see his good works and glorify his Father in Heaven. The Word of God is the light for which the sinner and the heathen in his sins wait. As light bearers, all Christians must have a part in sending the light. Fire is another common thing that may be used to convey the deepest spiritual ideas. It is the burning, consuming, penetrating power of God. Fire must have fuel to work upon. "Where there is no wood, the fire goeth out" is the Scripture. God Himself is spoken of as "a consuming fire". The Spirit of God came upon the disciples as in fiery tongues, Israel of old was led by the pillar of fire and the wrath and might of God was sometimes shown in a manifestation of fire. In our lives it should suggest zeal, it should lead us to think of a purification as by fire, may lead us to see in the irresistible spread of fire an illustration of the spread of the Gospel. Its warmth and comfort can teach the warmth of God's love and the comforting blessings that come with the Gospel. Its fury is ever a reminder of the fury and agony to which those who reject God will be subjected throughout the ages of eternity.

Iron is one of the most useful materials known to men. It enabled them to rise to a high degree of civilization. Progress always seems to be built upon a larger application of the use of iron.. We are today said to be living in an iron age, but there is every reason to believe that the next age will far surpass us in the use of this excellent material. In the quotation from Proverbs we are told that as "iron sharpeneth iron, so a man sharpeneth the countenance of his friend." It leads us to think of our influence upon one another. Let our influence be for good and whatever there is of the nature and usefulness of iron in us, let us use it to the blessings of our fellow beings. In the passage from Jeremiah fire is again referred to, but here it represents the word of the Lord, all-powerful, consuming and terrible. Before it the forces of evil are sure to go under. In the same passage the Word of the Lord is compared to a hammer—an implement for breaking and crushing. When we use God's word in this way, all the force of opposition crumbles. Jesus met the temptations of the devil with: "Thus saith the Lord", and the devil had to flee from Him. Our Mennonite forefathers were not gifted with the skill of the scholars and teachers who oppose them, but their knowledge of the Scriptures was so remarkable that they could hold their own against the learned and teach in a way that sent conviction into the hearts of the thousands.

Jesus was a master in the art of illustration as in everything else that was useful in the establishment of the kingdom of God. He made the material teach the things that are spiritual and He selected for His objects things that were so common that the simplest could understand. When He looked on the hill-side where the farmer was busy, the seed, the soil, the farmer, the weeds, the birds, the beaten path, the harvest, the harvesters, the husbandman, the enemy and the tares all became so many instruments by which the truth became clearer. The door and the window as well as the house, its foundation and its cost, because Jesus took note of them, are now become like so many books unfolding something wonderful about Jesus and His relation to men. No one can think of the vineyard, if he stands close to Jesus, without remembering what he had to say about abiding in Him as the branch in the vine. Who is there who has not been impressed with what Jesus has said that can go into the orchard and see the trees and their various fruits and yet ignore the law that, "by their fruits ye shall know them". The wild flower by the road has the mission of making this world a more cheerful place in which to be, but it also tells of the might and skill of its Creator who cared for it and paints it in colors that Solomon in all his glory could not rival. Insignificant as is the sparrow, one of numberless little creatures, we are assured that God notes its fall and, if He cares for flowers and birds, we are assured He will also care for us.

RELIEF NOTES

(Conducted by Vernon Smucker)

The general status of our relief work in Russia at the present time is well set forth in the following extracts from a letter sent out to all of the members of the Central Committee, by Bro. Mumaw, the Secretary-Treasurer.

This is to give a general statement of the present status of our relief work in Russia. Since our first report of improved conditions in Russia, negotiations with the New York office of the American Relief Administration and exchange of notes and cables with Bro. Miller at Moscow have had our special attention. Through this effort we are glad to submit the following:

Bro. Miller at Moscow has now advised us that it is quite evident that they have enough food in their warehouses to provide for their feeding program until the next harvest. This I know will be welcome news to you. Reports have been circulated to this effect and of course it is not entirely new to you. It is also known that the expected famine conditions which had been predicted for this spring did not materialize. This has given an entirely different aspect to our problems and we can feel assured that our greater task is accomplished unless new conditions should again arise.

In a letter from Bro. Miller, we learn that the two deposits of $5,000.00 each for March and April had not been delivered to him and he has also cancelled the Eureclon Sales of these deposits and has asked that they be given credit for cash withdrawals. Against this he has already drawn $5,000.00 for a Seed Loan for Siberia. A special committee had come to Moscow asking for this assistance. They reported that the colonists in Siberia are in very difficult circumstances and unless some help is received through which they can purchase seed for this spring, they will be compelled to face famine conditions next fall. The loan has been given with the understanding that a certain amount of food is set aside next fall for general relief purposes. Bro. Miller reports that a larger grant should have been given, but that this was the amount for which he has assumed responsibility. He had planned to send food to Siberia this spring but on account of certain restrictions relative to the A. R. A. operations in Russia, he found it impossible. This other course was therefore substituted.

Allow me to add a word relative to our further needs. A seed loan of $3,000.00 has already been granted to the South Russia colonists. It is quite evident that more funds will be needed for this purpose. We need not call attention to the folly of plowing the ground without some assurance of having seed to sow. We have cabled Bro. Miller that we shall try to protect him in this and have requested that he advise us how much is needed.

While we have enough food, it is very easy to conclude that our task is now accomplished and we need give no further attention to the work. It is not so. A cable just at hand states that we are feeding 17,000 daily at this time. Our personnel must have necessary support in this work. If the workers now on the field refuse to remain until the work is accomplished, others must be sent to take their places. The reconstruction program will need attention for at least another year if our Mennonite brethren are to be protected. Bro. Miller states that there will be need for clothing for at least another year. We do not consider it advisable to start another campaign for used garments. It will no doubt mean a general drive for funds to buy new clothing at wholesale and forward them through the regular channels.

It has also been suggested that we allow loans for horses. It is pointed out that they can be bought in certain sections of Russia at a very fair price. Have we enough sentiment in favor of such a program to launch out into it?

Sincerely yours,
Levi Mumaw,
Sec'y-Treas.

* * *

The following letter has just been received through our Moscow office from Bro. and Sister D. M. Hofer.

Halbstadt, Russia,
April 15, 1923.

Dear Reader:

We are still among the living, but among people who exist in a high degree of poverty in a country just emerging from chaos.

We are under obligation to remain here until after next harvest to assist in the conduct of the operation of relief work in our appointed territory. We venture to say that the extreme famine is under control and the situation in general promising for better conditions.

Beside the relief work we are at present giving considerable attention to reconstruction work; we have now 50 American tractors in the field, operating from daylight till dark, plowing an average of about 400 acres per day depending on the weather. It is, of course, by far too early to give any opinion relative to this year's crop, but it appears that the climatic conditions are much more favorable than they have been for several years.

The degeneration of agriculture, and the shortage of horsepower, however, do not promise much hope for surplus, and whatever the supply may be after harvest, it seems likely that there will still remain considerable hardships, and extreme poverty will continue among certain classes of people in some localities.

We believe the energetic efforts of the American Relief Administration in conjunction with the American Mennonite Relief, and in cooperation with other charitable organizations, have checked one of the greatest catastrophies in Europe that has followed the war. There is a deep feeling of gratitude in the minds and hearts of the European people, and the results will, we are sure, be of lasting satisfaction to the generous American people. Without it, certainly many thousands would have died from starvation, and many more thousands would have perished from the disorder and disease that would have followed.

In behalf of our active American personnel, Prof. A. J. Miller, A. W. Slagel, D. Hoeppner, C. E. Krehbiel, G. G. Hiebert, Rev. P. H. Unruh and ourselves, we desire to express our appreciation for their unparalleled contributions; without their liberal support this achievement could not have been possible.

Thanking God for His resources and for the opportunities to serve,

We are faithfully,
Mr. and Mrs. D. M. Hofer.
May 18, 1923.

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IN MENNONITE CIRCLES

The members of Bethany church, Quakertown, Pa., are delighted with the new interior decorations of their house of worship.

Sunday, May 27th, the Eicher Mennonite church, Noble, Iowa, commemorated the Lord's death with communion services and also received one member into the church by baptism.

On Sunday, May 20, the Wayland Mennonite church of Wayland, Iowa, held Communion services and Baptism. Thirteen young people were admitted into the church by baptism after receiving three months of catechetical instruction.

The Mennonite church at Altoona, Pa., has started street work, namely, singing, testifying and preaching Christ on the street corner. Usually twelve of the members take part in such meetings and the audiences consist of children and grown up people, numbering in all about 100 listeners. These meetings give great opportunity for witnessing for the Lord. Great interest is shown by both the participants and the listeners. The church plans a Vacation Bible School to begin about the middle of June.

The "Algemeene Gemeentetag" of the Mennonites of Holland will be held from June 27th to July 1st at Lunteren. Mennonites from Switzerland, Germany, as well as Mennonite Relief Workers from America, now in Europe, and some English Quakers are expected to attend.

In order to maintain interest during the summer months the West Swamp, Milford Square, Pa., C. E. will conduct a chart which indicates the number of members present and also those taking part in the meetings.

Mr. and Mrs. A. A. Moyer of the Second Church, Philadelphia, are spending a number of weeks in the Middle West and hope to attend services with brethren in several localities.

Rev. Gustav Harder of Whitewater, Kansas, who has been seriously ill is reported to have improved considerably.

The town of Greensburg, Kan., near which a number of Mennonites reside, was visited by a tornado on May 22 and more than 50 houses were wrecked.

Rev. P. H. Unruh, of the Alexanderwohl Church, Goessel, Kansas, who is at present doing relief work in Russia, will probably start for home in July. If possible, he will bring with him some orphan children.

The Sunday school of the Second Church, Philadelphia, will comply with its annual custom and change its sessions from afternoon to morning, after the celebration of Children's Day on June 10.

The Young People's Convention of the Eastern District Conference held on the morning and afternoon of Decoration Day in Zion Church, Souderton, was unusually well attended and an interesting program was rendered.

A meeting was held last week, the Gospel Herald reports, near Kokomo, Ind., for the purpose of discussing the advisability of continuing or discontinuing Goshen College for the next year. A committee consisting of S. C. Yoder, Kalona, Iowa; D. A. Yoder, Elkhart, Ind.; and Orie Miller, Akron, Pa., was appointed to examine into the matter and formulate a report for the consideration of the Board of Education at its next annual meeting.

The seventeenth annual meeting of the (Old) Mennonite board of Missions and Charities was held near Greentown, Ind., May 20 to 22. Sunday afternoon was taken up by the Mennonite Relief Commission for War Sufferers, Rev. Aaron Loucks in the chair and Bro. Levi Mumaw secretary. Reports indicate that nearly $200,000 were spent in relief work through the commission, while the Mennonite Central Committee distributed over $1,000,000 in relief in Russia and among other European sufferers.

The Sunday school of the First Church, Philadelphia, reports the following enrollment: Adult Department, 214. Intermediate Department, 46. Primary Department, 88. Home Class, 53. Cradle Roll, 26. Total enrollment, 466. The average attendance for the year was 211. The average collection was $14.81.

INVITATION

We cordially invite the churches of the Pacific district to send as many representatives as possible to the coming session of our conference June 17-20 at Menno, Washington. Reception committee will take care of all delegates and visitors either at Lind or Odessa.

Rev. D. D. King.

ORDINATION SERVICE

Brother Arthur S. Rosenberger, who has just completed the full theological course in Witmarsum Seminary, and who has been called by the St. John's congregation near Pandora, Ohio, to be their pastor, is to be ordained to the Gospel ministry on Sunday, June 10th. At his request, gladly assented to and endorsed by the Board of Deacons of the church that called him, the ordination will be given in the Germantown church at the hands of Rev. A. S. Shelly, assisted by the young brother's former pastors, N. B. Grubb and A. J. Neuenschwander. The service will take place in the evening of the above named day, at 7 o'clock Eastern standard time. A cordial invitation is extended to all who can do so, to be present at this service. May all who read this unite in earnest prayer for God's blessing and the outpouring of the Spirit upon the meeting, and in a special measure upon the young brother who is thus dedicating himself to the Master's service in the Gospel ministry.

An installation service is planned to be held in the St. John's church when the new pastor enters upon his duties there.

COMMENCEMENT EXERCISES AT WITMARSUM THEOLOGICAL SEMINARY

The commencement exercises of the Witmarsum Theological Seminary were held on Friday evening, May 25 and brought to an end the work for this school year. A class of nine students received degrees from the institution this spring. This commencement season marks the end of the ninth year of the existence of a Seminary among the Mennonite institutions of learning.

The graduation exercises began on Sunday afternoon, May 20th when President Hartzler preached the sermon to the graduating class in the presence of a host of friends gathered in the First Mennonite church of Bluffton. President Hartzler's subject for this occasion was "Religious Leadership and the World Today".

On Friday evening the commencement exercises were held in the Mennonite church at which time Professor Amos Ebersole Kreider of Goshen College, Goshen, Indiana delivered the main address on the subject of "The Task of the Minister". At this service the degrees, signifying the completion of a certain amount of required work, were given to those students graduating.

Those who received the degree of Bachelor of Divinity, which is given upon completion of a three-years course following college graduation, are Austin R. Keiser, Milford Square, Pa.; Leroy Mitchell, Lima, O.; John Milton Regier, Pandora, Ohio; Arthur S. Rosenberger, Phila., Pa.; John D. Warkentin, Mountain Lake, Minn.; and John Roscoe Wedel, Buhler, Kansas.

The degree of Master of Arts, given upon completion of one year of work following college graduation, and granted by Bluffton College for work done in Witmarsum Seminary, goes this year to Gustav Frey, Newton, Kansas; Miss Augusta Schmidt, Goessel, Kansas, and Harry F. Weber, Sterling, Illinois.

Other students who attended

the institution this year include Gerhard Buhler, Mountain Lake, Minn.; John E. Kaufman, Moundridge, Kansas; Henry J. Schrag, Freeman, S. D.; Abraham D. Stoesz, Mt. Lake, Minn.; Adah Good Burkhalter, Bluffton, Ohio; Franklin Rea Mitchell, Chicago, Ill.; Christian E. Rediger, Bluffton, Ohio; Earl L. Salzman, Carlock, Ill.; and Jerry Sauder, Grabill, Ind.

The year as a whole may be considered a most successful one. The number of students in attendance was all that could be expected, the work done was good, and the constituency of the institution gave able financial support. But the value of what has been accomplished during the year is not to be measured in things material, but is of spiritual worth and not to be estimated. Our prayer is that the Lord may continue to bless Witmarsum Seminary and so direct the work here that the institution may be a vital factor in the upbuilding of His kingdom.

CORRESPONDENCE

Ransom, Kansas, May 23, 1923. Dear Mennonite Readers: Six months have passed since our last letter to The Mennonite. Since that time we have again entered the New Year with all of its mysteries and perplexities, yet, we may, through faith, look into the future and behold the things which God has in store for us.

On March 10, our young pastor, Rev. C. D. Ummel, was taken from us after several weeks of intense suffering. He was ordained as exhorter, September 18, 1921, by Rev. Abe Ummel, only two weeks before the latter's death. His place has been hard to fill. Through his death we have lost an earnest worker as he also served as superintendent of the Sunday school for five years. We are now without a minister with the exception of Rev. Aeby, who preaches to us occasionally, but he is over 80 years old and can no longer do active service.

In February, Rev. C. Frey, of Newton, visited us for a few days, and again, on May 7, Rev. H. R. Voth came to help us. He gave us three very helpful sermons. The first evening we were reminded of the parable of the prodigal son, the second evening he told us of his work among the Hopi Indians, and the last sermon was based on the parable of the sower. We certainly enjoyed these visits.

In January we organized an Endeavor Society among the young people. This work is entirely new to most of us and needs much encouragement as well as effort. Lately the attendance has been small on account of sickness.

The drought which lasted for over nine months has been broken by heavy rains. We are indeed thankful for these refreshing showers which we needed so badly.

In closing we extend a hearty invitation to any of the readers to visit us passing through this part of Kansas. Especially do we appreciate the brethen who come and preach for us.

Yours in His service,
Gertrude E. Ummel.

Berne, Ind., May 29, 1923.—On Sunday, May 27, Rev. D. C. Stucky and several of his workers of the Rescue Mission at Detroit, Mich., sang and spoke at the morning service. In the evening 125 singers rendered the oratorio "Creation" at the Mennonite church. It was heard by a large audience estimated at least 2,500. Many strangers from neighboring towns were present. From Hartford City, Ind., people came in 24 autos.

The oratorio was well rendered and also well received. The exhilarating music was adaptable for the delightful spring season. God, the Creator of heaven and earth, is worthy to be adored by proper music.

In view of the fact that the treasury for our Foreign Missions has had for some time a heavy deficit—contrary to and in plain violation of the constitution of the General Conference—by its Secretary through our church periodicals instructed recently the Berne church and others in regard to "outside collectors".

We realize that some of these collectors represent very worthy and legitimate causes, such as the Salvation Army, Rescue Missions, institutions of learning, etc. But to make this timely advice effective and a real success, also the large congregations like that of Berne, where the collectors like to go, ought to heed it. Duties and obligations in the home and the church necessarily come first. Compare I Tim. 5:8.

We hope and trust that the time is near at hand that the Mennonite pastors and church boards will have sufficient backbone, like those of other denominations, to say "no" if existing conditions and circumstances demand it and at the same time practice cheerfully the important and truthful saying that "it is more blessed to give than to receive".

I. A. Sommer.

NATIONAL FATHER AND SON WEEK FOR 1923

Attention is called to an important change of date for the observance of National Father and Son Week. This now established and increasingly popular institution, which was originated in 1917 by the International Boys' Work Committee of the Y. M. C. A., fixed its dates for February 10-17, covering the week of Lincoln's birthday, and that period has been observed up to this year. As the Movement developed, and larger numbers of fathers and sons attended the events conducted by the associations and churches alike, it was realized that closer cooperation with the Sunday school organizations was most desirable. Conferences were held, and a joint committee of representatives of the International Sunday School Association and of the Young Men's Christian Association was appointed.

In response to the desire of the Sunday school forces the observance has been changed to November 11-18, centering it around Armistice Day. The change has been ratified by the Committee of Reference and Counsel of the Sunday School Association and Sunday School Council of Interdenominational churches, by the International Sunday Conference of Religious Education, and the International Committee of The Young Men's Christian Association, whose Boys' Work Committee will continue actively to promote this idea, which has become of world-wide significance.

Father and Son Week in the coming November will be the sixth annual observance. Now that it has become an established affair and of national scope, it is felt that in order to accomplish the objectives desired, the Father and Son idea should be an all-the-year-round program. In view of this, the Father and Son Movement is being introduced this year with the thought that a year's program will be launched annually at the time of each Father and Son Week in the future.

ANOTHER YEAR OF WORLD-WIDE SERVICE BY THE AMERICAN BIBLE SOCIETY

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world and more than 2373 persons have been engaged during the year in this task. In the 107 years of its history this society has circulated 151,258,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispano-American New Testament which will be ready for circulation among the 90,000,000 of people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portugese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunyore, K'pelle and Zulu.

In the United States alone the Scriptures have been circulated in as many as 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the society to see that no American ship will be lacking a copy of the Christian Scriptures.

In the Republic of Mexico, unprecedented interest and enthusiasm for the Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations.

In the Near East where the Society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporteurs were forced to flee with only the clothing they were wearing. The stock of Scriptures were burned, and the last of the fields in Asia Minor was closed to the Society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The Society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has been notable interest in the circulation of the Bible. The Secretary for Japan speaks of "a lively time at the Bible House." He states: "While other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3 x 4 x 1 inches, having 1,654 pages, although only on sale since the first of April, 1922, reached a total distribution of 4,150 copies by the end of the year.

The total receipts for the Society from all sources for the year was $1,142,729, of which only $488,838 was received from the sale of books. The Society's work is conducted as a missionary program.

THE BOOK OF HEAVEN

A missionary to the Indians in the far northwest wilderness of British America, tells in one of his addresses this touching story:

"Often have I been ashamed of the littleness of my love by the devotion of these Indians, and their love for the Bible. Let me give you an incident. One of our Indians, with his son, came away down from the distant hunting grounds to fish on the shores of our Great Lakes. This man and his son came down to fish, and they made splendid fisheries, put up the white fish on a staging where the foxes and wolves could not reach them, and one night the father said: 'My son, we leave tomorrow morning early; put the Book of Heaven in your pack; we go back 140 miles to our hunting ground to join the mother and the others in the wigwam home.' So the young man put the Bible in his pack, so that they might take it home. Later on, along came an uncle and said to the young man, 'Nephew, lend me the Book of Heaven that I may read a little; I have loaned mine.' So the pack was opened, and the Bible taken out; the man read for a time, and then threw the Bible back among the blankets and went out.

"The next morning the father and son started very early on their homeward journey. They strapped on their snowshoes and walked 70 miles, dug a hole in the snow at night, and had prayers and lay down and slept. The next morning, bright and early, after prayers, they pushed on and made 70 miles more, and reached home. That night the father said to the son, "Give me the Book of Heaven, that the mother and the rest may read the Word and have prayers.' As the son opened the pack, he said, 'Uncle asked for the book two nights ago, and it was not put back.' The father was disappointed, but said little. The next morning he rose early, put a few cooked rabbits in his pack, and away he started. He walked that day 70 miles and reached the camp where he and his son stopped two nights before. The next day he made the other 70 miles, and reached the lake and found his Bible in his brother's wigwam. The next morning he started again, and walking in the two days 140 miles, was back at home once more. That Indian walked on snowshoes 280 miles through the wild forest of the Northwest to regain his copy of the Word of God. Would we do so much to regain our Bibles? Oh, the power of the Gospel! It can go down very low and reach men deeply sunk in sin, and can save them, and make them devout students and great lovers of the blessed Book!"

THE "O. M. B."

State prohibition was adopted in Kansas in 1880. For some four years the battle against persistent law-violation was waged, with varying but increasing success. The better enforced the law the more popular it grew, until sentiment overwhelmingly favored it. Then came an era of lethargy. Liquor advocates grew increasingly bold, then defiant. Temperance convention were slimly attended and prohibition leaders became discouraged. It seemed impossible to arouse the people to the imminent danger of the repeal of the law, notwithstanding the fact that the liquor men had formed themselves into an organization known as the "Order of the Mystic Brotherhood," into which they had gathered, as far as possible, all the forces of moral and civic darkness, and were spending thousands of dollars in a systematic propaganda to break down prohibition. They claimed a voting strength of 50,000, and in the estimation of the public were "making good." The state could fight successfully its outside enemies, even its open enemies within, but not so easily this cunning foe boring at its very vitals. The four state-wide temperance organizations were all but in retreat. Leaders were failing to lead. These were the conditions that prevailed in 1895-96. Then, suddenly, a strange thing "happened."

A "Prayer Movement" was formed. And soon the things which frantic appeals and human efforts had failed to accomplish, God did.

No one ever knew what become of the "O. M. B.;" within two years every vestige of the organization as such had completely disappeared. The tide began to turn, and within a few years not a state in the Union or a community on earth could show better results from prohibition. Kan. is still lied about, but it goes on its civic way, unconscious perhaps that the maintenance and popularity of its law is a monument to prevailing prayer.

But today another "O. M. B." has stealthily entrenched itself in forbidden territory and has grown to gigantic proportions—the "Order of the Modernist Brotherhood"—its chief doctrine "the universal brotherhood of man," without reference to spiritual regeneration through faith in the atoning merits of the blood of Christ. It is forcing its way everywhere. Its propaganda is insidious. It is opposed to every fundamental doctrine of evangelical religion. It boasts its growing power. Before it denominations are capitulating and leaders are quailing. In its presence even the church itself, apart from God, is utterly helpless.

Ah, But God Still Lives, and Prayer Still Avails

If evangelical leaders will lead, tens of thousands of evangelic people are ready to follow. If they will not lead (but they will), the people themselves will cry unto God until He raises up new leaders. The great heart of the church is true to its living Head. Surely the day is not far distan when God will hear the **Simultaneous Supplication** of His interceding children from one end of the globe to the other. And the God who hears is the God who answers.

Nothing will so effectually stem the tide of world-wide Modernism as a thorough-going, heavensent Church-wide revival. "The effectual, fervent prayer of a righteous man **availeth much**" (James 5:16).

Pray For Revival!

"SLAPPED IN THE FACE"

A man said, "For years when I have bowed down in private prayer a certain incident in my life has been slapping me in the face." The speaker was a man above eighty years of age. He was a man of wealth. He had given thousands to missions and the cause of education. He was a liberal man. But there was a little sand on the journal. A slight friction, some cloud and fog and he spoke as indicated above and proceeded to relate the story more fully.

"Years ago I bought some hay of a neighbor. It was weighed and I gave the man the totals. Before the account was settled he died. I went to the administrator and asked if he had any account against me and he found nothing and I gave the claim no further attention. The matter has put a shadow on my life for years and has hindered and impeded my spiritual progress. Tomorrow morning first thing I am going to the widow and settle that account in full." Best of all, he did it. He simply made a full, open confession of the matter, paid the account, took a receipt in full, and the token for good was manifest to everybody. A new light broke over his face. A new liberty was noticed in his bearing. His testimony rang clear. There was no existent wrong to be remembered. —Sel.

IN THE EARLY CHURCH

Jesus Christ, by precept, by command, and by example, has shown with great clearness and force that He recognizes the greatest need of the enterprise of world-wide evangelization to be prayer. Before give and before go comes pray. This is the divine order. Anything that reverses or alters it inevitably leads to loss or disaster. This is strikingly illustrated in the wonderful achievements of the early Christians, which were made possible by their constant employment of the irresistible, hiddden forces of the prayer kingdom. They ushered in Pentecost by prayer. When they wanted laborers, they prayed. When the time came to send forth laborers, the church was called together to pray. Their great foreign missionary enterprise, which carried forward its work so rapidly through the Roman empire, began in prayer. One of the two reasons for establishing the order of deacons was that the apostles —that is, the leaders of the church —might give themselves to prayer. Every undertaking was begun and ended in prayer. In this we find the secret of the marvelous triumph of the early Christian church.—Dr. John R. Mott.

HOPE

I would not stay on earth
Though life is sweet;
I would not halt for aught,
Time's passing, fleet.

Life's way is strewn with flowers
Of varied hue,
Revived each sunrise by
The morning dew.

And though amid the flowers
Some thorns appear—
The journey may betimes
Be dark and drear,

One says "I'll bear thee up,
Lest 'gainst a stone
Thou dash thy foot—I'll leave
Thee ne'er alone.

Yet if perchance a thorn
Shall tear thy flesh,
'Twill but recall my wounds
To you afresh,

And you will stronger be
Because you've shared
My wounds—you'll understand
How much I cared."

Such fellowship as this
But urges me
Unto the time when "face
To face I see."

And so amid the joys—
The flowers of life,
Though worried oft by thorns—
By cares and strife.

We hope for Fields of Flowers
With not a thorn,
Made sweet and fresh by Dew
Of Heavens Morn. **C. E. H**

THE MENNONITE

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EDITORIAL

A speaker at a recent Young People's Convention made the remark that in a number of denominations the young people's organizations seem to be "falling down on the job" and in evidence of his assertion he named several organizations of which he had heard this complaint made. We are not prepared to admit that this is the case everywhere, yet we would be blind to conditions if we could not see that the enthusiasm and the aggressiveness that once was characteristic of young people's organizations is not what it was. The newness of the edge of the Christian Endeavor society, with its excellent organization of work, has been worn off and a continual boosting and agitating appears to be required in nearly every society in order to keep it functioning, and, in some cases, keep it alive and secure attendants to the meetings. In all forms of the Lord's work things change from day to day and year to year, for this is a world that is continually changing even in its best things. Changes are not dangerous if the changes are for the better and not for the worst. Perhaps we had better say that some things remain as they have been, but we do the changing. This may be the matter with our young people's organizations. They do not so well fit conditions as they once did. The matter of keeping young people interested in church work is a serious one. The continued prosperity of the church and its very existence depends upon the willingness of the younger generation to take upon its shoulders the responsibility of caring for the Lord's Vineyard. If the young people drift so far away from the church that they betray no desire or ambition to maintain and to sustain it where will the cause of Christ look for men and women to bear its banners and wage its warfare? To be in a position to offer something that would solve this problem definitely would be bringing a great boom to the church. We can only say that the matter of sincerity and consecration to the Lord and the work must be the serious consideration of our young people. Today social influences are a serious consideration in the bringing up young people. A generation ago the young folks of Christian homes had the church as the center of their social life. A young man learned to know his future wife and a young woman her future husband at the prayer meeting or some other service. Today one will find that the social functions of the average "High School Frat" are the factors that bring young people together in relations that influence their futures. After all has been said, would it not be more to the satisfaction and happiness of the fathers and mothers if they could be certain that their sons and daughters found their life partners in the church rather than at the dance?

HOW SPIRIT FAKERS ADVERTISE

In every American city of any size there lies a Hidden Empire, writes George C. Henderson in the Christian Herald. It is ruled over by sovereign "high hokum pedlers." Through its gilded gates the victims enter a land of untold, unmaterialized wealth. There they see visions of spouting oil wells. Spirit eyes glimpse rich mines of yellow gold in the depth of the earth and reveal invaluable secrets to the chosen few.

Bevies of prestidigitators, charlatans, fakers, jugglers, mountebanks and thieves delude victims through mummery and masquerade. Worshippers at the tinseled shrine are hoaxed and bamboozled into the pursuit of fantastic financial bubbles that burst before their eyes.

Such are the conditions today in every American city and such was the situation in Oakland, Cal., at the time the police began a war on mediumistic swindlers. Oakland, like hundreds of other American cities, has an ordinance prohibiting the operation of fortune tellers, mediums, seers, crystal gazers and other of the same ilk, On the surface, the city appeared to be free from trance mediums. No signs or advertisements heralded to the victims and to the police the presence of the fakers. Apparently there was no way by which the mediums could reach the "suckers" except through public advertisement and this was out of the question because of the prohibitory ordinance.

But after a flagrant case of swindling was revealed, the police set to work and discovered that the mediums had a means of advertising, and a very effective, police-proof method it was.

Detectives first hit upon it when they attended what purported and advertised itself to be a perfectly legal church meeting. This meeting gave them the key to the Hidden Empire as it was operated in Oakland and as it now operates in many cities throughout the United States today.

This particular meeting was held in a lodge room. After the usual services, trance mediums flocked forward to offer their services to the spiritist believers. They were allowed to get up on the platform and display their wares. They gave "readings" to persons whom they picked out of the audience. They pretended to call back from the dead, long silent voices; they foretold impending events. And it was here they did their missionary work, put over their publicity and got in touch with the "suckers," with whom they arranged for private seances, healings and consultations.

The police found that there were 17 such "mystic centers" or "churches" in the city, all of which were clearing houses for charlatans, who met their victims at these public meetings and hauled them off for fake cures, to bilk them of their money, either by the slow process of private seances or by quicker confidence games.

Officers made the amazing discovery that in a city of 250,000 people 58 mediums were operating, more than had plied their trade at the time fortune telling was allowed.

Detectives, accompanied by a newspaper man, began an investigation of the seers by attending private seances where their fortunes were told, their palms read, where the mediums heard spirit voices (clairaudience), saw spirit forms (clairvoyance), pretended to read their minds and decipher the contents of sealed letters. It was inevitable that there should be a "leak" before the officers could visit the half a hundred fakers. The mediumistic fraternity was put on its guard and preparations were made to fight the prosecution on the grounds that it was a restriction of religious freedom. The mediums, many of whom had been "ordained" as "ministers" under the lax laws in order to beat the ordinance, now attempted to hide behind the cloak of religion in their fortune-telling business.

Powerful influences were brought to bear. It was discovered that a high official of the city government was a dupe of a certain Mademoiselle Fifi and that a former Chief of Police had been addicted to the habit of asking mediums for advice. The head of the police department in an adjacent city also was revealed as a devotee.

These circumstances, coupled with the fact that most of the clairvoyants were "ordained ministers," almost halted the proceedings until the method of "ordination" of the so-called preachers was disclosed. An investigator, who had no qualifications warranting such an appointment, bought a certificate as a Doctor of Divinity and ordination as a minister for $25 police money. A certain unscrupulous "Bishop" had found a loophole in the law which enabled him to do a big business selling "D.D. degrees."

The inquiry disclosed that all the mediums had obtained their "ministerial immunity" by the payment of $25 to this Bishop or to some of the other functionaries who were in the degree-selling game.

Detectives happened to be present at one public spiritist meeting when the "pastor" announced that she was ready to ordain any one as a minister who could give a "message." The fee for this ordination was $10.

Thus the cloak of religion was torn away as a protection, but it still remained a technical point which worried the prosecuting attorney. No public official, depending upon popular votes, likes to be placed in the position of even countenancing "religious persecution." This was the cry that was raised, despite the fact that the authorities did not arrest any one for conducting public seances in the so-called churches, but only placed those in custody who gave "private readings" in their homes for a fee and who obviously made their living by clairvoyance and fortune telling.

WORLD-WIDE SUNDAY SCHOOL NEWS

World's Sunday School Convention

World-wide interest is being created in the Ninth World's Sunday School Convention to be held in the City of Glasgow, Scotland, June 18-26, 1924. Although the Convention dates are a year in the future, 100 advance registrations have been made at this early date. Delegations are being formed in Japan, China, South Africa, Australia and South America. Glasgow is preparing to entertain 2,000 from North America. Sunday school workers residing in India, Europe and Great Britain should secure delegate credentials from James Kelly, M. A., 70 Bothwell St., Glasgow, Scotland. Sunday school workers from all other countries should apply to the headquarters of the World's Sunday School Association.

Out of the Fire in Japan

When fire destroyed the convention hall, erected by the Japanese in the city of Tokyo, Japan, to entertain the World's Sunday School Convention held there in the month of October, 1920, it was feared the Sunday school cause would experience a severe setback. On the contrary, quite the reverse was true, for the convention so stimulated the Sunday school work in every section of the Island Empire that a spontaneous movement was created for a headquarters building in Tokyo. Committees have since been at work, a splendid site has been secured and a campaign is now on to raise funds to erect the building which will be known as the Frank L. Brown Memorial, for it was through the untiring efforts of Dr. Frank L. Brown, late General Secretary of the World's Sunday School Association, that the National Sunday School Association of Japan came into being.

A National Sunday School Convention was held early in the month of April in the city of Tokyo when the delegates assembled enthusiastically pledged Yen 10,000 for the building fund. The amount is to be raised in one yen (50c) envelopes with the suggestion that where one person could not give that much a class could combine and give it.

The building and the ground will cost $175,000. The World's Sunday School Association is pledged to raise $75,000 of this amount. Sunday school officers, teachers and classes from all parts of the world should have a share in this building. The cause is a worthy one and will mean much for the Christian movement in Japan and be a fine expression of Christian goodwill.

World's Sunday School Secretary in South America

During the quadrennium between the conventions of the World's Sunday School Association which was held in Tokyo, October 5-14, 1920, and the one to be held in Glasgow, June 18-26, 1924, it is the purpose of the association to make a careful study of the Sunday school situation in as many different countries as possible. In carrying out this program, Mr. W. C. Pearce, M.A., Associate General Secretary sailed on the "S. S. Carillo" May 9th for South America. He stopped first in the Canal Zone and took part in mass meetings and conferences in Balboa and Colon. The itinerary then covered strategic centers in Peru and Chile, such as Callao, Lima, Valparaiso, Santiago and Concepcion. After crossing the Andes into Argentina, the Christian leaders in Buenos Aires and vicinity will be met. Arrangements for the meetings to be addressed by Mr. Pearce have been made by Rev. George P. Howard, representative of the World's Association in Argentina and Secretary of the National Sunday School Association of the Argentine Republic. Mr. Howard will arrive in New York on furlough June 10th but the plans made for Mr. Pearce will be carried out by Rev. Hugh Stuntz who will meanwhile direct the Sunday school work in Argentina.

Montevideo will be visited enroute to Santos and Sao Paulo, Brazil. Rio de Janeiro will be the center of activity for a time and the plans for the various meetings and surveys have been made by Rev. Herbert S. Harris, a Field Secretary of the World's Association, and also General Secretary of the Brazil Sunday School Union.

Mr. Pearce plans to reach the headquarters of the World's Sunday School Association, New York, early in September and dates are now being made for meetings which he will address in the fall.

Boys in Syria Making the Sunday School Possible for Other Boys

At Suk-el-gharb, Syria, there is a Boys' School of which Rev. George H. Scherer is the principal. Mr. Scherer is devoting half of his time to the advancement of Sunday school work in Syria and Palestine and is also the special representative of the World's Sunday School Association. How some of the students are helping others was indicated as follows: "We have just dedicated a room as a chapel, and, in connection with Dedication Week appealed to the boys to dedicate themselves to God and to service. Eighteen boys responded and eight of this number are now volunteers for religious work in Syria. I told this group that it was not enough to plan for religious work in the future, but they must do something now. So every Sunday afternoon they go out into villages nearby, two by two as the disciples of Jesus of old went out a few miles south of us, to conduct Sunday schools among the children."

"These eight boys and two others who are not volunteers for life service go out into five villages every Sunday. They are doing everything themselves, going into the village and making arrangements for the meeting place and getting the children to attend. The population of two of the villages is entirely non-Christian, another is Maronite, the most bigoted sect of Roman Catholics, and the other two are mixed. I hope that through the Surplus Material Department you will be able to secure for our use a great many colored Sunday school picture cards and some of the large picture rolls. You can readily see what it would mean to the children if our high school boys as they go out were able t distribute cards each Sunday. We have no cards at all representing Bible scenes, but a Sunday school class in Minnesota sent us several hundred picture post cards with a piece of blank paper pasted on the address side. Our high school boys are writing the Golden Text each Sunday on these cards and distributing them to the children. But we do so need the regular Sunday school cards, no matter for what date they were originally intended."

CALLED TO PROMINENT POSITION

Daniel A. Poling, vice-president of the United Society of Christian Endeavor, has been selected to succeed Dr. David James Burrell, of the Collegiate Reformed church of New York. This, says "The Christian Century", is one of the leading ecclesiastical positions in America in point of salary, each of five ministers receiving $15,000 per year. The Collegiate church is so named not because of academic connection but because of the method of operating the church. It is the oldest church in New York with an income from property amounting to half a million a year. The five ministers are on an equal basis, and the church has branches over the city much like the branches of a bank. It is an interesting fact of history that Trinity Episcopal church was organized in the basement of the Collegiate church. Dr. Burrell, who is well along in years, will devote most of his energy to the New York Anti-Saloon League of which he is president. He was once a Presbyterian minister. Dr. Polling has spent most of his life thus far as a temperance orator and as a worker in young people's societies. His pastorate in New York is therefore a distinctly new adventure for him.

THE C. E. TOPIC

June 17

What Are Some Reforms that Call for Our Help?

Luke 3:7-14.

The part of the Christian is to make this a better world in which to live. This does not mean that the whole attention of the Christian is to be given to reforms without considering the greatest need — the need of finding salvation in Jesus Christ, but, if one's attitude toward spiritual duties is right, the matter of doing one's part as a child of God toward evils as they exist will follow as a matter of course. It is a fact that when it is realized that God is the Father there is sure to arise a consciousness that all men are brethren and all owe a brother's part to one another. Jesus, in the parable of the Good Samaritan, contrasted the Priest and the Levite, who no doubt scrupulously observed their religious duties in the Temple, with the Samaritan, who had no part in such things, and showed that the Samaritan was the kind of a man who deserved favorable comment because he did a reasonable duty as man to man. One of the strong proofs of the right relation we bear to God is to be found in the way we concern ourselves about God's children. Any fellow being who is in any kind of distress that we can relieve has the most reasonable right to look to us for help. Again, where there are abuses that dishonor God and degrade man, the Christian has imposed upon him the plain duty of doing all in his power to correct such abuses. The voice of our Master was never silent concerning the shams and the shortcomings of society. If, as children of God, we are to be the salt of the earth, we must function in a way that will make it sweet and pure.

Christianity is a religion that emphasizes benevolence. As our brother's keeper, we have the responsibility of making it possible for him to live. Poverty is no disgrace, neither is it a necessity. There is enough going to waste in the world which, if properly applied, would keep everyone from want. Riches are not to be the chief thing to be desired and may be an influence to destruction, but poverty is as much a crime as the misuse of wealth. The whole Christian world should express itself as against

poverty and exercise every effort to remove the causes of poverty. To do this every one who works should be entitled to a fair portion of the wealth he helps to produce. The greed that manifests itself in the exploitation of men and women and children and tends to give some few all that money can buy and deprives others of the bare necessities of life is a crime against God and man about which no pulpit, religious paper or individual Christian should be silent. The conditions that made it possible for the rich to become richer and the poor poorer have always been the utter material and spiritual ruin of the nations that went that way.

Temperance is by no means a matter that can be let go now that we have a national law that would abolish liquors of all kinds. Although the use and sale of strong drink is illegal experience shows us that the evil of intemperance continues and the arrogance of the liquor interests is as great as it ever was. Law with no sentiment for righteousness behind it will never reform anything. Law alone will never make this a dry nation. It must have behind it temperate lives and the honest conviction that the drink curse is the breath of hell and must be suppressed by every moral and spiritual force that can be mustered against it. Just now we are seeing determined efforts to nullify the fundamental law of our nation by godless men who are calling all kinds of assistance to their aid. There must be a continued testimony against this that has the backing of the best people of the land. Not to be actively interested in the cause of temperance is an indication of a Christian profession that needs reforming.

The curse of immorality is the moral leprosy of the race. It destroys both body and soul and undermines all the institutions that stand for clean lives, happy homes, healthy men and women and pure minds. There can be no future for the race whose men and women degrade themselves unto beasts. The reforms for which a Christian can stand in this consist, first of all, in pure individual lives. Pure men and women think pure thoughts, insist upon a pure moral atmosphere in which to live and frown down the least suggestion of impurity. The suggestive play, the book that deals with social evils for the sake of the smut that can be put into it, the story that comes from a defiled mind and goes out into the world to defile minds of others, the picture that suggests or portrays immorality are some of the things that sow death and need to be combatted with all the energy that Christians can command.

Much has been written in our day about the "amusement craze" that is sweeping the world. Too much cannot be said on this subject. It has undermined the spirituality of the world. It has destroyed much of the influence that the church once had. It has made the home a mere sleeping place instead of an institution from which the influences for right and the salvation of the race have gone. It has undermined the health of thousands and the morals of millions are endangered on account of it. The trouble seems to be that men and women have come to the notion that amusement is the chief thing in life and with this in mind they have neglected the serious and better things.

A Reform that certainly does call for the support of all sincere Christians is Sabbath reform. We need it now more than ever. Sabbath has been degraded to a holiday where anything but worship seems to be the consideration. More and more is it being made a day for buying and selling. Parks are full, excursions are crowded and churches are almost empty. The reason for this condition is that the bars have been let down and the Sabbath has lost its sanctity. When the Christians do not champion the Lord's Day it ceases to become a Sabbath. A nation without a Sabbath is a nation without God.

THE S. S. LESSON

June 17

Esther, the Patriot Queen

Esther 4:13 — 5:3.

Golden Text:—"Who knoweth whether thou art not come to the kingdom for such a time as this?" Esth. 4:14.

The Book of Esther is one of those parts of the Bible that the infidels think has given them lots of fun because it does not contain the name of God. But "having eyes and see not" they fail to realize that the Spirit of God has made its impress upon every word and paragraph. In the book we see the providential leadings of God illustrated and His care for His people manifested in a peculiar way. The Book has given inspiration and encouragement to multitudes who, like the Jews, seemed oppressed and helpless until a leader appeared in their own ranks upon whose leading they might look for relief from their distress.

Haman, the bitter enemy of Mordecai and, because of that, the deadly enemy of the Jews, seemed to be having all things his own way. He had secured the decree that spelled the doom of the Jews and everything but the last stroke was in his hands. But wickedness has its limits and when it seems the most certain of success it finds a strong opposition sometimes in the most unexpected quarters. We may be amazed at the arrogance of the powers of iniquity and we may even be at our wit's end as to how to meet them successfully, but God never failed a deliverer to His people and often He has raised them from the most unexpected quarters. It was in the King's palace, by the side of the very king who was committed to become an insurment of destruction that God had a deliverer ready to strike when in His own time things would be ready.

Esther had reason to hesitate. She was not unfamiliar with the history of the fall of the one whose place she took. If, for a slight indescretion, the king had cast her off there was no assurance that he would not do the same to Esther. Again, she was not sure of her power over the king. He had not called her for a long time, and oriental monarchs were often very fickle. She was subject to the same law that applied to others in regard to going into the king's presence unbidden. In being called to run this risk she might have felt that she was sacrificing herself. Moreover she was one of the King's household and could, if she remained silent, feel herself comparatively safe.

Her uncle's message however left no room for her to hesitate. He pointed out to her the fact that her favorable position was for just such a purpose. Let no one think that when he or she is in a place of honor or influence that it was but an idle whim of Providence that placed them there. There are no accidents in the plans of God and He places us in just the positions where we can do the best and the most effective work for Him. This may call for sacrifice, but no good ever came to men without sacrifice. It may call for supreme acts of courage, but God has no use for a coward anyway and He is always telling us to be extremely courageous, to be not afraid. There are many things that would stand in the way of our doing our duty. We may not feel we have the strength or the wisdom or the opportunity. That's not for us to consider. The task is before us and it is for us to be up and doing. Imagine Esther having failed at that critical movement. In our minds she would no more have been a Queen but a craven creature. Duty is stern when it comes to do something upon which the happiness of others depends but it is doing one's duty in the face of stern circumstances that, after all, proves the kind of stuff of which we are made and whether we are really worthy of the confidence that God places in us.

On the other hand, there was no doubt that God would find a way by which to save His people whether Esther failed or not. He had made the promises time and again that He would guard and preserve His people. He never failed in keeping these promises and He could be depended upon not to fail. Esther, however, had she been unfaithful in such a critical moment, surely could not have expected to go on unnoticed. Her lack of action would have been her condemnation and punishment would certainly have overtaken her.

Esther proved herself a woman of faith and courage. It meant all the courage a weak woman could muster. But she had the strength of the God of her fathers to sustain her and in that strength even the mighty king of Persia with all the harm he could do was as nothing. It was not a hasty decision. She prepared for her task by fasting and prayer and she called upon her fellow Jews to do the same for her. She had the consciousness of knowing that she was doing her part and that the prayers of her people were sustaining her. The prayers of the people in this emergency were mighty, perhaps mightier than even the courage of Esther. No one knows how much the prayer of the people of God enters into the glorious victories of the saints.

The reward that came to Esther was the reward of faith, courage and prayer. A splendid program for every life. A victorious power. Something that, when possessed by God's children makes all the terrors of iniquity as nothing.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following report concerning the medical work done in the Neu-Samara district for the month of January will no doubt be of interest to our readers.

Neu-Samara Medical Report for January, 1923

To A. J. Miller, Director, A. M. R. Moscow.

From D. R. Hoeppner, repr. A. M. R.

Orenburg.

Pleshanovo Ambulatorium, Luxemburg Volost, Samara Goubernia Nicolai Friesen—Stud. Med. in charge.

192 patients and sick were served during the month. They are classified as follows: Malaria, 33; Typhus, 15; Stomach ills, 24; Lung ills, 18; Skin diseases, 22; Neuralgia, 5; Accidents, 2; Cuts and Bruises, 19; Eye sickness, 6; Heart troubles, 11; Mental defectives, 1; Illness particular to women, 16; various other cases, 10.

Driver made 132 Versts (by horses); Visited 8 villages; Visited 38 patients outside of ambulatorium.

General health is considerably below normal. Malaria and Typhus have increased in proportion since the previous month of December. The fight against contagious diseases is being rendered particularly difficult due to inadequate and defective construction of a good many houses and lack of sanitary conditions. The lack of sufficient clothing and bedding is perhaps the largest factor. There was, for instance, one case where all of the eight people, dwelling in one small room took sick with Typhus.

Many of the invalids can not recover rapidly as they are not provided with sufficient food. Mr. Friesen thinks it would be well to issue special rations to invalids so as to enable them to get the proper diet.

Yours sincerely,

D. R. Hoeppner, A. M. R.

Note.—Medical supplies are furnished by A. R. A.

The John Detweiler mentioned in the Near East news item below is one of the Mennonite workers at present in the Near East and sent out by the Mennonite Relief Commission through the Near East Relief.

Ninety-nine babies arrived Aleppo from Diarbekir after traveling 55 miles overland in native carts, in charge of John Detweiler of Birchtree, Missouri. These children, aged two to five years, are last of 20,000 orphans evacuated from Anatolia by Near East Relief via Aleppo past eight months.

They were not included in the evacuation last autumn owing to physical condition. They have been under continuous medical care in Near East Relief Diarbekir Hospital under Miss Emily Wade of San Francisco and Doctor Abbie Noyes Little of Boston. All are now in excellent health despite hardships of the journey.

Arriving here the children were besieged by a crowd of 10,000 refugees hoping to find among them missing babies lost during exodus. Two mothers collapsed on finding babies. Three mothers collapsed on failing to find theirs. All five mothers now recuperating in the Near East Relief Hospital.

Children unclaimed by relatives will be sent to Oropos Orphanage in Greece with other baby refugees. Miss Wade and Dr. Little, who were expected to arrive with the babies, insist on remaining at Diarbekir to protect remnants of Greek and Armenian population.

May 25, 1923.

REPORT AND REQUEST OF THE STATISTICIAN OF THE GEN. CONF.

According to the information, the secretaries of the District Conferences furnished, we have 133 churches belonging to our General Conference. About two months ago the leaders of these churches were requested to fill in and return the questionaires which were mailed to them, to the statistician. Up to this time only 87 churches reported, and the other 45 churches are again requested to report as soon as possible. I have to depend on the cooperation of the leaders of the churches to perform my duty. Therefore the questionaire and a list of the churches which have not yet reported is published.

Secretaries of our District Conferences are requested to forward one copy of the report of their last session. Thanking for such cooperation I remain your coworker,

Franz Albrecht.
Beatrice, Nebr. R. R.1.

1. Name and place of church?
2. Name and address of elder, minister or evangelist?
3. Membership January 1, 1920?
4. Membership January 1, 1923?
5. Meeting places, how many?
6. Language? (German or English?)
7. Membership of Sunday School?
8. Membership of C. E. Society?
9. Membership of Sewing Society?
10. Contributions of the Church, the Sunday School, the C. E. and Sewing Society from Jan. 1, 1920 to Jan. 1, 1923:

a) Church expenses

b) for Foreign Missions

c) for Home Missions

d) for Relief Work in Europe

e) other contributions

Of the 26 churches belonging to the East. Dist. Conf. those named below have not yet reported.

Allentown: Upper Milford; Bertolet; Bowmansville, Deep Run; Perkasie; Springfield, Eastswamp; Hereford; Second Menn. Ch., Phila.; Soucon: Schwenksville; Souderton; Roaring Spring; Altoona; Barrville; Mann's Choice; Napier; Smith Corner.

Of the 59 churches belonging to the Western Dist. Conf. those named below have not yet reported:

Menn. Church, Geary, Okla.; Friedenau, Perry, Okla.; Friedenfeld, Lorena, Okla., Greensburg Ch., Kansas; Hoffnungsfeld, Moundridge, Kans.; Inman Ch., Kansas; Medford Ch., Okla.: Mennoville, Okla.; Schoental, Kismet, Kansas; Schweizer Ch., Whitewater, Kansas; Zoar Ch., Goltry, Okla.; Bethel Ch., Perryton, Texas; Bethlehem. Ch., Hooker, Okla.; Nebo. Ch., Mead, Kansas.

Of the 14 churches belonging to the Middle Dist. Conf. those named below have not yet reported:

Apostolic Menn. Ch., Trenton, O.; Bethel Menn. Ch., Fortuna, Mo.; Emanuel Menn. Ch., Noble, Ia.; First Menn. Ch., Bluffton, O.; St. John's Menn. Ch., Bluffton, O.; Ebenezer, Menn. Ch., Bluffton, O.; Wadsworth Menn. Ch., Wadsworth, O.; Wayland, Menn. Ch., Wayland, Ia.; Zions Menn. Ch., Donnelson, Ia.

Of the 15 churches belonging to the Northern Dist. Conf. those named below have not yet reported:

Friedensberg Ch., Avon, S. D.; Mennonite Ch., Mt. Lake, Minn.; Salem Ch., Freeman, S. D.; Salem Zion, Ch., Marion, S. D.

Of the 5 churches belonging to the Canada Conf. those named below have not yet reported:

Rosenort Ch., Rosthern, Sask.; Nordstern Ch., Drake, Sask.; Zoar Ch., Langham, Sask.

Of the 14 churches belonging to the Pacific Conf. only one has not yet reported:

Zions Ch., Polk, Oregon.

PROGRAM FOR THE C. E. SESSION

At the Pacific District Conference Held at Menno, Washington, June 19, 2:00 P. M.

P. C. Jantz, Presiding.

2:00—Song and Praise Service.—A. P. Wedel
2:15—Scripture reading and prayer.—Rev. Albert Claasen
2:20—Special Music.—Menno C. E.
2:30—A Look Over the Field.—D. J. Dahlem
2:40—Theme I. The Pastor's relation to the C. E. Society.—H. C. Wiebe, Aberdeen, Idaho.
2:55—Discussion.
3:05—Theme II. The Pledge and its Purpose.—Edward Franz, Schrag, Wis.
3:20—Discussion
3:30—Theme III. The C. E. Society's Relation to the Pastor.—Mrs. H. C. Haldeman, Reedley, Cal.
3:45—Discussion
3:55—Theme IV. The Practicability of Graded C. E. in Our Rural churches.—Miss Katherine Krehbiel, Lind, Wash.
4:10—Discussion.
4:20—Closing remarks by the local pastor.—D. D. King.

Program Committee.

DEATH

Bixel—Adam, son of Mr. and Mrs. Abe Bixel was born near Bluffton, O., March 31, 1879, and passed from this life at his home in Pandora, O., after an illness of one week on May 14, 1923, reaching the age of 44 years, 1 month and 13 days.

Adam gave his heart to God in his youth and united with the Mennonite church of which he was a faithful member to the end.

At the age of four he was taken sick with the measles and a complication of diseases, which finally developed into hip joint disease, which left him a cripple for life.

Although Adam had all these disadvantages in his youth and was deprived of much schooling, being of a busy nature, he wrote and read much, so that he became very efficient in the use of the pen and filled out hundreds of high school and college diplomas.

During his brief illness he loved to have his mother quote passages of Scripture to him. All of his expressions, showed that he already had visions of that land of day which he was shortly to enter. He leaves to mourn his departure, his aged father and mother, six brothers, Peter, David, Noah, John, Samuel and Menno; two sisters, Mrs. Peter Steiner and Mrs. Abraham Smith.

The funeral held at the St. John Mennonite church was very largely attended. All business places in town were closed and the business people attended in a body. Revs. Tropf and Regier gave the messages. Interment took place at the St. John's Cemetery.

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VOL. XXXVIII BERNE, INDIANA. JUNE 14, 1923. No. 24.

INVITATION TO GENERAL CONFERENCE SESSIONS!

Our efforts to procure the 23rd Session of the General Conference of Mennonites of North America would no doubt clearly indicate that we welcome the Delegates and Visitors into our midst.

We wish, however, herewith to extend a special invitation to attend the Sessions in South Dakota this year. The recently published program promises great things. It encourages you to come. The Master's Work invites your prayerful presence. We are already rejoicing over your coming.

We again kindly invite you to come.

Signed in the name of the four entertaining congregations..

E. J. Neuenschwander, Chairman
Ben C. Graber, Secretary

ANNOUNCEMENT TO PASTORS

Of all Churches Belonging to Menn. Gen. Conf.

All pastors and leaders of churches are herewith urgently requested to mail to P. P. Preheim, chairman, or Benj. Kaufman, Secretary, (both of Marion, S. Dak.) a rough estimate of the number of visitors that might attend the General Mennonite Conference next August at Freeman, S. Dak. It is, of course, impossible to give an exact estimation, on the other hand one can readily see that some estimate it absolutely essential in order that ample preparation may be made by the various committees for rooms, board, entertainment, etc., with the least possible waste.

Pastors will please tend to this matter without waiting for further notice. We hope that many will come to visit with us and share the blessings of the conference. But do report.

The Entertainment Committee
Benj. Kaufman, Sec.

IN MENNONITE CIRCLES

Rev. A. S. Shelly, of the Germantown church, conducted a study of Hebrews 9:1-28 in the First church, Philadelphia, Pa.

The First church, Philadelphia, is planning a Vacation Bible School for the summer months.

Bro. Harvey Bauman, of Milford Square, Pa., one of our missionary students, graduated last week from the Jefferson Medical College, Philadelphia.

The brethren of South Dakota will erect a temporary building for the accommodation of the General Conference. There will be seating room for over three thousand people.

Word has been received that Rev. P. H. Unruh, of the Alexanderwohl, Kansas, church, now in Russia, doing relief work, has started on his return trip.

Rev. Wm. T. Neufeld of Reedley, California, died June 7, 1923. Not long ago he returned from a trip to Russia, and since then he has been sick. Further details will appear later.

Preparations are being made to have the Mennonite Year Book and Almanac ready in time for the meeting of the General Conference. This week brings together in handy form a store of useful information concerning our church and should be in every Mennonite family.

The brethren, Nicholas Esau and William Siebert, two of the group of sixty-two young Russian brethren who were admitted into this country nearly two years ago, are at present residing in Philadelphia, where they have found good jobs.

Philip Hege, of Heilbronn, S. Germany, editor of the Gemeindeblatt, a Mennonite publication, passed to his reward several weeks ago, after a long period of suffering.

The church of the Holdeman Mennonites at Littlefield, Texas, is for sale, the congregation having dissoved. The Holdeman people are a small and very conservative body of Mennonites, who keep themselves aloof from all other Christians.

The class graduated this year from Bluffton College was the largest in its history. A feature of the Commencement was an inspiring address by the president of Wittenberg College.

The members of the Mennonite church at Alsen, N. Dak., celebrated the 66th birthday of Rev. N. F. Toews, on Sunday, May 20, at the local church. A short devotional meeting was held at 5 o'clock, at which Superintendent M. J. Wipf and Assistant Superintendent C. J. Graber spoke, and Mr. F. J. Reher led in prayer. After the meeting the ladies of the church served a supper in the church dining room. Rev. Toews is serving his seventh year in this charge and was unanimously asked to remain as long as he feels able to do the work. While serving at this place he has received into the church, 40 persons by baptism and 34 on confession of faith and by letter from other churches. During these seven years he has also served the church at Munich and there baptized 49 and received many others into the church. While serving in Canada he had baptized 95. Altogether 211 persons were baptized at the hands of Rev. Toews. In the 33 years since his having been ordained to the ministry, Brother Toews has to his credit the erection of four churches, for which he drew the plans and supervised to the smallest detail the construction, doing much of the work with his own hands. On six others he has helped with the work. He has worked hard and incessantly while in North Dakota, serving the churches at various places. The places that he has worked at most are Alsen, Munich, Lost Wood, Langdon, and other more scattered places. This becomes obvious when it is known that Rev. N. F. Toews is the only resident minister of the Mennonite churches in North Dakota, belonging to the General Conference. While his health has not been very good, yet he has served every Sunday, preaching both in English and German almost without interruption for over six years. It is the wish of all his friends that he may continue in the work of the Lord for many more years.

NOTES AND COMMENTS

Are women taking their proper place in life today? Ten thousand women will thrash out this question this summer. Beginning in mid-June for ten-day conferences, they intend to uncover the weak spots in America's educational system, her industrial policies, her method of bringing up young girls.

Judge Florence E. Allen, of Cleveland; Professor Edmund C. Soper; Rev. Paul Hutchinson; and Rev. Edmund B. Chaffee are among the prominent persons who will take part in the conferences.

Among the problems of the day to be considered are: What are the roots of war and how can they be destroyed? Does the present educational system develop intelligent citizens necessary to change present conditions? How can women live more intelligently and do their full part in making a better community life, a better national and a united world?

Conference headquarters are 600 Lexington Ave., New York.

Protestants, Roman Catholics, and Jews joined forces on June 5 in New York, in rebuking the Comittee of the American Iron Iron and Steel Institute which last week reported unfavorably on the proposed elimination of the 12-hour day in the steel industry. The report of the Committee was made through its Chairman, Elbert H. Gary, at a meeting of the institute in New York on May 25th, and was adopted by the Institute.

In a recent editorial in this paper, The Dearborn Independent, Henry Ford has this timely word to say relative to race relations: "There is no need of race hatred in America, even though there is a race question. The race that calls itself superior can prove its superior ability to help others, and can attain its racial destiny only as helper of the others. The Negro is a human being capable of integrity, loyalty, domestic peace and prosperity, and as a human

being he is entitled to opportunity to develop and exhibit those qualities and to enjoy his natural human rights. Where the Negro has been given opportunity he has proved a community asset; his labor and his contribution to the development of the country are capable of being increased. Race correction by education is always the superior way, and not coercion. The Negro should be given a chance, and should be regarded with full humanity and treated with entire justice."

The Cleveland Congregational Union and the Presbytery of Cleveland on May 7, in joint session, adopted resolutions calling for organic union of the two communions. They also voted: "That all matters pertaining to the local missionary enterprises within the territory common to the Presbytery and Congregational Union, shall hereafter be considered in joint sessions of the executive boards now conducting the church work. At their joint sessions, all plans for the support of churches, establishing new ones, or readjustments of existing churches, shall be passed upon and determined, provided that no existing contracts be violated."

The merger resolution was endorsed later by the State Conference of Congregational churches, after what is described as a "brilliant discussion." It would seem that the second resolution, which can be put in force at once, will greatly simplify the administration of city mission work, and if followed elsewhere, will clear away many of the obstacles to an actual union of the churches.

AN INSIDE VIEW OF THE LEAGUE OF NATIONS

By Senor Agustin Edwards, of Chile, President of the Third Assembly of the League of Nations and Chairman of the Fifth Pan-American Conference.

Perhaps it would be interesting both for you and for me to exchange a few ideas on the League of Nations, which it was my privilege to preside over at its Third Assembly last September. It is not really necessary for me to explain to a gathering like this what the League of Nations is, and I would not like to enter into the controversal question of whether the United States ought or ought not to join it. That is a question for your country alone to decide. For us foreigners there is nothing left but to wait patiently for the moment when the United States as a whole, decides to join forces in this great cause of civilization and humanity. But my position with regard to the League is rather peculiar. I am an American—by that I mean that I belong to the American family—a Chilean, and I belong to those who believe that all of us from North and South America ought always to see eye to eye in every international question. That position of being an American perhaps enables me to say to you things about the League of Nations that will not be considered rude, as they might be if uttered by a European who conceivably might be interested in getting this country into the League because of other motives than the greater interests of civilization.

In my experience during the three years in which it has been my privilege to work in the League, I have come to the conclusion that the League of Nations in its present state, more than an institution, more than an organized body, is a **state of mind.** It has no material power, and it cannot come to any decisions except by the unanimous consent of all the nations that belong to it. Even the decisions that are taken unanimously by the League may not be carried out by some of the countries that have contributed to that decision if for one reason or another they do not wish to abide by it. The League has no power to enforce its decisions except one that in a way is very great—the sense of honor of the nations that take part in its deliberations and have contributed to its decisions. Therefore it has been my experience as an American that the old conception that many people had of the League as a super-state has proved to be nothing but a bogey.

No one dreams that the League is, or has the remotest prospect of becoming an instrument to over-rule the positions of free and independent governments. In the political order the League is content to carry out whatever work is spontaneously brought to it by the nations concerned. I don't remember in all these three years one single instance in which the League has taken a step to intrude into the political relations of its members. There are many instances in which the League has acted effectively to solve difficult questions that have arisen. I need only mention the question of the Aaland Islands in the Baltic, the fixing of the boundaries of Albania, the decision of the Upper Silesia question.

There is no lack of burning political questions—yet the League of Nations has not attempted and does not attempt to interfere with them unless it is asked to do so.

Some people may say, then, that this is a sign of weakness or impotence. That is a very superficial way of looking at it. Those who belong to the League have the consciousness of the necessity of preserving this newly-created instrument for the work of **international cooperation,** which is its prime and essential object, and cannot run the risk of blunting this fine instrument, which it cost so much sacrifice to create. Until the principles for which the League stands are instilled into the minds of the people of the whole world, it must be content with promoting, as it is promoting, international cooperation following the lines of least resistance. We are trying to educate the world to the idea of cooperation; we are giving the world an opportunity to test this new method in all the questions of international interest, and in this work of preparation, which at the bottom is a great revolution, there is a new conception of international intercourse. We hope that all the nations of the world will by and by come and participate, when they become convinced, as we are certain will be the case before very long, that no surprises, no unexpected and overwhelming engagements, will all of a sudden be sprung upon them, but that only specific commitments arrived at of their own free will can be the outcome of their decision to join.

Of the twenty-one American republics, I think I am not mistaken in saying that seventeen belong to the League, though as a matter of fact only fourteen are actually taking an active part in its deliberations. And in all these three years I do not recollect a single instance in which the League attempted to interfere in purely American affairs, except when it was specifically asked to do so. On the other hand, I do not remember either any instance in which this group of American countries belonging to the League have found themselves drawn into the turmoil of European involvements. The two groups of nations in a political sense have kept their complete freedom of action within the League, and as the decisions of the League can only be taken unanimously it is not necessary for me to add that it is almost impossible for any nation to be dragged into any course where it does not want to go. And yet though these two groups have kept politically apart they have done most interesting, most important, most far-reaching work to establish international cooperation. This is especially noticeable in the technical field. Most important research work has been done by the Financial and Economic Committees, by the Communications and Transit Committee and by the Health Committee. And no less important work has been done in the humanitarian field bringing what I might call a united front to dealing with the limitation of the use of noxious drugs, the degrading traffic in in women and children and those awful deportations that have taken place. If the only tangible result of the League had been the amount of technical knowledge that has been gathered, that by itself would be sufficient for the League to deserve the everlasting gratitude of the human race. And there is another aspect in connection with the League which is, I think, of great importance. It seems to me that it would have been practically impossible to get together the body of extraordinary experts that the League has gathered in the Secretariat-General if the League of Nations did not exist, because it can draw on the reserve fund of science of all the nations of the world to bring to Geneva what is best amongst them. That body of experts is there ready to give information on any subject of interest to the world at large, and the foundation of that body of experts would be sufficient in my mind to justify the creation of the League of Nations.

Outside of these general considerations there are things happening at the present moment that it would have been impossible to carry out if a League of Nations had not existed. It is the synchronizing of the efforts otherwise scattered which makes the institution so valuable for the carrying out of things that are beneficial to humanity as a whole. At this very moment, an Austrian loan is ready to be issued in this country. The securing of that degree of economic stability for Austria would have been practically impossible unless a League of Nations had existed, because it would have been impossible to raise one single cent of money for Austria if certain reforms had not been carried out in its administrative organization. Now I ask you, would it have been possible to carry out those reforms in Austria if the League of Nations had not existed? Could a nation or a group of nations have carried out those reforms without arousing suspicion as to their political intentions in doing that, or even of the possibility of depriving that unfortunate country of its independence and sovereignty later on? It needed a body like the League, which is above and beyond suspicion, to carry out those reforms, and therefore if today there is some prospect of reconstruction in Austria it is in no small degree due to the very existence of the League of Nations.

It does not need a very vivid imagination to picture what may be the results of this reconstruction of Austria, for it may show that similar schemes can be carried out in other parts of Europe which are suffering from the same evil of currency depreciation. Therefore, it seems to me that in spite of the little that the League of Nations has been able to accomplish in political affairs it is carrying out very great work, and it is probably laying the foundations of the future reconstruction of the parts of the world that have suffered so much.

FARM PROFITS AND EDUCATION

The last few weeks have witnessed the closing of the schools of the state for the summer months and at this time many young men are preparing to lay aside school books forever and enter upon their life work. More than 40 per cent. will become farmers; by far the largest group entering any one particular business or profession. Of this 40 per cent. many will compete for the rewards of life with only a common school education, others are laying aside their books after having completed a high school course, while still another group, fewer in number are going out into the world with the advantages of a college education. The question naturally arises, what are the relative chances for success in life of these three major groups? Or in other words, does education pay? It may sound rather materialistic to discuss the advantages of education from the standpoint of dollars and cents, yet after all, the money value of an education is an important consideration and if many young men who are now preparing to enter life work with only a common school education knew the facts brought to light by investigators throughout the country, they would spend a few more years in school.

Education does pay. In a study of 453 farms in Indiana, Illinois and Iowa by the United States department of agriculture it was found that farmers with a high school education received an average labor income of $526 a year more than those who had attended common school only, while the average labor income of the farmer with a college education was $979 more a year than that of the farmer with the common school education. The average working life of a farmer is forty years, and on this basis the earnings of the college graduate would average $39,000 more and the earnings of the high school graduate would average $21,000 more for each in the course of a life time than the earnings of the farmer with only a common school education.

Studies made in New York state of 769 farms show farmers with a high school education were making nearly twice as much as those with a common school education, while those with a college education were making three times as much. A study of 404 forms in Jefferson county, New York, showed that farmers with the high school education became tenants two years younger than farmers with a common school education, and became farm owners four years younger. The farmers with the common school education averaged a capital of $6,488 and made an average labor income of $464, while the high school graduates averaged a capital of more than $10,000 and their average labor income was $761. In spite of time spent in high school the high school graduates became tenants and landowners at a younger age. An investigation carried out in the state of Washington showed that the college graduates of four years or more standing averaged an increase in earnings of $1,453 per year per man over the common school graduate. This increase in earning power is equal to an investment of more than $24,000 at 6 per cent.

An investigation published by the United States bureau of education shows that of all people in the United States who have performed distinguished service and received high honors, there was one person out of each 150,000 who had no schooling; one person out of each 37,500 with a common school education; one person out of each 1,724 with a high school education; and one person out of each 187 with a college education. In other words, parents who give their children the advantage of a common school give them four times the chance to become a leader and receive distinction than the child with no schooling has. The chance is increased 87 times in the case of high school education while the parents who sacrifice and give their children the advantage of a college education give them more than 800 times the chance of the child without schooling.

The young man who intends to become a farmer can do no better than first get an agriculture education, an agricultural college education if at all possible. Education in agriculture is more necessary now than in the past and will continue to grow in importance. When preparing for forty years of income earning the necessity of spending several years in training in order to compete with the trained man is apparent. To those of school age we would say: As you lay aside your books this spring make plans to take them up again next fall. Do not be satisfied with a meager training when education means so much. Competition daily becomes more keen; take advantage of every opportunity offered in the way of education, for education spells advantage in life's race.—Indiana Farmers' Guide.

OUR DUTY TO THE SABBATH

Walter Stauffer

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

In these words of the Lord we are plainly shown what our duty is regarding the Sabbath. God has given us His commandment for this reason. He has also set us the example to keep the Sabbath day holy. Mark 2:27 says, "The Sabbath was made for man and not man for the Sabbath."

The Sabbath was instituted for two specific purposes namely: for rest from manual labor and a day especially set apart to worship God. The Sabbath was a sign between God and His people Israel.

Moses was commanded to speak unto the children of Israel saying, "Verily my Sabbath ye shall keep: for it is a sign between me and you throughout your generation, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13.

As this was a sign between God and His people in Bible times it is also a sign in these days. Christians should be very careful to keep the Sabbath day holy. Whenever the Israelites departed from serving the Lord they also desecrated the Sabbath. After the return from captivity they made a covenant unto God to keep the Sabbath day holy. Nehemiah commanded that, "if the people of the land bring wares or any victuals on the Sabbath day to sell that we would not buy it on the Sabbath or on the holy day." Neh. 10:31.

The people of the present day are doing just as people did in Bible times. They are forsaking God's house and His worship and are seeking pleasure on the Sabbath day: while others are so busy endeavoring to secure riches that they have no time for rest and worship on the Lord's day.

The desecration of the Sabbath day has become a very common thing in so-called Christian countries. While it is desecrated in many ways I believe that pleasure seeking is the chief cause.

A crave for recreation and worldly amusement by so many people has removed every restriction until now in many places, and especially in the States, much business is transacted, and any kind of a movie or theatre can run at full blast on Sunday in spite of the protest of the Christian people, the Bible and God. So it is our duty to do all in our power to keep the Sabbath day holy, by refraining from doing any unnecessary work or taking pleasure trips instead of going to church. Since the advent of the automobile many good church going people have been lured from the strict observance of the Sabbath. Instead of going to divine service they take their car and go to some lake or summer resort to spend the day, while others go for picnics or to visit friends at a distance. While it may not be wrong to visit our friends on the Sabbath let us not keep them home from church and let us also conduct ourselves as becometh Christians. We are not forbidden to do good on the Sabbath. If our visiting is done to advance Christ's Kingdom, we shall in no wise lose our reward.

Parents should teach their children to reverence the Sabbath day and not allow them to be boisterous and noisy on that day or to run around and play as on other days. They should be taught to observe it as the Lord's day, and not just some common holiday. It is a good plan for parents to attend Sunday school and church service with their children. The laws of our land are quite strict concerning Sabbath observance, but in many places their enforcement is very lax. Is it not our duty as Christians to aid in enforcing them? There are also those people who would not openly break the Sabbath but who take that day to do repairing and all manner of odd jobs

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

One of the things complained about, in the places where the day-light saving system is applied to the time of the summer months, is that it has the severest influence upon the week-day and Sunday evening services. In numerous quarters churches do away with their mid-week prayer-meeting during the summer because people are so busy enjoying the extra hour of day-light that it never occurs to them that they ought to be in prayer-meeting, getting the spiritual strength they need and setting an example to the world in faithfulness in church duties. As for Sunday night service, we are beginning to realize that church members do not take it as seriously as they once did. For years it has been thought necessary in some quarters to resort to all sorts of sensation to bolster up the night meetings and we are hearing a great deal of the time when the Sunday evening service was crowded with eager worshippers, but now to the regret of all, that time has passed. Daylight saving has only thrown another temptation in the way of church members to forget the benefits of the House of God. To be sure, when we see things going backward we try to find refuge in reasons over which we have no control. Perhaps, if we were to go back to the old schedule, things would be the same. The place to begin regaining lost opportunities and blessings is with ourselves individually. The men or women who have an excuse ready for failure of any kind, and then by their conduct show that they are doing nothing to counteract the difficulty or that they are adding the weight of their influence to the things that are responsible for the difficulty are, to say the least, inconsistent. So here again we find that it is the inconsistent lives of Christians that stand in the way of the growth of the kingdom of God.

MORMON "BLUFF!"

"In the first place it should be definitely understood that every missionary of the Church of Jesus Christ of Latter-Day Saints (Mormon church) is here with the consent and approval of the United States Government. He is here, also, with the approval of the British government. * * * Thus he is here not only with the cognizance, but with the approval of the two greatest nations in the world."

That is a quotation from the Mormon church official organ in Europe, The Millenial Star, published at Liverpool, England.

It serves to show how the Mormon church magnifies every trivial circumstance in its own behalf and what a distorted view of its own importance it promulgates to the world.

In any proper sense of the word, the Mormon missionary who goes to Europe has not been approved either by the government of the United States or the government of Great Britain. He merely procures a passport as any other citizen might procure one. To use this as a certification of character and an endorsement of missionary purpose is just as absurd as if a confidence man, traveling on a passport, were to claim that he had been approved and endorsed by his own government and the government of the land to which he had fled.

It is one of the most ridiculous exhibitions and at the same time one of the most deceiving exhibitions of Mormon intrigue and petty overreaching.

But there are others.

If a Christian minister listens patiently to the boastful maunderings of a Mormon missionary, the missionary goes away and says that he silenced the evangelical Christian—overthrew him in debate.

If a body of Christian ministers in Salt Lake City certifies to the general good order of Salt Lake City and Utah, the Mormon church spreads the certification in hundreds of thousands of tracts all over the world, so surrounded by interpretation that the casual reader assumes that the ministerial union in Salt Lake City, composed entirely of evangelical Christians, has endorsed Mormonism.

If a noted educator, like Dr. Winship, of Boston, speaks approvingly of the Mormon educational system, these commendations are spread broadcast as a special tribute to the Mormon religion.

If the government grants leave to a Mormon missionary to leave this country and Great Britain permits him under his passport to land upon her shores, the Mormon church scribes editorialize at length concerning the approval passed upon Mormon missionaries by the two greatest nations in the world.

With these exhibitions of the misuse of ordinary courtesy, it is not surprising that well informed people are becoming careful of their casual words of compliment to Mormonism and Mormons.—Christian Statesman.

SILVESTER HORNE'S LAST CONVERT

The following touching story concerning the death of Rev. Silvester Horne, was told by one of the British delegates to the Pilgrim Tercentenary in Boston. This delegate was traveling on a St. Lawrence steamer on his way to the Council. Suddenly he remembered the tragic circumstances connected with the death several years ago of Mr. Horne. Addressing the captain one day he asked, "Do you happen to remember, Captain, the death a few years ago on one of these St. Lawrence river boats of an English preacher named Silvester Horne?" The captain answered quietly, but with deep feeling, "I certainly do. It was on this very boat." He then showed the English visitor the precise spot where the saintly man fell. "I chanced to see him fall and ran toward him. He died instantly. His wife holding his head called out in agony, 'Are you dead?' then turned to me, 'Captain, is my husband really dead?' I nodded yes and ordered some sailors to carry the body into my cabin. Come on in, I want you to see the cabin." As the minister entered the captain's room he noticed a beautifully framed photograph of the deceased prophet. Then he resumed the story: "But when we brought his body into this cabin, that was not the end of the tale. Mrs. Horne came in and immediately kneeled down beside his body. She turned to me—'Captain, you must kneel.' I was not a kneeling man—in fact, I was altogether indifferent to religion. But I hesitated only a second, then knelt. Her prayer was the simplest, most beautiful, most natural prayer I ever heard. She mentioned all the children by name, the church and various causes that had been dear to her husband's heart. Do you know, I have never been able to escape from that prayer. It brought me to Christ. I am now a professed Christian, and whenever I can I attend the little church of which I have become a member. I was Silvester Horne's last convert."—Expositor.

WRONG DIRECTIONS

"Blind Leaders of the Blind"

In an English exchange we find the following incident, a true occurrence:

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you name from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me", and he replied, "Sure". There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A while later he said, "Here's your station." She hopped out of the train—into the storm. The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach

error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23).—Sel.

THE TRUTH THAT SETS US FREE

By Max I. Reich

"Ye shall know the Truth and the Truth shall make you free, for if the Son shall make you free, ye shall be free indeed." Christianity claims to be that Truth. When our Lord bore His "good confession before Pontius Pilate," He declared His Kingship to consist not in a political and material domination, but in His absoluteness in the realm of Truth. In fact He announced Himself to be "The Truth" itself. The eternal Verities were livingly told out in Him.

Now it stands to reason that the Truth is its own witness and authentication—as the sun is seen by its own light. And that there can be no truth at variance with Truth. So that in the Incarnate Son of God we have the complete and final revelation. He will never be superseded. "God has spoken in His Son." And that divine speech in the terms of Personality has constituted our dispensation: "these last days." There will be no dispensation beyond and above the present, as if the Truth had not been fully declared. The veil that hid the Truth is rent, and remains rent forever.

It is an unspeakable relief to know this. It is the secret of rest amidst the hubbub of voices and clashing creeds. Certainty is not found in the decisions of an erring church, or on the moods and emotions and phases of our soul life. It is in the One who could say: "Heaven and earth shall pass away, but My words shall never pass away."

(1.) In Christ we have the truth about God. We learn from Him to call Him Father. We see His glory in His pure countenance. And the Truth does set us free from slavish fear and hard thoughts of God. We learn to trust Him as Jesus trusted Him in the darkness of the cross. We anchor in His love and rest in His sufficiency. God is accepted as the pure, the lovable, the unspeakably glorious Being the personality of Jesus has made visible.

(2.) We obtain the truth about man. We see divine glory in the humblest human being and immense potentialities in the wreckage of humanity. We are set free from cynicism and pessimism regarding man when we know the truth about him, "Henceforth know we no man after the flesh." We regard every man as a spiritual being, the roots of whose true life are to be sought in the unseen and eternal. And as we regard ourselves and others in this light, we shall neither cringe before others who seem to be above us, nor despise them if they appear to be beneath. We look deeper than color, race, rank and circumstance.

(3.) We learn the truth about sin. And to know the truth does set us free from its witchery. Temptation dangles the apples of Sodom before the eye, but the truth declares they will turn to ashes between the teeth. No one would enter into temptation if he had in living memory the truth about sin; that sin is a deceiver and mocker; and that the brackish streams of earth cannot slake the thirst of the soul.

(4.) Finally we learn the truth about death. Can we still fear death when we know the truth about it? It is our heavenly Father's servant to open the door into His immediate presence. Till Christ "brought life and immortality to light" by His death and resurrection, men were all their lifetime through fear of death subject to bondage. The Beyond seemed so hazy and unreal. But the Truth has come, and what a difference it makes! Death in the light of the Truth is not a terminus but a station, and, through Christ, a step forward and a step upward. "For me to live is Christ, and to die is gain."

The apostles carried the Truth into their world. It was bleeding from a thousand wounds for which the ancient philosophies and cults had no healing balm. Even Judaism with its noble ethics and its lofty religious conceptions proved insufficient. But the Truth, incarnated in Jesus Christ, ushered in a better day. And if the world is sick and sad once more, has the ancient Truth lost its potency? Is Jesus Christ a spent force? Lo, the nations are sitting like the blind beggar at the roadside, waiting, waiting! Shall they not hear the cry: "Jesus of Nazareth is passing by"?
—The Friend (Philadelphia.)

OUR DUTY TO THE SABBATH

(Continued from page 3)

of which there are so many on the farm. They would be shocked to be classed with Sabbath breakers, but sin is sin with God, no matter how small.

The Sabbath day is a necessity both physically and spiritually. It has been proved by test many times that both man and beast need one day of rest out of seven; and to make spiritual progress we need one day specially devoted to the worship of God and the study of His Word. In countries where the Sabbath has been abolished, conditions are rapidly becoming worse. Some have gone back to heathenism, while others are on the verge of a moral collapse, and even in our own country where Sabbath desecration is yearly becoming more common, false doctrines and all manner of evil is rapidly gaining a strong foothold. However this is not to be wondered at, as God's Word plainly says, "Ye shall keep the Sabbath therefore for it is holy unto you everyone that defileth it shall surely be put to death." We may not immediately die physically but we shall surely die spiritually if we break His law. God is merciful and slow to anger but His mercy will not last forever for He is also a God of justice; so if we continue to spurn His warnings and break His commandments, He will not hold us guiltless but we will finally be cast into outer darkness, where there shall be weeping and wailing and gnashing of teeth from which there is no escape. But if we remember to keep the Sabbath day holy and love and serve our Creator with all our soul, mind, and strength continually, always striving to do His will we shall some day see Him face to face. "For the Lord Himself shall descend from heaven with a shout and with the trump of God, and the dead in Christ shall rise first, then we which remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."—Gospel Banner.

THE S. S. LESSON

June 24

Review—Great Men and Women of the Old Testament.

Golden Text: "Let us also, seeing that we are compassed about with so great a cloud of witnesses, lay aside every weight, and sin which doth so easily beset us, and let us run with patience the race that is set before us". Heb. 12:1. Devotional reading Psalm 99.

482 years are covered by the period of these lessons that begin with Abraham and end during the time of Nehemiah. Esther occurs between the 58 years that cover the time between the 6th and 7th chapters of the Book of Ezra. Esther is in Persia among the Jews who had not returned to Palestine under the permission of Cyrus.

These character studies are valuable to us for the inspiration they give us, faith in God and service to Him. They show how God leads His servants to the tasks they have to perform in the ages in which they live. Their examples are helpful to us in solving the problems that are set before us. They became great saints and had a part in giving blessings to the generations following because of their faithfulness and we should be led to feel that our own tasks, when properly and faithfully done will also be of the greatest good to others as well as to ourselves. The 11 persons about whom we have studied are not the only great and good men and women of their times, but they are outstanding characters about whom we should be thoroughly informed. They had serious difficulties to overcome as saints of all ages have, but like saints of other times, they had the certain knowledge that their God was their helper in every trouble and trial and, because of their trust in Him, their lives were victorious, their efforts an inspiration and their faith an assurance.

Abraham, the Hero of Faith. The keynote of Abraham's life was faith. He believed God and it was counted unto him for righteousness. Like Abraham, those who believe God, who have absolute confidence in Him and obey Him, become His children. Abraham's life was one of separation, since he belonged to God. He must separate from his country and friends, his life was spent in tents. Everywhere, where he stopped it to erect an altar and pitched a tent, reminding him that he was a pilgrim and a stranger. Because of his faith we are blessed as are all the peoples of the earth, and through him has come all that the favor of God can bestow, especially are we blessed in having received our Christ and Saviour through him.

Joseph, the Preserver of his people. Joseph is one of the most interesting types of Christ in the Old Testament. He was a favorite son. Our Lord was the beloved Son of God. Joseph was more righteous than all of his brethren. Jesus was the perfect Man. He was rejected, conspired against and as good as murdered by His brothers. Our Lord was rejected, persecuted, betrayed, killed by those whom He came to save. Joseph went down to Egypt as to death. He appeared as one of the grave to be the saviour of his house. He

attained to kingly honors. Our Christ became the King of kings. He forgave His brethren and bestowed great blessings upon them. There is forgiveness and eternal blessing in store with the Christ for all who in sincerity and contrition seek it.

Moses, Liberator and Lawgiver. Like Joseph, Moses is a great type of the Christ. Indeed he promised, in referring to the coming of the Christ, he speaks of as a prophet like unto himself. Moses is like Christ in that (1) in infancy his life was in danger, (2) God provided a way by which he was to be saved, (3) he became a member of a kingly house (Jesus was of royal blood), (4) He became a deliverer, (5) he was a great lawgiver, (6) a great leader, (7) a prophet, (8) a wonder-worker (9) a leader and champion and (10) the deliverer of his people. To him in later ages was given the opportunity to appear again in life giving him the likeness of the resurrected Christ.

Ruth, the Faithful Daughter. Ruth shows that there was a place among God's people for those not of the nation of Israel. The loveliness of Ruth and her mother-in-law is shown in the affection they had for one another. From Naomi Ruth learned to love her land, her nation and her God and to desire a part in it. The resolution that Ruth made is a splendid model for us. Because she faithfully kept it hers too, was a part in the grand plan that gave the world a Saviour.

Samuel, the Judge and Prophet. He was given by God in answer to the prayer of his parents and they proved their gratitude by giving him back to God and His service. His private and official life was such that at the close of a long career he could challenge any one to bring a single charge of unrighteousness against him. We note that he was mighty in prayer, not only for himself but for his people. He was the victim of the ungratitude of his countrymen. God however assured him that in rejecting him they had rejected God. Nevertheless, in spite of his rejection, Samuel continued to be a willing servant of his people. We note in his career a mighty fearlessness and zeal for God.

David, the Poet-king. David is the great hero of the Old Testament. He begins while young by mastering a giant. He became the great general and finally the mighty king of Israel. Yet, David reaches the hearts of men and women of all ages through the sweet psalms breathing the holy accents of devotion and fidelity to God. He is the Sweet Singer of Israel. His words have been the consolation of the millions of saints of all ages.

Elijah, the Brave Reformer. Elijah appears before the chariot of Ahab like a bolt of lightning from a clear sky. He dares to rebuke wickedness in high places. His zeal is for the honor of Jehovah. At Carmel he is a power of courage, faith and prayer. He, the prophet of fire, is answered with fire from heaven. He calls his nation to cease halting and accept Jehovah as their God alone. In his righteous indignation the priests of Baal are destroyed. As a man of God he could not compromise with or tolerate idolatry.

Isaiah, the Statesman-prophet. The earlier portions of the prophecy of Isaiah are taken up in describing conditions as they existed in his time. In the 6th chapter we have an account of his call. He saw a vision of God in all His holiness. He realized his unworthiness and confessed it. He received cleansing from God. He heard His call to service and responded to it unconditionally. Isaiah is spoken of as the most evangelical of prophets because there is so much of Christ in his message.

Jeremiah, the Prophet of Courage. Jeremiah came before the people with the word of the Lord and so had no occasion to fear even though his message was unpopular. A prophet always is one who has the authority to preface his address with: "Thus saith the Lord", henceforth it is God, not the man speaking. Jeremiah was a master of the art of illustration. He wanted to call upon the people to keep the faith of their fathers and so set the Rechabites before them as an example of those who did remain true to the commands their own fathers gave. The application of a temperance lesson to this incident is timely. An intemperate people will certainly go to destruction.

Nehemiah, the Bold Builder. Here again we have a man of God who is also a man of courage, faith and prayer. He has opposition that would have been the ruin of one of the lesser faith. His example of confidence and his continued activity in the work of building the walls inspired those of lesser strength. He made every one feel that in working for the common good he was working for his best interests and protecting his own house and family.

Esther, the Patriot Queen. The main idea is expressed in the thought that she was called to the kingdom for the time of peril in which she and her people found themselves and it remained for her to run the risk and do her part in securing their safety. We see both the leading hand of God and the supreme faith of Esther in the story and should learn that God has always some one ready when His people need help and that those who respond to duty when it calls, no matter how trying or how dangerous, are led safely through their tasks.

THE C. E. TOPIC

June 24

How Can We Win Friends and Keep Them?

Prov. 27 :5, 6, 9, 10.

Man is a social creature. He cannot live without the friendship of others. One might be so situated as to have all the good things of earth, but friends. That one would be terribly miserable. People have been known to lose their minds because they felt that they were alone in the world. God said, from the beginning, that it is not good for man to be alone, and this means friends as well as family.

Friends are those to whom we are attracted and who are attracted to us. Generally those who have the most in common become the fastest friends. If we hold to good things, in common with others, there is a possibility of a beautiful and pure friendship. If we hold even things, in common with others, a friendship is also possible, but there is no blessing in such a friendship and together the friends in evil may perish.

The question for the Christian is not so much how to make friends as it is how to make good friends. Many a man or woman prefers a dog or a cat as a friend to some one who can think, love and sympathize. It is right to love God's creatures, but it is far from right to give them the place in our affections that should belong to a fellow human being. If half of the affection wasted on cats and dogs were given to little children much of the misery of this earth would disappear.

A friend is not only some one to love, it is some one who loves us. There must be an interchange of affection. We must see something in them to love and they must see something in us to love us. It is not possessions or the ability to give things that makes a desirable friend. Friends, because they are friends, will want to share what they have with their friends, but we can be friends when we are penniless and helpless. The thing to be most considered in the making of friends is character. Will our friendship be for the better or for the worse? It is always degrading when one chooses intimates whose influence will be in the wrong direction and it is always elevating when one chooses for intimate association one whose character can make its impress for good. However, there is a possibility that people better than ourselves will not care to admit us into confidences for the reason that we may not be worthy of them. To make friends then, means that we will endeavor, by every power we possess, to make ourselves worthy of friendship. If we seek character in seeking friends it is only right that we offer character as an attraction to them.

The Bible gives numerous examples of both good and bad friendships. The friendship of David and Jonathan is a classic. There was every reason why these two men should have been enemies, if we look at it as the world looks at such things. There was, however, every reason why they should be friends when we regard the character of the two men. They fostered a friendship that was free from selfish considerations and that is the thing that must enter into every true and noble friendship. Jesus is our great Friend. He is our Friend because He loves, because He serves and because He sacrificed and is even now pleading for us. No one who has the spirit of Jesus can have an ideal of true friendship that does not measure up to the ideal that He sets forth in His life.

Some people make friends, but they cannot keep them. Where is the trouble? It may be in themselves, in that they do not prove themselves worthy of the friendships they have made, or, it may be in those whom they have chosen, in that they do not prove worthy of the confidence placed in them.

Some one has observed that if you want to make a real friend of some one, let that one do something for you. The idea of service enters here. Another says that you cannot be sure of a friend until you have walked over the hills with him, the idea of intimacy and comradeship enters here. Another says that you do not know who your friends are until you are in trouble. The idea of sympathy and service is prominent here. Again, another says that you do not appreciate friends until you lose them. The idea of appreciation should manifest itself in such a way that those who are our friends will know without a doubt that we are their friends.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cable was received at the office of the Mennonite Central Committee under date of May 25 and is of general interest. A portion of the funds asked for have been made available for Brother Miller for the months of May, June and July. If the work is to be continued it will be necessary for continued cooperation in the home field which we believe is possible.

"Need about Five Thousand Dollars monthly including purchase fuel Ukraine tractors, horses and running expenses. Cable approval kerosene purchase as loan one to two thousand monthly. Miller"

The following letter from the director of the Volga district of the American Mennonite Relief activities in Russia is of special importance to our people. It was directed to the office of the Director of our work at Moscow and we believe is a true picture of the conditions as they face us. Shall we allow our personal interests to become masters of us and influence us to such an extent as to close our eyes to the further needs of our brethren in Russia or will we make it possible for our workers to remain on the field another year and give them our full support that the work which has already been done may not be lost?

A. M. R. Moscow office,
May 5th, 1923.

To: Director American Mennonite.

Relief, Moscow.

From: D. R. Hoeppner, Repr. A. M. R., Orenburg.

Subject: Need for Continuing A. M. R.

Relief Operations in Volga Districts.

Upon surveying these districts closely as regards their economical situation, I beg to state that it will be quite necessary and highly recommendable to continue the A. M. R. relief and reconstruction operations for another year.

The exact amount of work and funds needed can not be determined beforehand as this will very largely depend on the yield of this year's crops. Reckoning on the basis of an average sized crop, there will be a considerable per cent. who will remain entirely dependent on relief help. This must chiefly come from foreign relief organizations.

The accomplishments of the A. M. R. achieved thus far under the most extraordinary and trying conditions would lose very much of their value and effect should its activities be discontinued in the near future or even as late as after the harvest.

In addition to this there are various details which pertain strictly to A. M. R. duties that cannot be completed until next year.

I trust that our people in America, who have thus far donated so liberally and stood by so faithfully, will also be in a position and feel prompted to continue their so much needed contributions. In that way the strenuous efforts of the A. M. R. will bring forth full fruit and perhaps results beyond expectations.

Yours faithfully,
D. R. Hoeppner.

June 1, 1923.

PROGRAM FOR THE WOMAN'S MISSIONARY MEETING

To Be Held During the Session of the General Conference at Freeman, S. D., Friday Evening Aug. 31, Beginning at 7:30

Hymn—Congregation
Scripture Lesson and Prayer by Chairman, Mrs. S. S. Haury
Address, 15 min.—Mrs. P. A. Penner
Music—By South Dakota
Address, 15 min.—Rev. P. A. Penner
Cheyenne Song—Rev. and Mrs. R. Petter and Helpers
Address, 15 min.—Mrs. R. Petter
Letter from China—Miss Frieda Sprunger
Music—By South Dakota
Remarks, 5 min. each—By Missionary Candidates
Hymn—During the singing a collection for the Building Fund in China will be taken. Closing Remarks, Prayer and Benediction, by Pres. of Mission Board.

The Executive Committee of Miss. Soc.
Pres.—**Mrs. S. S. Haury,**
Sec.—**Miss Helena Liechty,**
Treas.—**Mrs. J. G. Regier.**

CONTRIBUTIONS

RECEIVED BY THE TREASURER OF THE EMERGENCY RELIEF COMMISSION

May, 1923.

For Russia: Friedenstal Cong., Tampa, Kans., $42.72; Mrs. Magdalena S. Landis, Philadelphia, Pa., $5; Bethlehem ch., Bloomfield, Mont., $60.07; San Marcos Menn. Cong., Paso Robles, Calif., $12; Kidron Menn. ch., Taloga, Okla., $6; Newhopedale ch., Meno, Okla., $29.92; Menn. Mission ch., Los Angeles, Cal., $42.10; Alexanderwohl ch., per C. E. Krehbiel, $5; Inman Menn. ch., Inman, Kans., per C. E. Krehbiel, $5; Emmaus Cong., per C. E. Krehbiel, $10; Bergtal ch., Pawnee Rock, Kans., $34.24; 1st Menn. ch., Mt. Lake, Minn., $88; Herold Cong., Bessie, Okla., $17.59; Emanuel Menn. ch., Aberdeen, Idaho, $23.09; 1st Menn. ch., Bluffton, Ohio, $25; Rosenorter Menn. Cong., Laird, Sask., $10; Barbara S. Krehbiel, Keokuk, Iowa, $10; Daniel P. Kaufman, Marion, S. D., $5; Bethel Menn. ch., near Fortuna, Mo., $47.77; Salem Zion Cong., Marion, S. D., $102.84; 1st Menn. S. S., Aberdeen, Idaho, $18.42; J. P. Andres, Beatrice, Nebr., $50; Mrs. A. Rempel, Drake, Sask., $20.50; Mrs. J. N. Funk, Drake, Sask., $12.25; Friedenstal Cong., Tampa, Kans., $46.19; Grace ch., Pandora, Ohio, $74.35; Bethania Cong., Freeman, S. D., $28.23; Total—$831.28.

For Europe, (including Germany): D. D. Unruh, Inman, Kans., $2.50; Menn. ch., Deer Creek, Okla., $19; Abr. Olfert, Mt. Lake, Minn., $300; Peters Sisters, Dallas Oregon, $60; Menn. Cong., Burrton, Kans., $11.05; John P. Regier, Newton, Kans., $5; J. F. Schmutz, Sedgwick, Kans., $50; San Marcos Menn. Cong., Paso Robles, Cal., $25.50; Bergfelder Cong., Bingham Lake, Minn., $41.49; Gertrude Dueck, Beatrice, Nebr., $1; Anon., Newton, Kans., $2.20; Neu-Huttertaler Cong., Freeman, S. D., $189.50; Emmaus Cong., Whitewater, Kans., $279.50; Friedensfeld Cong., Lorena, Okla., $5.68; West Zion Cong., Moundridge, Kans., $70; Johanna Schmidt, Goessel, Kans., $2; Menn. Cong., Buhler, Kans., $48.28; Zion Menn. ch., Donnelson, Iowa, $73; Bethesda Cong., Henderson, Nebr., $162.41; Total—$1348.11.

May 1st, Balance	$4705.90
Rec'd. for Russia	831.28
Rec'd. for Germany and others	1348.11
	$6885.29
Paid out during month	3248.90
June 1st, Balance	$3636.39

Gratefully acknowledged,
C. F. Claassen, Treasurer.
Newton, Kansas.

June 5, 1923.

TREASURER'S REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR MAY, 1923.

Sew. Soc., Henderson, Nebr., Orphan, India, $30; Mrs. D. A. Vogt, Pratum, Oregon, for Germany, $10; do. China Building Fund, $5; Mrs. John H. Frantz, Orienta, Okla., New Station, India, $10; Mrs. J. C. Mehl, Upland, Calif., Biblewoman, India, $20; Sew. Soc., Fort Cobb, Okla., Biblewoman, India, $30; Sew. Soc., First Menn. Church, Newton, Kansas, Foreign Missions, $8.97; Sew. Soc., Homestead Church, Aberdeen, Idaho, Orphan, India, $30; Sew. Soc., Goessel, Kans., Postage Expenses of Ex. Com., $1.50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS May, 1923

S. S., Menn. ch., Buhler, Kan., $100; S. S., Sunny Slope, Alta., Can., $21.-20; S. S., Menn. City ch., Beatrice, Nebr., $110; Ebenezer ch., Mt. View, Okla., $19.55; Menno ch., Watova, Okla., $12.40; Peter M. Krehbiel, Moundridge, Kan., $200; C. E. soc., Menn. ch., Hillsboro, Kan., $7; C. E. soc., Bethel ch., Inman, Kan., $19.55; friend, Newton, Kan., $100; Menn. ch., Deer Creek, Okla., $21.19; West Zion ch., Moundridge, Kan., $55; Bethesda ch., Henderson, Nebr., $157.89; mission boxes, Berne, Ind., $64.70; friend, Berne, Ind., $7.50; birthday money, Berne, Ind., 41c; Sen. C. E. soc., Berne, Ind., $32.75; Menn. ch., Berne, Ind., $878.05; Karl Friesen, services rendered, $50; Menn. ch., Halstead, Kan., $53.98; S. S., Bethanien ch., Kingman, Kan., $15.-82; Menn. ch., Buhler, Kan., $73.32; Menn ch. and S. S., Pratum, Ore., $14.25; S. S., Aisen, S. Dak., $3.57; Bergtal ch., Korn, Okla., $76; Christian ch., Moundridge, Kan., $38.45; Sichar ch., Cordell, Okla., $12.74; S. S., Brudertal ch., Hillsboro, Kan., $59.95; Menn. ch., Upland, Calif., $46.74; B. F. Welty, Tacoma, Wash., $50; Salem Menn. ch., Dalton, Ohio, $125.64; Brudertal ch., Hillsboro, Kan., $175.05; S. S. Menn. ch., Lake Charles, La., $12.78; friend, Des Moines, Iowa, $20; Hoffnungsau ch., Buhler, Kan., $30.43; Sarah Schmidt legacy, Goessel, Kans., $865.87; Menn. ch., Hillsboro, Kan., $61; S. S., Johannestal ch., Hillsboro, Kan., $59.56; Zoar ch., Goltry, Okla., $25.53; Herold ch., Bessie, Okla., $30.33; Y. P. C. E., Marion Jct., S. D., $125; C. E. soc., Friedensfeld ch., Lorena, Okla., $20; Menn. ch., Arlington, Kan., $10; D. H. Unruh, Freeman, S. D., $5; Int. Conference Fund, Newton, Kan., $177.80; San Marcos ch., Paso Robles, Calif., $20; Johannestal ch., Hillsboro, Kan., $70; Menn. ch., Canton, Kan., $6; Zion ch., Elbing, Kan., 355.30; Bethel ch., Inman, Kans., $21.-35; Jacob Stoesz, Butterfield, Minn., $30; Christian ch., Moundridge, Kan., $14.50; Menn. ch., Watova, Okla., $8; J. P. Andreas, Beatrice, Nebr., $35; Swiss ch., Whitewater, Kan., $133.77; Loyal Workers, Menn. ch., Pawnee Rock, Kans., $25; Menn. ch., Halstead, Kan., $44.57; Tabor ch., Goessel, Kans., $64.33; Abraham Zurflueh, Bluffton, Ohio, legacy, $25; S. S., Menn. ch., Beatrice, Nebr., $295.68; Menn. ch., Beatrice, Nebr., $266.86; Zion ch., Donnellson, Ia., $36; Menn. ch., Goessel, Kan., $30.69; Menn. ch., Lehigh, Kan., $3.72.

Special Treasury

S. S., Alex. ch., Goessel, Kan., teacher, $45; Brudertal ch., Hillsboro, Kan., orphan, $35; Jr. C. E. soc., Zion ch., Souderton, Pa., orphan, $30; Peter M. Krehbiel, Moundridge, Kan., lepers, $50; friend, Berne, Ind., new church, Janjgir, $100; sewing soc., Fortuna, Mo., orphan, $30; G. J. Voth, Chotean, Okla., orphan, $30; G. J. Voth children, do., orphan, $30; David Epp, Laird, Sask., orphan, $30; Anna Wiebe, Aberdeen, Idaho, orphan, $30; Sisters, Beatrice Hospital, Beatrice, Nebr., boy, $30.

India's New Station

C. E. soc., and S. S., Bethel ch., Fortuna, Mo., $11.25; Careful Gleaners S. S. class, Berne, Ind., $68.30; S. S. class No. 33, Berne, Ind., $27.86.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

May 1, 1923, Balance in Bank	$ 57.16
Receipts during May:	
Treasury for Gen. Gifts	5,658.00
Treasury for Special Gifts	465.00
Treasury for New Sta., India	107.51
India's Building Fund	4.00
Balance and Total Receipts	$6,292.47
Paid out during the month	6,263.41
Bal. in Bank June 1, 1923	$ 29.06

On June 1st, 1923, our Board has a debt of $14,000.00, besides the $2,000 we owe on the P. A. Kliewer house.

Gratefully acknowledged,
Gustav Harder, Treasurer.
Whitewater, Kan.
John G. Regier, Asst. Treas.
Newton, Kansas.

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VOL. XXXVIII BERNE, INDIANA. JUNE 21, 1923. No. 25.

IN MENNONITE CIRCLES

Rev. C. C. Krehbiel is making an extended tour through Canada and to the Pacific Coast.

Rev. Wm. Neufeld, who only recently returned from a trip to Russia, died at his home in Reedley, Calif. on June 7.

Prof. J. Quiring, of Witmarsum Seminary June 10 to 17 conducted a series of lectures in the Hoffnungsfeld-Eden church, Kansas.

Rev. H. R. Voth of Goltry, Okla., has moved to Gotebo, Okla. Bro. Voth has served the Goltry congregation for 9 years.

Missionary Mahlon Lapp of the (Old) Mennonite mission in India passed to his eternal reward on May 31st, after continuous service on the field since 1901.

Bro. Arthur Rosenberger, a recent graduate of Witmarsum Theological Seminary, was ordained to the ministry in the old Germantown Church, Philadelphia, his home town, Sunday, June 11. He will leave shortly for Pandora, Ohio, where he has accepted a call to the pastorate of St. John's church.

The Dutch Mennonites will hold their "'Gemeetedag" at Luntern, June 27-29, this will be followed by the "Jungeren-tag" (Young People's Day) June 30-July 1. Visitors from America, England, Switzerland, Germany and Russia are expected to attend.

The death of Bro. Peter Jansen, of Beatrice, Nebr., removed one of the striking characters of the Mennonite church of this generation. His memories, published some months ago, were full of interest and information and are bound to become valuable to the student of Mennonite history. Bro. Jansen frequently contributed to the columns of The Mennonite and our readers will regret the fact that these occassional contributions are things of the past. An account of the life of Bro. Jansen appears on another page.

The pastor of the Second Mennonite church, Philadelphia celebrated the 25th anniversary of his class. All the members of the class were present and attended the commencement of the Theological Seminary from which they graduated on that evening.

From the 19th Report of the Deaconess Home and Hospital, Newton, Kansas, we learn that there are 14 Deaconesses, 15 Probationers and 9 Mission sisters. In the motherhbuse, Newton, there are at present 10 Deaconesses, 8 Probationers and 9 Mission sisters, and of these 20 are nurses. In the Mt. Lake, Minn. branch of the organization there are three Deaconesses and 3 Probationers. 840 patients were treated in the Newton hospital during the last year.

The Third Annual Get-Together of the Iowa Mennonite churches was held in the Pulaski church on June 6. Among these participating were Rev. Elmer Basinger, J. Alvin Baughman, Rev. A. S. Bechtel, Rev. P. K. Regier, Miss Goldie Lowenberg, Rev. Henry Fast and Mrs. C. C. Sommer. The meeting was an enthusiastic one and subjects of vital interest were discussed.

†GUSTAV HARDER

On Saturday, June 16th, in the morning died Elder Gustav Harder of the Emaus church near Whitewater, Kansas, in the Bethel Hospital, Newton, Kansas, of pneumonia. He has been a member of and treasurer of Board of Foreign Missions, of the General Conference of Mennonites.

THE HUTCHINSON LETTER

"Ask of Me, and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession". Ps. 2:8.

Since our last letter came in the Mennonite we have had many real blessings at God's table. It is great to eat and drink from His table who always has a real table set before us. There are times when a person is real hungry for a certain thing and it cannot be gotten any where, but when we come to God He has just that thing we are so hungry for prepared for that meal. It is wonderful how God does take care of His own. We do want to thank you for all your prayers that you have sent to the throne of grace in behave this work here in Hutchinson. God is blessing His work here from time to time. But yet there are many who need our prayers that they may leave self and let God. All our friends that are coming to church are taking real active part, and it is our prayer that they may all surrender to their Master who loves them and gave Himself for them. We have now organized a Christian Endeavor and seems every body is taking full part in that work. These programs are held every last Sunday in the month, where the whole evening is devoted for that program.

We certainly have had quite a few visitors during this time which are always welcomed. The Student volunteer band Quartet from Bethel College gave us an inspiring program on the evening of March fourth to nearly a full house. Every one gave a short talk and then they sang their songs in between, which were all based on Jesus Christ. We all went home with a greater love for our Master who loved us and saved us. I think the reason we did enjoy it so much was because the spirit it was given in. We could see and feel that every talk and song came with the deepest feeling from the heart. Even if they had three blowouts on their way coming here and they knew that they had to patch some before going back. Yet that love divine in them kept them with a smile. May God bless them in all their undertakings. Then on March the 25th we had the privilege of having the Bethel College Men's Glee Club with us for the evening. They gave us all real spiritual songs which were all enjoyed by the audience as was shown by their close attention. On this evening it was raining and these boys came rain or shine from Pretty Prarie. We do admire these boys for their spirit, even if it has to go over some rough and rugged roads, yet they keep their promise. May God bless them in all their efforts. The Pretty Prarie folks we owe also many thanks for their kindness in bringing these boys over in such weather.

April the first was a day when we could commemorate the resurrection of our Lord and Saviour Jesus Christ. We had Rev. J. M. Suderman with us in the morning who gave us a real uplifting sermon. It brought us in deeper love to our Saviour seeing that He rose from the dead and ever liveth to make intercession for us. We do feel very thankful to Rev. J. M. Suderman for coming even if he was rather weak yet. It is our prayer that the Lord may give him his full strength again. The choir had practiced a few songs for this day, where one was sung in the morning and the others in the evening. The day was ended with praises to Him who giveth all things.

Here we shall not forget to mention that we received a crate of eggs from Deer Creek, Okla. for Easter. One hundred of these eggs were colored, and then a big nest was made on a table in our cradle roll room, where all these eggs were put into. After the morning service the children walked through that room and received these eggs. You should have seen those happy faces. Then the rest of these eggs were given to some needy ones. We do want to thank every one who made this possible.

We are rather fortunate in having the auto and tractor school here in Hutchinson where some of our missionaries come to learn how to give an operation to their Fords in India. So Bro. P. A. Penner was here in that school for a few weeks. This gave us a rare privilege in having Brother Penner speak in our church four times. Sunday morning, April the 8th he spoke on that it had paid in going to India

and give their lives for those poor people. And then he also gave us the bright side of their work. Then Sunday evening he gave us an illustrated lecture on his Leper work in India. Then the following Wednesday evening he gave another illustrated lecture on India as a whole. His fourth time in our church was on April the 18th were he gave us a talk on the dark side of the work in India. All these meetings were enjoyed greatly by a full house that many had to stand. Bro. Penner has made many friends in Hutchinson, and not that alone but we can see that it has arroused a greater missionary spirit in our church. The fruits you might hear of later. Bro. Penner had a birthday previous his coming here and so we had our birthday box out on that Sunday he was here then we got his money. This gave us all a privilege to find out his age. We wish Bro. and Sister Penner God's richest blessing while in America, and a blessed journey back to India if the Lord wiiling. May God give them many souls.

We have had another missionary here in this auto and tractor school, who also comes from India only about 150 miles from where P. A. Penner is working. He is a Mennonite also, but from the American Mennonites. So on May the 2nd he gave us a very interesting talk on prayer and how God answered it. Especially was he showing how God had answered prayers for them in India. And thanks to God He is the same in America as in India.

So we would like to close with this; that we all may pray more and more for the lost and God will hear and answer for this we know.

Yours in His service,

Mr. and Mrs. Jno. J. Plenert.

MENNONITES IN MANITOBA

(The following, a reprint of an article by an unknown author, appeared in a periodical of about 1880. The large migration of Mennonites to Canada and the United States attracted the notice of the papers and this is a sample of their efforts to give the public the benefit of their superficial observations. Editor).

Some miles west of the Pembubia on the British side of the boundry line, there is a large settlement of Russian Mennonites. About 7,000 have come to Manitob where the government has released 500,000 acres of land for their settlement. It was a beautiful morning and we set out on a "prairy yacht" behind a pair of quick stepping horses to visit the Mennonite reserve. Our road lay along the north bank of the Pemubia river, skirting the edge of timber, and occasionally cutting across a point of woods which ran into the open. We passed many thrifty looking farms where the men were still working at the remnant of the harvest. At smuggler's point there was a log tavern, and we stopped for a little dinner. The landlord was a frontiersman who had tried life in many territories. We asked him whether the Mennonites were good settlers and how he liked them.

"Well" he said, "they'er quiet enough; and some are pretty white; but they ain't good to the country. They live on black bread and melons and raise their own tobacker."

Such conduct as this, of course, is subversive of every first principle of Amerian society which recorgnized treating as the true medium of friendly intercourse.

A few miles further on we found the farm village of Blumenort. It is not the largest of the villages on this reserve, but it will serve as a type of the rest. The high road was simply a well worn wagon track over the bare plain. An irregular line of a half a dozen low thatched houses made up the village. The farms radiated from this center. Every man cultivates his own land and the four and twenty families have the advantage of living close together, and making common front of the hardship and loneliness of frontier life. Each village has its head man or Schultz — its school master — who teaches in German, and, if the village is too small for a church, the "Pfarrer" comes over from some other village to preach at stated times.

We sat on the steps of the mill talking with some of the villagers eating a water mellon which was passed around from man to man for each to take off a slice with his pocket knife. The Mennonite German is a barberous dialect: it has not improved by a 90-years sojourn in Russia. But it serves as a medium of communication. They told us that this village had been unfortunate: that they had been froced to move twice on account of the wetness of the land. The present situation seemed better. They like the country better than Russia. But one of the men who had not yet taken up his alottment complained greatly that under the new law made this summer he could only get 80 acres of homestead. He thought of going to America (i. e. the United States) where he could get 160 acres. But how about the oath of allegiance? we asked. He shrugged his shoulders and grinned, from which we concluded that he must be a buttoner of the loosed type.

The men expressed some anxiety to know if Sitting Bull was coming to make war in Manitoba. They had heard that he was marching with 400 braves to Emerson. They seemed much relieved to hear that he was many hundred miles to the west of them.

On the other side of the road I saw a clay threshing floor between some wheat stacks and an old man driving a team of horses over it to tread out the grain. The method was old fashioned enough to be quite a novelty. I went over to watch it and chanced to make the acquaintance of the proprietor of the stack and house. He was a pleasant talkative old man who had come from Russia within a year and was just beginning to make a home for himself. This was his first crop and he thought it would average 20 bushels to the acre. Three or four bare-footed girls, ruddy and strong, were brushing up the grain as the horses trod it out and winnowing it.

The scene was picturesque and I called Gad to make a sketch of it. But something in his dark and rolling eye, or natural timidity, sent the maidens off to hide behind the stacks, from which they made rapid sallies to gather up a little wheat in their aprons. Meanwhile the old farmer was asking many questions. He was anxious to know the value of Russian money in New York, for he still had a little stack of rupels which he had brought with him from his old home. The Mennonites are almost without exception well to do people. What is the mysterious connection between the doctrine of non-resistance and worldly property? Why do they always go together?

After a while Brother Peters asked us to go home with him and see his house. It was built of logs, plastered with clay and thatched with straw. The chimney was a square hole in the roof. The inside of the house was rough but comfortable, or at least it might be made so. The floor was made of clay. Peters was particular to impress us that the house was not finished: he had bought the shell as it stood, from another man, and he pointed out with admirable pride how he proposed to wall off a "gastzimmer" and a "spicezimmer". The central part of the establishment was a great oven which answered at once for the purpose of cooking food and warming the room. All the implements on the place the old man proposed to make with his own hands at the work bench which occupied one side of the living room.

As we sat in that rude room talking with the old Russian puffing away quietly at a pipe of the peace making Indian weed we seemed to have entered quietly into the circle of domestic life. In one corner of the room sat the old "Hausefrau" combing her scanty locks. The little children played on the floor beside the work bench. In the middle of the room was a dinner table: presently three or four girls came in from the work and were cordially asked to sit down the their "Vesperbrod" of black bread, melons and coffee.

OUR WOMAN'S WORK

Tamingfu, Chihli, China,
April 5, 1923.

Dear Readers of "Woman's Work",

It seems I cannot find words to express my gratitude to God for His leadings. We have a great God who can do great things. His protection during the stormy days of our voyage, and on the journey overland, the work of the Holy Spirit even in the ranks of this people in China; the evidence that the spirit of the risen Saviour wonderfully equips and uses His witnesses, among the Chinese (both men and women); all these are signs of the power and love of God. I am glad to be permitted to serve such a God and to have been prepared through Jesus Christ for service among a people which has proven itself grateful for the message which has been brought to it. For instance: At Kai Chow I was told of an army officer who brings up to three hundred of his soldiers to our church on Sundays. They are eager listeners, and they possess Testaments. After services they march through the streets singing Christian hymns. Undoubtedly General Feng's Christianity has influenced them. General Feng is a man with a practical Christianity and therefore has a great influence. Too often we have our Christianity for exhibition and make use of it only on special occasions.

Another man in Kai Chow has been won by the Gospel of Jesus Christ and exerts a great influence over others. He brings quite a number of his relatives and friends to our services, and his life bears testimony to a change of heart. Many other instances might be remarked upon.

At Kai Chow I received a warm welcome. All the expressions of love from my co-workers and the Chinese have encouraged me and strengthened in me the desire to serve.

I accompanied Mr. Boehr and Miss Sprunger back to Tamingfu, so that I might bring a little of the atmosphere of the homeland to Mrs. Boehr and Mrs. Voth, who could not attend the festivities at Kai Chow; also to become acquainted with our new station and to rest after my five-week's journey.

I am enjoying this freedom to the fullest extent and am grateful to those who are granting me this privilege. Although I am very anxious to get into the school room, I realize that this resting time will be beneficial, both for myself and for the work.

My girls have been growing physically during these years, and I hope soon to find that they have also been developing spiritually. Several of my former pupils died during my absence, which was sad news for me, but I am hoping to meet them again in the realm of eternal bliss. Others are married and are respectable wives who, I am glad to hear are trying to keep up tidy and pleasant homes for their husbands. Still others are teaching in the day school and in the Sunday school.

A number of my pupils have decided to live for Christ and have been baptized. Four of them were baptized on Good Friday, along with two women and three men. This is very encouraging, and it behooves us now to give them very special care along spiritual lines.

Here in Tamingfu Mrs. Boehr is holding a series of meetings during this week. A Mr. Chang of Weihsen is the evangelist. In my next letter (to the Bundesbote) I hope to tell you more about him. He is a man whose faith and prayer life are an inspiration, not only to the Chinese but also to us who have long known the good tidings. His personality leaves a deep impression and he has been a real blessing to me.

Accept my heartfelt thanks for all the love and kindness which so many have shown me during these months. I am sure the Lord will bless you, both spiritually and temporarily.

Your worker in China,

Talitha Neufeld.

"We make it our aim whether present or absent to be well pleasing unto Him."—Dr. Clark, at New York Convention.

REPENTANCE, OUTLINED

By Israel I. Saxe

(Missionary, Chicago Hebrew Mission; 1311 S. Kedzie Ave., Chicago, Ill.)

A. What it is:—
   1. Jewish definition:—Fasting.
   2. Webster's definition:— A hearty expression of sorrow what one has done, or omitted to do.
   3. Scripture definiton:— A fundamental and thorough change in the heart of man from sin toward God.
      a. By genuine sorrow toward God on account of sin. Ps. 51.
      b. By an inward fight against sin. Matt. 3:8.
      c. By humble, self-surrender to the will of God, and service of God.

B. Its relation to Salvation.
   1. Like faith, it is one of the necessary conditions of salvation. It may start with the lowest degree of fear for God and will become powerful in those who have experienced the saving grace of God.
   2. Like faith, it is a gift, Acts 5:31;11:18; Romans 2:4. It is the gift of the Holy Spirit who first makes the sinner realize his sin, and then leads him to submit himself to God. As with faith, it brings man to make his decision.
   3. Like faith, it was commanded by God. Job 11:13-20; Is. 44:22; Jer. 4:1, 4; Ezek. 14; 6; Mal. 3:7.
   4. Like faith, it was often spoken of by Moses and the Prophets.
   5. Like faith, it was taught by Christ. Matt. 4:17, Mark 1:15; Luke 13:3.
   6. Like faith, it was in order to obtain His mercy that God urged it upon sinners. 2nd Chro. 7:14-15; Is. 1:10-20; Zech. 2:1-3; Matt. 11:28.
   7. Like faith, it was preached by the Apostles. Acts 2:37-38; 3:19.

C. Examples of Repentance.
   1. Luke 15:17-19 (Prodigal son)
   2. Luke 18:13. (Publican).

CORRESPONDENCE

Dalton, Ohio, June 12, 1923.— Our highly esteemed pastor the Rev. M. A. Niswander, who for the past three years has served us with the Word and has, by the grace of our Lord, conducted the affairs of our congregation safely and sanely, has anonunced his desire to the congregation to be released from his services, as he wishes to move to California with his family. Although with quite unanimous regrets, the congregation reluctantly acceded to his wishes, and has sent a call to Bro. Austin Keiser, just graduated from our Witmarsum Seminary at Bluffton. After serious and prayerful consideration,—we have the unofficial assurance,—he has accepted the call and will assume the pastorate on September 1st next, when Bro. Niswander's release goes into effect. We rejoice in being able to secure so well equipped a servant of the Master—the first one to be enabled to devote his entire time to the pastorate of our congregation in its history. Thanks to the willingness of its membership to assume the responsibility to make it possible for its pastor to do so, as it should be.

N. G. Fankhauser.

Berne, Ind., June 14, 1923.— Refreshing rains and warm weather of recent date have improved the crops here. Some of the farmers had a rather hard time with their corn. Much of it had to be replanted.

In the evening of June 3, Rev. Arthur Rosenberger, a graduate of the Witmarsum Seminary at Bluffton, Ohio, who has accepted a call from the St. John's church near Pandora, Ohio, favored us with an English sermon.

On June 10, we had an impressive baptismal service. Thirty-two young people, confessing Jesus as their personal Savior, were received into the church.

The annual Summer Bible school commenced on Monday, June 11th, with six teachers and 166 pupils.

I. A. Sommer.

"HE CALLED ME BROTHER"

Romans 12:10.

Some people are unkind because they are selfish, some because they are ignorant, and others because they are thoughtless and lack imagination. Jesus was always interested in people. Little children, the beggar, the sick man, the woman at the well, all found a friend in him. It is always refreshing to meet one who has caught the kindly spirit of Jesus.

Recently died a man known as "The Sky Pilot of the Lumber Jacks." Thousands all over the country heard him speak, saw his genial smile, and felt his cordial hand-clasp. He gave his life to preaching the Gospel to the men in the lumber camps and to organizing work for their welfare. Frank Higgins loved men, no matter how rough or uncouth their exterior might be. So big and ruddy looking was Mr. Higgins that few realized how literally he was laying down his life for others. The dread disease which carried him away was working at the very place where the strap of his pack basket, loaded with reading matter for the men, had burned itself into his body.

On what proved to be Higgin's last speaking trip he had become so weakened that it was necessary to call the assistance of a porter.

"I'll have to lean on you, brother," said Higgins, as the colored man took his grip, "for I'm nearly all in," and he placed his arm across the porter's shoulders.

At the train Higgins took out his pocketbook, and offered a coin.

"I couldn't take your money, mister," said the porter; "no, sir, I just couldn't."

"Why not?" asked Higgins.

"Why, mister, you called me brother, an' you asked 'bout my wife an' children an' mother. I just couldn't take your money."

It was this kind of love for men because they were men that won Higgins' way to the hearts of those among whom he worked.

One lumber jack whom Higgins had helped to a better life said: "I would lay down my life for Frank Higgins. I love that man." (Adapted from The Continent). Quoted in Story-Worship Programs, by Stowell, Doran, New York.

INVITATION TO GENERAL CONFERENCE SESSIONS!

Our efforts to procure the 23rd Session of the General Conference of Mennonites of North America would no doubt clearly indicate that we welcome the Delegates and Visitors into our midst.

We wish, however, herewith to extend a special invitation to attend the Sessions in South Dakota this year. The recently published program promises great things. It encourages you to come. The Master's Work invites your prayerful presence. We are already rejoicing over your coming.

We again kindly invite you to come.

Signed in the name of the four entertaining congregations..

E. J. Neuenschwander, Chairman
Ben C. Graber, Secretary

THE MENNONITE

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EDITORIAL

Children always seem ready to to take up the quarrels of their fathers, even though the occasion for such quarrels are either long been passed or forgotten. Feuds that passed through generations have been no uncommon thing. Unfortunate as such things may be in worldly matters, they are a thousand times more unfortunate when they concern matters of religion. Most of the divisions that have taken place in churches have been caused by bitter quarrels which have then been handed down to children and children's children. Take the numerous divisions in various denominations as an example. Doctrinal changes have hardly been involved, or if they have, they have been abandoned, but the era of hard feeling continues. There is no reason why the Mennonite church should be divided except that there are so many who feel that their chief mission in the church is to keep up the differences. True, there is always an element that would like to see old sores healed up and forgotten, but, for one reason or another, they can only wish. A general movement must manifest itself.

We are glad to note that in the General Conference there is less of the spirit of keeping up the differences that have had their origin in times and persons of long ago and would not be differences today if the bitterness of grandfathers could be blotted out of the memories of men and women. It was the aim of the General Conference in the beginning to unite Mennonites and some striking results were accomplished, but it did not unite bodies, it only created a strong and progressive Conference that represented one of the numerous bodies into which the church finds itself divided. New churches came into the conference, but they were churches that had stood alone and were independent or were composed of persons who had immigrated from other lands. It seems that an organic unity of Mennonites will not come about by creating a big conference only.

Do we then despair of unity? Surely not. Another and a more effective power of unity has manifested itself in the line of education. Those who know the history of Wadsworth know that, even though the school was abandoned, the men who passed through its halls were the strongest tie that held our conference together through its formative period. We now have a Mennonite Theological Seminary known as the Witmarsum Seminary. Several classes have already passed through the institution and the graduates are doing effective work in churches of various branches. If we can work together in such a vital matter as the training of young men for the Mennonite ministry there is hope that the time may yet come when these youths, as the leaders of the church, will stand shoulder to shoulder in asserting Mennonite principles. Some one recently asked the editor: "How will your people and the Old Mennonites ever get along together?" The answer was: "When there are meetings of our people and the Old Mennonites, and members of other branches, to consider ways and raise means to relieve the starving Mennonites of Russia no one calls in the police to suppress the riot and the meetings are opened and closed with sincere and devout prayer. Also, when we of the general conference want a president for one of our colleges we have been known to call a member in good standing of the Old Mennonite church to the position. Again, it has happened that our conference has asked a member of the Old Mennonite church to write a history of the Mennonites which our Publication Board then financed. As we hope to supply our pulpits with ministers thoroughly trained in the principals for which our church stands we send them to Witmarsum Seminary where nearly half of the faculty are members and ministers in good and regular standing in the Old Mennonite church and let them get their training and the inspiration that comes from intimate association with these saintly fathers in God. So you see if we go wrong in our education, in history and in directing it will not be because representatives of the Old church have failed to use the opportunities we have thrust upon them".

IMPORTANT WORK OF COMMITTEE ON SOCIAL AND RELIGIOUS SURVEYS IN RURAL FIELD

Dr. Kenyon L. Butterfield, President of the Massachusetts Agricultural College, one of the leading authorities in this country on rural sociology, has become a member of the committee of Social and Religious Surveys, according to an announcement just made from the committee's headquarters at 370 Seventh Ave., New York. The other members are John R. Mott, Chairman: Ernest D. Burton, Secretary; Raymond B. Fosdick, Treasurer; James L. Barton, and W. H. Faunce.

This committee, which for more than two years has been doing quiet but effective work in the study of socio-religious problems, thus defines its aims in a recently issued folder; "The purpose of the Committee on Social and Religious Surveys is to apply scientific methods of study to social and religious problems. The field of its possible investigations may be broadly defined as including any phase of the life of society which in important ways effects or is affected by religion". At the present time the committee has no less than eighteen projects of survey and research completed, under way or in contemplation.

Dr. Butterfield's appointment to the committee serves to call attention to the important work which the organization has been doing in the rural field. Its most recent publications in this field are two companion volumes just issued from the press of George H. Doran Co. embodying the results of studies of forty of the most successful country churches in America. These volumes are entitled "Churches of Distinction in Town and Country" and "Tested volumes are entitled Country Churches". For the last named Governor Gifford Pinchot, of Pennsylvania, has written a Foreword in which he says: "It shows how others have met and overcome the very difficulties which the average rural church is facing. I can imagine no better inspiration for the rural pastor than the reading of this book and its companion volume".

The other volume tells in popular form and with a wealth of illustrations the life-stories of 14 of the 40 churches studied. Prof. Edward Alsworth Ross, of the Department of Sociology, University of Wisconsin, contributes an illuminating Foreword in which he says: "These stories show the technique of serving the community by means of a church. They make clear just what may be done to stimulate the higher interests — intellectual, social, religious — in the countryside. There must be thousands of struggling rural churches which, from these pages, may learn how properly to fulfill their task".

PETER JANSEN

Just before going to press the Editor received a copy of the Beatrice Daily Express containing notice of the death of Peter Jansen and giving a short account of his life. As Bro. Jansen was a man of many activities in his state and community his political carreer was given particular emphasis. He was just as active in church matters. His relation to the Mennonites and the part he played in the Mennonite immigration from Russia in the 70's and early 80's was a distinct contribution of importance to Mennonite history. Brother Jansen's activities were not confined to Nebraska alone. Evidences of his work are to be found in Kansas, Manitoba and other states. During the war he was a member of the committee of our General Conference that took care of the military situation as it concerned our church and people. In this work his knowledge of the political situation was particularly valuable. Two summers ago, when 62 young Russian refugees were detained at Ellis Island, N. Y., and it seemed almost certain that they would be deported Bro. Jansen again rendered valuable service to the brotherhood by giving the church the benefit of his political connections and using every influence in their behalf. There seems no doubt but that the young men would have been forced to return had it not been for the personal friendships existing between Bro. Jansen and The President as well as numerous Senators and Representatives, that had so much to do with securing permission for these young men to land.

Peter was an energetic advocate of temperance, an efficient legislator and a successful developer of new lands. He interested himself keenly in the Deaconess cause, was an active member of his home church and, for a time, a trustee of Bluffton College. He frequently wrote for the papers on matters of local interest and one of the most striking features The Mennonite has ever been able to offer its readers consisted of a series of articles from his pen.

Following is the expression of esteem appearing in the local paper:

After a long and lingering illness, the Hon. Peter Jansen, one of the leading citizens of the state of Nebraska, a man who had led an eventful and constructive life, valuable to his adopted country, died at his home in this city at 12:40 today.

Peter Jansen was a member of one of the first families to embrace the Mennonite faith in Prussia in the sixteenth century.

When threatened with the tyranny of a Prussian king, because of their religious faith, and their abhorrence of war, the family of his ancestors, with 289 other families moved into Russia in the years intervening between 1786 and 1790.

Mr. Jansen came of sturdy, high-minded, God-fearing stock. He was born March 21, 1852, at Berdjinsk, on the north shore of the sea of Azof, in Russia. His father was one of the landed proprietors of that section, and quite wealthy and a man of fine intellectual attainments. When an infant the war of the Crimea broke out and the disturbed conditions caused his parents to move back into Germany where they remained until conscription was threatened and they returned to Russia.

In 1870 there was a warlike tendency in Russia and conscription was threatened there. Mr. Jansen's father sensed the political unrest that was occurring and he felt that it would be the part of wisdom for the family to seek asylum and a new start in America.

On May 26, 1873, they landed at Quebec, Canada, and then went to Berlin, in the province of Ontario, where they remained for a time. In 1874 they went to Mt. Pleasant, Ia., where they stayed while prospecting for a permanent location.

At the time there was a feverish emigration to the plains regions of Kansas and Nebraska and Mr. Jansen and his father went to Washington, D. C., to interview President Grant as to public lands that would be available to settlement by a large body of Mennonites from Russia.

They were cordially greeted by the president and introduced to General Custer, who told them of the Indians on the plains and the unsettled conditions in the far west. Such a location would be favorable for a peaceably inclined people.

Returning to Iowa they met Tobias Castor and Mr. Touzalin, land agents for the Burlington railroad. These two men told the Jansens of the wonderful possibilities of the agricultural country on the Blue river valley in Nebraska and they came west. They purchased from the Burlington two sections of land on Cub creek at $3.75 per acre and moved in.

The elder Jansen came to Beatrice, then a small town and purchased a home in a Stone house on South second street. There was quite an emigragtion of Mennonites to Gage county shortly afterward.

Peter Jansen was united in marriage to Gertrude Penner on May 4, 1877. A few hours after their marriage while they were taking a honeymoon trip to their farm, their team ran away but they were unhurt.

The Jansens afterward acquired a large tract of land near where the town of Jansen, in Jefferson county now stands. There they erected huge sheep pens and went into the sheep feeding business on a large scale. They fed from 8,000 to 10,000 sheep a season and marketed as high as 200,000 pounds of wool.

Peter Jansen was a patriotic, public spirited man and took an active part in public affairs. His mental attainments, ability and rugged honesty commanded the respect of every one and in 1880 his neighbors, without his knowledge elected him a justice of the peace.

He was an outstanding republican and in 1884 was alternate delegate to the Republican national convention at Chicago, where James G. Blaine lost the nomination. He was also delegate at large to the convention in 1898 which nominated William McKinley.

In 1890 he was made commissioner to the World's Fair at Paris and then took an extended European trip.

Mr. Jansen made and held the friendship of many of the leading men of American during the period of his active life in this country. He was greatly loved by his fellow citizens of Gage and Jefferson county and served them in the legislature and in other public capacities.

He was a man of the finest quality of heart, brain and soul. He was a leading member of the Mennonite church and a patriotic citizen in every sense of the word. On June 11, 1911, he donated the site for the Mennonite hospital and was one of the trustees who formed the committee which erected that institution on North Eleventh street.

The nation, state, county and citizen in the passing of this man has lost a most useful and lovable citizen. He led a life that made him a distinct asset to our citizenship.

One of Mr. Jansen's outstanding characteristics which endeared him to so many with whom he came in contact in the different walks of life was his remembrance of those who had done even the most trivial kindly turn for his benefit. Followers from his garden, fruit from his orchard, dainties from his kitchen, were all carefully and painstakingly arranged for the refreshment of the ill; books from his library for the lonesome were brought to their homes, with a genial friendly smile which left a light of goodfellowship in its wake.

"Speak to me if I don't seem to remember who you are," he used to remark to those who met him only occasionally. "I'm always glad to see you," was his cheery exclamation to all, and riveted the jeweled cordon with which a courteous gentleman of the old school holds his prestige with every class.

WATCH YOUR STEP, FATHER

Three-year-old Bobby stood in front of the mirror, comb in hand, trying to make his curly hair comb in pompadour fashion. When his mother inquired what he was doing, he answered promptly that he was trying to comb his hair like daddy's. A few days later his mother found him going through all sorts of contortions in putting on his mittens. He explained that he was doing as daddy did when he put on his gloves.

He watches father with an eagle eye, and not much escapes his attention. How he loves to imitate him! His little heart swells with pride when he gets trousers with pockets just like daddy's. He wants to wear them to bed the first night. How happy he is when mother takes off the little boy's waist and gives him a shirt made just like the one daddy wears!

As your mind runs back over boyhood days, can't you remember how you mimicked your father? You enjoyed wearing his hat, his long trousers, his boots, or anything that belonged to him.

And didn't you, when no one was around, get out his shaving outfit and try to shave that little tender, freckled face? Of course you did. Oh, how you longed for whiskers just like his!

Whatever was father's occupation, you loved to play you were grown up and doing the things he did. If he was a farmer, broomsticks were horses, and you drove all over the farm and to town and back. If he was a railroad man, any old thing was a train, and you were collecting tickets and calling off the stations.

Father was your ideal. If you have ever listened in on the conversation of your son and his playmates, you have found that he looks to you in the same way that you looked to your father. He tells the other boys that his father is a millionaire, and that he is big enough and strong enough to whip any one in the whole wide world. Each of the other boys all affirm the same things about his father. Through our sons' eyes, we fathers are wonderful men, and their consuming ambition is to be like us.

If we use bad language, can we be surprised to find our boys, parrot-like, saying the same things? If they notice we are a little dishonest in our dealings, shall we be surprised to find them developing such traits, and deceiving even their mothers and us?

If we have been sowing plentifully of the seeds of selfishness, what kind of fruit shall we look for in our boys?

If we have been driving recklessly along life's highway, heeding not the danger signals, can we rightfully expect them, in their exuberant youth, to use better judgment?

So many times we hear some father lamenting that John is not a better boy; but to be honest now, father, haven't you been the blue-print by which John has been building?

You like to have folks say: "He looks just like his father." Now be honest; you do, don't you?

It seems amusing, while he is a little tot, to hear him repeat some of the things he has heard daddy say, or to see him do some of the things he has seen us do. But I wonder, if, when two-score years have passed, and he is putting on the finishing touches of the building we call character, we shall be glad to have folks say: "He is just like his father?"

May we as fathers be sure to hand over to our boys day by day the blue prints of right example, and there is not much question but they will make the kind of building of which we shall be proud.

When our boys have grown to manhood, what a comfort it will be to hear them say that their father was their guiding star; that his influence was always for good!—Church Visitor.

If smiles are all that you have to give,
Send each one forth in some heart to live.
Don't think it is really not worth while,
But spread the sunshine, and smile, and smile.

IMMIGRANT AID AND GUIDE SERVICE

Christian workers at Ellis Island have long been faced with the pressing need for an adequate plan to guide immigrants landing at Ellis Island and destined for New York City. Many inexperienced and helpless immigrants have been in the past victims of hotel runners, taxicab drivers, and unscrupulous people of all kinds. The Y. M. C. A. has recently been compelled to abandon the service which was rendered for a number of years and maintained on the basis of nominal fees charged to help cover necessary expenses. Representatives of the New American Committee of the Home Missions Council and the Council of Women for Home Missions cooperating with the General Committee on Immigrant Aid at Ellis Island have arranged with the Travelers' Aid Society to care for this pressing need. Through the Commissioner of Immigration, quarters at the government barge office have been made available; a number of organizations have each pledged the services of one or more social workers on the basis of one day a week; and the Travelers' Aid Society has made complete arrangements for providing the necessary personnel for supervision and organization.

THE C. E. TOPIC

July 1

Lessons from the Psalms. VII.
A History Psalm.

Psa. 44:1-8.

(Patriotic consecration)

Some one has said that History is "His Story" meaning that the past is but a record of God's dealings with men. No one can deny this. Nations and people are but so many puppets in the hands of God. When they walk in His way He blesses them, prospers them and uses them for the advancement of good upon the earth. When they defy or disobey Him their punishment stands as a solemn warning to all the rest. The ruins with which every continent is dotted tell of peoples whose past was grand and glorious but who proved themselves unworthy of the continued favor and protection of the Almighty.

No people ever had a better reason for continued gratitude and obedience to God than had the Jews. The passage of Scripture selected for our lesson is but a brief suggestion of the remarkable way by which they were guided and guarded and became a great people. They were raised up for this purpose. They were given the "oracles of God" by which they might profit and be a light to the other nations. It was their lot to receive and to see the fulfillment of the promises concerning the Christ and it is their hope that God still has a work in store for them for which He is preserving them. How different would be their history and the story of the world had they accepted and obeyed the Christ when he appeared. Their long story of privations and sufferings and persecutions, that scattered them over the earth, is the result of their unfaithfulness.

In reading the 44th Psalm our thoughts naturally turn to our own country as one that has been favorably dwelt with by God. Let us see how in several particulars we should be exceedingly grateful to Him and strive to show it by our lives of devotion and loyalty:

1. Our land is remarkable for its resources. One could build a wall around it and the people could continue to live just as happy and comfortable. Products from semi-tropics to the north are on our tables. The coal, iron, gold and silver in our mines has scarcely been touched. Forests and fields are the most productive in the world. Cattle cover the thousands of hills. Fish swarm on our coasts. Rivers carry commerce and their moisture makes fertile thousands of square miles. The heat of summer is not too oppressive for our comfort, the cold of winter does not present a serious menace. Festering swamps are few and barren deserts often prove to be only waiting for intelligent application of labor to make them give support to large population. If Israel rejoiced in the "Land of Milk and Honey, how much more should we rejoice in the liberality of Providence to us? But such things have their dangers, too. If they lead us to forget God, they hinder and do not help us. Do we not recall the words of the missionary hymn that speaks of the lands "Where every prospect pleases and only man is vile?"

2. We are fortunate in having had such godly forefathers in our land. It was the God-fearing Pilgrim to whom we chiefly owe our best institutions. They came here to worship God and to find a land where their children might do the same after them. We are a nation with Christian traditions behind us. The praying, psalm singing, church going ancestors were also hard toilers who subdued the wilderness that their children might profit by their labors, but their best gifts were the sterling characters that they gave to those who came after them.

As Mennonites we may rejoice in the same characteristics of the fathers not in this country alone, but also in countries across the sea.

3. As Israel was protected by its isolation so we may be thankful that by being isolated by the Oceans, we have been spared from much of the vice and intrigue characteristic of other lands. Our isolation has often saved us from serious wars, it has been a barrier to diseases sometimes and it has enabled a healthy social system to develope that was only slightly affected by the errors that brought so many curses to European countries. With our isolation however we have not been unmindful of the needs of others less fortunate than us. Can we remember how often the liberality of America has responded to the call for food or help from stricken people? How often have we broken famines? How often has our relief been the first to follow some particularly horrible calamity?

4. America, is fortunate for its liberties both spiritual and political. This is a country where there is no connection between church and state, and hence, every one may worship God as his conscience may dictate. How much blood has been shed in other lands because of the efforts to make religion a state affair. We are glad that our Mennonite forefathers appreciated this principle so early in their history and that the world at large has in more recent times been ready to accept the idea. Political freedom, such as we enjoy, permits all to have an equal chance and allows for no privileged class. Justice is impartial to the high and low, the rich and the poor. Such a freedom needs to be tempered with the spirit of Christ that makes all men brethren before its full effectiveness may be attained.

5. All people come to a critical period sometime. We have had many of them and when the storm broke we have weathered it successfully, not because we have been specially clever or particular wise, but because God has preserved us and exercised His strong arm in our behalf.

6. There are many other particulars upon which we might touch to show how gracious God has been to us as a nation, if space permitted, but we shall conclude by naming a few. Here is the ingenuity of our citizens who have by their inventive ability been able to perform marvels along every line of human activity. Here are our commercial possibilities, the wealth of farm, factory, and mine. Here is our climate. Here again, are our rivers and lakes. All of these are the gifts of God. They have made America great. We have yet to mention the greatest of all the influences that have made ours the land of Promise, it consists in the god-fearing men and women who strive to please their Maker and serve their fellows.

THE S. S. LESSON

July 1

John The Baptist

Luke 3:3-8; 7:24-28.

Golden Text:—"Blessed be the Lord, the God of Israel; for He hath visited and wrought redemption of His people." Luke 1:68.

Four centuries had passed since God had spoken to his people through a living prophet. During this time Israel passed through some trying circumstances and fallen into a formalism that strangled spiritual life. This was not at all necessary, but it is the way of man so often to make form take the place of true religion. In the meanwhile the fullness of time had come and God was ready to reveal His Son. He did this, as He did previous knowledge concerning His Son, through a prophet and John was that prophet. In reading the story of John's birth we see that God had destined him for this great work, but John was willing to be the instrument through which the Word was to be spoken. It is possible for one to resist the call of God and in so doing one misses all the blessings that go with the service. John was the child of pious parents. It is from such homes that God generally calles those who are to take the leading part in His work. John was consecrated to live a life under a vow in which certain things were required of him but not of others, but a special work requires special preparation. He was not educated in the schools of the Scribes but in the desert alone with God. A whole life spent apart from the world and with God must have in it something that the world needs and that can call men to serious attention to their duties. It was not the word of John with which he began his work, but the Word of God, just as the messages of the ancient prophets were the words of God. As of old, so this prophet had a message to the generation in which he lived. It concerned their sins and the way by which they might make things right with God. Time and again there have been voices protesting, in God's name against sin and with these messages came also others that showed the way to God. John did not appear in the temple although there was a magnificant one in Jerusalem at which his own father had officiated as a priest, neither did he appear in the regular preaching places, the synagogues. His temple was the great out-doors. Unlike the priests holy vestments were nor the badge of his office and authority, he was clad in the simplest that could be secured. It is not the surroundings or the cloathing that make the man, much less the man of God. John's food was the plainest and the cheapest that could be secured, but he was content for it supplied his necessity. How different from those ministers who think that to do effective service for God comforts and even luxuries are essential. He showed by the manner of life he led that there was nothing that he sought for himself and that his chief desire was to deliver the message that God had entrusted to him. The message of John was "Repent ye, for the kingdom of God is at hand". The baptism that he administered was to be a sign on the part of the subject that he publically professed a renunciation of sin and sought its remission. One can never benefit by the forgiveness of sin until one gives proof of sincere sorrow for sin.

The crowds came to hear John, not because he flattered them, but because he spoke plainly and with convicting power. Sin can never be excused. It is a terrible thing in the eyes of God and the bearer of sin must be made to realize that it is so. How many preachers in our day would be brave enough to tell their hearers that they were a generation of vipers even though they knew that such an application would exactly suit their case? Perhaps one reason why there are so few calling upon God for mercy is because they have not been brought to realize what they are in the sight of the Holy God. He was one of those who made future punishment the subject of his discourse. We need more of that now. The sinner must realize that there is a judgment to come from which he can only escape as he complies with the conditions God sets.

John called for fruits. So did Jesus in His preaching. Mere profession will never help any one". By their fruits ye shall know them" is a rule that applies to every life and when there is a profession to a righteous life, it must be backed with righteous works. True, works do not save any man, but faith without works is dead.

The next part of the subject finds John in prison for righteousness sake. He had proclaimed Jesus "the Lamb of God." All men seem to have run after Him while John languished in prison. He sent to Jesus when there came doubts to him. This shows two things: Even the best of men may be in danger of falling into doubts and when they do, the only proper thing, is to take them to Jesus directly. The danger of believing one's doubts and doubting one's beliefs is common. Let none who pass through such experiences forget that a sympathetic Jesus is ready to hear and to help.

The testimony that Jesus gave concerning John followed the reply that he sent to him containing both cheer and reproof. No other man received such a testimony as John did. Jesus called him a Prophet, the greatest prophet. He was a man called of God, inspired of God, delivering God's message of men. But a faith in Christ that accepts Him without doubt makes the least in the kingdom of God greater than he.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following letter from Bro. Joe H. Detweiler, formerly of Volant, Pa., now engaged in Near East Relief work, will be read with interest:

Harpoot, March 7, 1923.

Levi Mumaw,

Scottdale, Pa.

My Dear Bro.:—It has been my intention to write for a long time, but it always seems that conditions were not favorable to write, because in this country a person has to be very careful about writing.

I will give you a brief report of my work in Turkey the last year. After coming to Beirut I was there for a short time and then was assigned to Mardin, Turkey. I arrived in Mardin Dec. 12, 1922, with Mr. Zimmerman, coming in from Aleppo. As you know, Menno Schellenberger came as far with us as Diarbekr, and took sick with smallpox and soon died, before he got to his place of assignment. In Mardin I took charge of the Industrial work and the Boy's Orphanage under Mr. Zimmerman and remained in this way until May 1922, when Mr. Zimmerman went home and then I had charge of the Unit. In the spring of 1922 the order came to move all the orphans to Syria. In Mardin the movement of the orphans began in May, Mr. Zimmerman taking out the first 100 with him when he went to Aleppo. The last orphans went from Mardin first of July and I remained until September selling equipment and closing the accounts. From Mardin there were 500 boys and girls sent.

After finishing in Mardin I came to Harpoot intending to stay and help with the work until November and then go to Beirut, but as it happened I could not get away and I am still here. Harpoot is an old mission station of the American Board belonging to the Congregational Church, where the Euphrates College was located. The missionaries were sent away and the Near East Relief occupied the buildings. This was the largest station in Turkey and had under the director about 5000 orphans. These orphans were all sent to Syria, the movement being finished in November. I was appointed director of Harpoot to close the accounts and make settlement of all contracts. There were with me other Americans until Dec. 15, when the lost one was asked to go to Constantinople and since I have been the only American here and none nearer than 110 miles at Diarbekr. The work here has been interesting, but very difficult in making settlement, because it is not like dealing with Americans that a person can place confidence in people, and not knowing the language is also a hindrance. When making an agreement with an official it is always necessary to use an interpreter. However, I have been treated very cordially and have had no serious difficulties with the officials.

The Armenian, Syrian, and Greek orphans have all been sent out of Anatolia to Syria and Greece and the stations are being closed as fast as possible in order to concentrate on the work in Syria and Greece. Nearly all of the Christian families have gone out of Anatolia and by the middle of summer very few Christians will be left in this country. It seems that no Christians shall remain in Turkey.

Every one is anxiously waiting the signature of peace. We do not get any news and do not know what the prospects of peace are. I expect to finish here and will be going to Constantinople to give my accounts and then go to Beirut to take up some other work. I am very anxious to get in touch with the outside world, although I have enjoyed the work here.

Sincerely,

Joe H. Detweiler.

Beirut, Syria, c. o. Near East Relief.

June 8, 1923.

MARRIAGE

Vermazen-Krehbiel.—On May 10, 1923, Lloyd G. Vermazen and Erna E. Krehbiel were united in marriage, by Rev. Elmer Basinger.

Rook-Krebill.—On May 18, 1923, Forrest R. Rook, and Meta E. Krebill were united in the holy bonds of matrimony at the Mennonite parsonage at Donnellson.

Buri-Aeschliman.—At the Hotel Davenport, Spokane, Wash., June the 6th, 1923 Paul Walter Buri and Mary Aeschliman both of Colfax, Wash. were by P. R. Aeschliman united into holy matrimony.

Schwartz-Lehman.—On June 10th, 1923, at the Mennonite church at Berne, Ind., Edwin L. Schwartz of Elkhart, Ind., and Caroline Lehman of Berne, Ind., by Rev. P. R. Schroeder.

DEATH

Bergthold—Mrs. John Bergthold, daughter of Daniel and Barbara Mueller, was born at Maxweiler, Bavaria, on February 22, 1848. In 1856 she emigrated to America with her parents who settled in Lee county, Iowa, where she had resided ever since. Her health began to fail about two years ago and gradually became worse, so that for several months she had been bedfast. She was a very patient sufferer and perfectly resigned to the will of God. She peacefully passed away on Thursday, May 31, 1923, at the age of 75 years, 3 months, and 11 days.

At the age of fourteen, she was baptized by Rev. Christian Schowalter, and received into the membership of the Zion Mennonite church. On February 15, 1874, she was united in marriage with John Bergthold who was suddenly taken from her side on April 14, 1923. This union was blessed with two children, one son and one daughter.

She leaves to mourn her departure, one son and one daughter, two grandchildren, and many other relatives and friends.

The funeral was held Saturday, June 2, 1923 from the Evangelical church at Franklin, and was in charge of Rev. Elmer Basinger, assisted by Rev. J. M. DeBerg and Rev. W. P. Wuebbin. Interment was made in the old Mennonite cemetery at Franklin.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR MAY

First Menn. S. S., Upland, Calif., $21.05; First Menn. S. S., Hutchinson, Kan., $13.90; Katie M. Smith, Bloomfield, Ia., $6; Eden ch., Inola, Okla., $12.68; Peter M. Krehbiel, Moundridge, Kan., $30; Second Menn. S. S., Phila., Pa., $20; Mission Boxes, Berne, Ind., $11.25; Sr. C. E. Soc., Berne, Ind., $12.35; Bethel S. S., Fortuna, Mo., $13.12; Salem ch., Dalton, O., $62.82; Hoffnungsau ch., Inman, Kan., $31.43; Arlington, Kan. ch., $4; Christian ch., Moundridge, Kans., $35.25; Abr. Zurflueh bequest, Bluffton, Ohio, $25; Bethel ch., Newton, Kan., $68.59; First Menn. ch., Upland, Cal., $35.83; Sichar ch., Cordell, Okla., $20.12; Beatrice, Neb. ch., $48.25; Lehigh, Kan. ch., $14.55; Pratum, Ore. ch., and S. S., $12; Interest, $47.32. Total receipts $542.81.

Balance on hand May 1st..... $1305.60
Paid out during May 1275.75
Cash on hand June 1st 572.66

Gratefully acknowledged,

J. E. Amstutz, Treasurer.

Trenton, Ohio.

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VOL. XXXVIII BERNE, INDIANA. JUNE 28, 1923. No. 26.

NOTICE

"As the Treasury of the General Conference is overdrawn $441.-82, I herewith wish to ask the congregations of the General Conference to please send in their dues at the earliest convenience, so as to get the books in shape before the meeting of the General Conference in August.

C. F. Claassen, Treasurer.
Newton, Kansas."

KINDLY TAKE NOTICE!

To the Pastors and Leaders of Our Congregations:

The next session of the General Conference, which will be held near Freeman, S. D., August 29-Sept. 6th this summer, is rapidly approaching. For that reason it is well that the election of delegates by the different congregations should be taken up as early as possible. To do the work which we are confronting properly and with general satisfaction, and to make it a blessing to all concerned, two things are necessary: 1. The gracious help of God for which it behooves us to plead meekly and with hearts united, and, 2. a large representation of our conference congregations. The larger the number of delegates that attend, the more distinctly will be heard the voices and the wishes of our membership.

The following is a desirable plan for representation:

1. Each congregation, and be it ever so small, should be represented by its own members, for, by so doing, the will and the wishes of its membership will find the most adequate expression, and a report of the doings of the conference can be had with fair assurance. 2. Each congregation should be represented as largely as possible. This is not a conference of ministers, though we want them to be there, too. Any member in good standing, male or female, is eligible as a delegate. It is quite desirable that many from among the people who have the welfare of our conference and the up-building of God's kingdom at heart, and who can think and engage in council, should attend as delegates. In this democratic land of ours it is only fitting that we proceed in democratic fashion, even in the work of the Kingdom.

It has already happened that a number of worthy members of a congregation attended a conference, but one brother alone, perhaps the minister, had control of all the votes, and the rest had nothing to say. Is that altogether fair? Is it democratic? Does it not remind us of the autocracy of past generations?

There are congregations where this plan has been tried:

An effort is made to ascertain who in the congregation is desirous of attending the conference and, if such are found, they are included among the delegates.

In this connection, may we call attention to a resolution passed by the last conference. It reads as follows:

"No delegate shall be entitled to more than ten (10) votes at conference sessions, unless they be of his own church."

The secretary expects to send out delegate certificates within a few days and kindly asks that these be filled out and returned to him as early as possible.

With fraternal greetings,
J. R. Thierstein,
Conf. Sec.

QUERY CONCERNING GENERAL CONFERENCE FARE RATES

I was very much interested in the "Invitation" to General Conference and the accompanying "Announcements to Pastors" in a late issue of "The Mennonite". There are quite a number in our eastern churches who may repay the compliment of our more western churches and attend the conference in South Dakota, and so are inquiring as to what car and traveling fare arrangement can be made through the western brethren. Most of the clergymen are holding half fare certificates that can be used as far as Chicago and other points in that longitude still not the whole distance but lay members have not that advantage. I write this general letter of inquiry to ascertain whether any individuals or committee in the west are making an effort along this line with which communication may be opened. In behalf of the Eastern Conference churches, Perkasie, Pa.

A. M. Fretz, Sec.

IN MENNONITE CIRCLES

The Mennonite Memorial Church, Altoona, Pa., is conducting a Vacation Bible School. There is a good enrollment and the interest on the part of teachers and pupils is excellent. An exhibition of the work done is planned for the closing of the school.

Rev. Gustav Harder, Treasurer of the Board of Foreign Missions, died, after an illness of several weeks in Bethel Hospital, Newton, Kansas, on June 16th. Funeral services were held in the Emmaus Church, Whitewater, on June 20th. Brother Harder was one of the "Grand Old Men" of our Conference, beloved of all. His interest in the cause of Missions was one of the passions of his life.

The Middle Canada Conference will hold session this year in Langham, Sask., July 2 to 4 Missionary Penner and Rev. C. E. Krehbiel, our representative to Russia in the interest of Relief, are expected to be present. A Mission Festival will be held on July 1.

Rev. C. E. Krehbiel arrived in Manitoba on June 12. His purpose is to give a report of the relief work done in Russia to the Manitoba and Saskatchewan brethren. He proposes to extend his trip to the churches of British Columbia Washington, Oregon and California.

Rev. Benj. Ewert, of Winnipeg, Minn., the travelling minister of the Middle Canada District, has recently completed a six-weeks tour during which time he conducted services in Saskatchewan, in the Rosthern District and the settlements on the Lost River, near Star City in the far north, and visited many scattered families. On this trip he preached twenty times in twelve places and visited one hundred and eighty families.

The Menn. churches of Blair, Bedford, Cambria and Mifflin counties will hold their first quarterly meeting for the conference year at Barrville, Mifflin county, Pa., beginning Tuesday evening, July 3 and continuing over July 4.

Rev. Arthur Rosenberger, the newly elected pastor of St. John's Church, Pandora, Ohio, preached in the First and Second Mennonite Churches, Philadelphia on June 17. On Sunday evening of June 10 he was ordained to the ministry in the old Germantown church.

A number of the Old Colony Mennonites of Manitoba have joined their brethren already in Mexico. The plan of a number of Mennonites in Manitoba and Saskatchewan to form a settlement in Paraguy, South America, has not been abandoned, although none have, up to this time, left for this place. The difficulty in the way has been that, no satisfactory way of disposing of their Canadian lands has been found.

Prof. Hirschler, of Bluffton College, has forewarded to the editor copies of the Sunday School Standard and Annual Report of the Sunday schools of the Middle District Conference, prepared by the Educational Committee of that body. These documents show carefully worked out plans that are worthy of the attention of every Sunday school and its workers in our church. Were they generally adopted it would be possible for all of our schools to have both worth-while ideals and excellent records of their work.

Within two days the brethren of the Beatrice, Nebraska, congregation have suffered the severe loss of two prominent members, Willhelm Andreas and Peter Jansen, both of whom were keen-

ly interested in the general work of the church as well as in their home congregation and enjoyed the friendship and esteem of a large circle of acquaintances in their community. Brother Andreas died on June 8 and Brother Jansen June 6.

The death of Rev. William Neufeld in Reedley, Calif., means the loss of another active member of our church. Bro. Neufeld was a teacher and a minister in Russia before he came to America. His daughter, Sister Neufeld, is one of our missionaries in China. In the past few years he made several trips to Russia in the interest of relief and one into Mexico in search of suitable lands upon which the brethren might settle. These efforts resulted in broken health and no doubt hastened his end.

Missionary F. Gasser, of the Emmentahl Mennonite Church, Switzerland, whom many of the readers of The Mennonite know, writes from China that he is at present taking over the work of a fellow-missionary who is on a furlough, thus endeavoring to do the work of several. The house in which he and his family lived became too old and too dangerous for habitation and so had to be taken down, the family living in the woodshed as a temporary quarter. Work on the new home has been started but sufficient funds have not arrived to continue it. The oldest of Bro. Gasser's children is in Switzerland. The church with which Bro. Gasser is connected has a membership of over 600 and the one he has had to take over 160. The vileness of the roads makes travelling exceedingly difficult. There is a great need for more workers, he writes, and there should be at least two more missionaries with their wives in the district. The political situation is such in China that no one can tell just how things will end. The province in which he labors, which is usually quiet, has not escaped the recent disorders.

MINUTES OF THE 4TH ANNUAL "OPEN DOOR" S. S. AND C. E. CONVENTION OF WASHINGTON

Held at Monroe, Washington, May 27, 1923. A large crowd attended this convention and five Sunday schools were represented: Monroe, Quincy, Menno, Ruff and Onecho.

The morning session was given over for Sunday school work while the afternoon session was devoted to Christian Endeavor problems. The president, Mr. P. C. Jantz of Ruff, presided at both sessions.

In the evening Rev. D. D. King of Lind favored us with a sermon.

The convention was opened by a song service led by J. H. Stucky of Monroe.

Devotionals by Rev. D. D. King of Menno S. S.

Anthem by Monroe choir.

Welcome address by Rev. Lewis of Monroe.

Response by Rev. P. R. Aeschliman of Onecho.

Song, "Holy, Holy, Holy," by the congregation.

A letter of greeting from the California Mennonite S. S. and C. E. Conference was read at this time.

Topic: "Duties of a S. S. Superintendent in Giving Preview, Order of Service, and Review", was given by D. J. Stucky of Monroe.

The duties of a superintendent: a program should be planned—have a change in routine occasionally—be on time—always close the service as prompty as begun.

Superintendent should have good assistance. S. S. should not be turned into a singing school and thus lose their reverance. Prayer should be brief—but earnest.

Lessons may be read by superintendent or someone else in the room. Questions asked by congregation are often helpful.

Superintendent should not take any of the teachers' time nor interrupt them during the teaching period. Plan variation in your program—announcements should be varied—they are best when not recognized as such.

This topic was then discussed in general.

Anthem by Monroe choir.

Topic: "How Can We Get Parents to Cooperate with the S. S. in Preparing the Lesson?" This topic was assigned to the Soap Lake S. S. and since no one was represented from there—the topic was discussed in general.

Parents themselves should be scholars and go with the children and help them along.

Children as a rule follow the parents example and don't take much interest if their parents do not. The lesson could be studied and read over together at home during the devotional hour. The first responsibility rests with the parents—and the parents should not shirk this responsibility.

Anthem by Menno choir.

Topic: "How Can We With Our S. S. Work Offset the Teaching of Public Instruction Which is Trying to Undermine Faith in Our Inspired Bible?" was discussed by Ed. W. Franz of Menno.

Many colleges and even Sunday school say the Bible is not inspired—they make it a book of myths and literature. This should not be but since it is—it's up to the S. S. to teach it otherwise.

There we can offset this method more—we can do much in teaching the Bible to show that other faiths are wrong. Evolution does much toward the wrong faith. The Bible says "In the beginning God," while Evolution says: "In the beginning matter and force". Science jumps at wrong conclusion.

To teach the truth and keep our faith we must believe the Bible and teach the Bible only.

Children should be taught at an early age the truth of the Bible and for this we must have men of conviction for leaders, teachers and guide posts.

This topic was followed by a general discussion.

Solo by Martha Stucky of Monroe.

Topic: "How Could We Best Grade Our Small Sunday Schools so we could do More Efficient Teaching?" was sent in by Dwight Ensley and read by Rev. P. R. Aeschliman, both of Onecho S. S.

The problem of properly grading a Sunday school is a great one—especially a small Sunday school. What will work well in one Sunday school will not always do in another on accunt of conditions and surroundings.

If your Sunday school is well organized, even though small, stay with your present system of studies and teaching until a new system of grading is thoroughly studied and shown to be more efficient than the plan you are now following.

Three kinds of lessons are in use today (1) Uniform Lessons, which has been used for over forty-six years. (2) The Closely Graded Lessons and (3) Departmental Lessons, the latter being the Closely Graded system—simplified. This was introduced for the benefit of the small Sunday school. Wires and curtains being used to form class rooms. This plan is still in its infancy.

A general discussion followed this topic.

The president then named the following persons for the nominating committee: Ed W. Franz, Menno; Golda Aeschleman, Onecho; Jennie Jantz, Ruff; and Emma Stucky, Monroe.

The morning session was closed by singing "My Kings Buisness" and prayer led by Rev. P. R. Aeschliman.

The afternoon session was opened by a song service led by Rev. D. D. King.

Devotionals by Rev. P. R. Aeschliman.

Anthem by Monroe choir.

Topic: "The Aim and Purpose of C. E." by Eva Ensz of Ruff C. E.

C. E. part of church—keeps the young people royal and closer to the church.

The church did not prepare anything for young people. The C. E. was realized and came to the rescue. They feel more free to express themselves in a society of their own and many ministers and young people receive their training there.

The C. E. society is a wonderful place to help us on to better living and developing our talents.

The topic was then discussed generally.

Male Quartet by Menno C. E.

Topic: "How Can a C. E. Society Encourage the Timid Members to develop their God-Given Talents?" was discussed by Emma Stucky, Monroe C. E.

C. E. solved the problem of encouraging the timid member—to a great extent. Usually the timid members are well talented—but are afraid self-conscious and timid. Encourage them all you can—make them feel that you are really interested in them. Put them on committees—assign questions, a Bible passage, sentence prayer, or silent prayer and make them feel that you really depend on him. Live up to the pledge, and surely we can't help but to develop our God-given talents.

A general discussion followed this topic.

Anthem by Menno choir.

Topic: "Is There Any Danger that Evil Influences Are Becoming a Menace to the Spiritual Life of Our Young People?" was discussed by Rev. D. D. King of Menno.

There most surely is—Satan is after the young people most because they have their whole life before them. Sin always comes in an attractive form. Some dangers may be mentioned as the (1) Movies (2) The Modern Dance (3) Irreverance and many others. We should not go any where—where we wouldn't take Jesus along. Anything that draws us away from Christ should be avoided.

This topic was followed by a general discussion.

Duett by Leona and Violetta King of Ruff C. E.

Music by Menno choir.

Twenty-two dollars and twenty-four cents was collected and

a motion with a second came before the convention to send the money to India for the new C. E. building. This motion was carried.

The remainder of the time was devoted to a business session.

A letter from the California Mennonite S. S. and C. E. Conference was read, which suggested that each state organization elect a layman from its number and allow the Pacific District Conference to choose or elect one of these to make a visiting tour of all state conventions and the Pacific District Conference also. A motion with a second came before the convention that we accept this plan and D. J. Stucky of Monroe was elected layman for this state.

A motion was made that we send greetings to the Oregon S. S. and C. E. Convention. This motion was carried; and another motion was made that we send a letter of thanks to the California Mennonite S. S. and C. E. Conference for the greetings sent us. This motion was seconded and carried.

The nominating committee gave the following report for the officers for the next convention: President, Rev. D. D. King, of Menno; Vice-President, D. J. Stucky of Monroe; Secretary-Treasurer, Elsie Krehbiel of Menno S. S., Lind; Program Committee: P. C. Jantz, Ruff; Alvin Rubin, Onecho; and Julius Franz, Menno.

It was decided to hold the next convention at Onecho next year.

The convention was closed by an Anthem by the Monroe choir followed, by repeating the Mizpoh Benediction.

Golda Aeschliman, Sec.-Treas.

CORRESPONDENCE

Zionsville, Pa. Dear Readers of the Mennonite: I really don't know how often I should write about our work here and what we are doing, we are always busy. We have Sunday school and church services every Sunday and C. E. society every two weeks. The first Sunday after Conference Brother Boyer gave us a short report of the Conferencc. We recently had our church cleaning day, when everything was made nice and clean, the cemetery mowed. Very many came out to help with the work and so they were soon finished. We expect to have our Children's Day and Consecration on July 22, in the afternoon, a committee has also been appointed to see that we will have a picnic or go to some park which ever they think the most suitable. I think it would be much nicer and more interesting if more letters were sent in from the different churches, now just last week there was not one in the paper. I will try and do better too.

DANGEROUS IGNORANCE

A man suffering from an affliction that seemed rather obscure was urged by his physician to allow a surgeon to make an exploritory incision in order to determine, if possible, what was the trouble and what steps could be taken to cure the disease. But the man refused positively saying that he was afraid when the incision was made that the surgeon would find more the trouble than he was looking for, and therefore he was better off without knowing what was the trouble. "What you don't know don't hurt you!" was his argument, and he went to a premature death with a disease that might easily have been cured if taken in time as the post mortem showed.

A young doctor commenting on the case said it is really pathetic how fearful and terrified people are of being examined, to say nothing of having the knife applied to their troubles. They will suffer silently until the agony becomes unbearable before trying to get aid, and usually relief might have been speedy and permanent if they had only had courage to find out what was the trouble. But the young doctor was amazed in the midst of his little sermon about dangerous ignorance when an elderly relative reminded him that he remained away from church services for fear that he might hear the call to serve God. Self satisfied and resting in his moral standing in the community he was really afraid to hear the plain preaching of God's prophet that would go directly to the root of his spiritual diseases and point out the cure.

Fortunately for all persons in civilized communities the value of human life is being more and more appreciated everywhere. People apparently in sound health are going regularly to reputable physicians to have their hearts, their blood, their lungs and other organs tested in order to find traces of incipient disease and to take steps immediately to eradicate the trouble. What a feeling of security and happiness comes when the physician after a rigid and searching examination says: "I can find no traces of disease in your body." How fortunate the individual who has observed the rules of health and who has built up a body that resists disease! How much more can such a person accomplish everywhere than one who is sickly and diseased, and how much more can he enjoy this beautiful world that God has made so deligthful for all.

And carry that into the spiritual realm how sensible and how safe it is to bring the whole of life under the scrutiny of the Great Physician, and ask him to search and make known the disorders that prey upon the soul. Often the most competent earthly physician is not able to heal the diseases that prey upon the physical body, but Jesus Christ has never failed to make the penitent soul and the one that seeks relief every whit whole. Why live in ignorance and danger when Jesus stands ready to reveal the disease and supply the cure? Why suffer agony and uncertainty and fear and timidity when the Great Physician can bestow relief and calm? The healing knife of the surgeon and the bitter medicine of the physician may be things to shrink from, and so may be the direct, searching gaze of him who discerns the thoughts and intends of men, but when relief and peace and pardon and health for the soul are just beyond surely no sane person will want to remain in ignorance of the malady that makes life unhappy here and may wreck it for eternity if not cured here and now.—Hilda Richmond in Religious Telescope.

WICKED CONSTANTINOPLE

Last night I made the "rounds" of Constantinople with the chief of the American naval patrol and his commanding officer and today I am wishing that the Turks had stipulated at Lausanne that every "Christian" be expelled from this ancient capital of the early Christian empire, says Wm. G. Ellis in a contribution to the Christian Herald.

The "Christian" quarter of Constantinople contains the world's worst plague spots, alongside of which the city's frequent epidemics of smallpox, typhus and cholera and, occasionally, bubonic plague, is negligible. Greek and Armenian panderers and parasites have created a moral condition that is a blight upon civilization. To say that, as one who has studied Shanghai and Port Said and Hongkong and Bombay and Singapore and the ports of the Western World, I declare Constantinople to be the most sodden in vice of all of earth's cities, means as little as most generalizations.

My pen fails me as I think of the havoc wrought among American and British boys; for I would not affright the kindred of those who stay clean, and who may be found, when on leave, in the attractive and successful Y.M.C.A., rather than in any of the city's resorts of evil. If there are thousands of brothels and liquor saloons in Constantinople, there are also militant agencies of homeland Christianity. But it will be a good day for Christendom when the forces of the Western powers leave this city.

Two or three points stand out clearly for the consideration of all persons who think in large terms. One is that the word, "Christian", as employed in the Near East and concerning the Near East, does not at all imply those qualities of character which it is supposed to coinote in the nations of the West. "Christian" out here is a political designation. It tells nothing of a man's spirit or personal faith. The terrible truth is that practically all the professional immorality of the Near East is the trade of "Christians."

Another point to be pondered is that politics, especially international politics, cannot longer be kept divorced from moral considerations. Moral hygene is a more important matter than commercial expansion. The contagion of evil that flows from Constantinople to all the earth is a graver concern for statesmen than the oil that flows from the earth around Mosul. Business men from half a dozen countries have sought "concessions" to make a financial "clean-up" in Turkey; who will seek the task of cleaning up this center of social pollution, for the sake of the whole world's welfare? It is a task for an Apostle Paul; yet it certainly should appeal to the League of Nations, which for the present, apparently, must limit its activities to ameliorative activities outside of the realm of high politics.

Frankly, the task is too vast for individual or private reclamation; the cleaning up of Constantinople is an international enterprise. As a concern of this entire interrelated world, this central port should have the best usages of civilization imposed upon it. Such conditions as at present flaunt themselves are an affront to all the standards of life which the experience of centuries has proved right. Good political house-keeping demands a drastic cleaning-up of this city which sits astride the Golden Horn.

THE MENNONITE

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EDITORIAL

Our readers will have noticed that various announcements are appearing regularly relating the meeting of our General Conference, which is to take place in South Dakota during the latter part of August. This should lead to several things. First, the churches should provide that they are properly represented and, secondly, the program of the conference, already printed, should be carefully examined to the end that delegates might have an intelligent understanding of what their congregations desire in regard to the matters under consideration. A general conference is more than a delegate's conference, it is the expression of the will of the entire church and this naturally presumes that the church knows what it wants and is prepared to speak intelligently. It has been many years since the General Conference was held in the northwest. Preparations are locally on foot to make this meeting a remarkable one and there should be a large response in visitors.

"Pussy-foot" Johnson is said to have been assured by David Lloyd George that he expects to see England go dry within ten years. From the expressions of the English press on the subject of Prohibition this would seem like an idle vaporing. Yet, when we remember how we heard the song, "A Saloonless Nation By Nineteen-Twenty" sung for the first time in 1912 in old Convention Hall, Philadelphia, and most of us thought the same thing, even though we did not express ourselves about it. Laying aside thoughts of the sensational reports that our prayers give us every day concerning the illegal sales and use of strong drink, we cannot help but feel that the United States is a far better-off nation than it was before the Constitution made liquor illegal. More people, since that time, have bought homes than in any other period of our history. The families of the working classes are better taken care of and supplied with comforts and there are more children of the poorer classes going through high school and college than the country is prepared to supply room for. There are plenty of follies in vogue, of course, that had better be abandoned, but the silly and poverty-creating habit of treating in public houses has disappeared with the saloon. We do not expect that the law will keep every one who wants to get drunk sober, but it is making it just as dangerous and as difficult as it makes it dangerous and difficult for the thief to steal. A world movement to abolish alchohol is sure to gain momentum and, if it begins to show results in England soon, so much the better for the English. At any rate, the smuggling of rum from England and her possession into this country does not seem to have the approval of all Britains and some of them at least hope to gain for themselves what we have won when we made our country dry.

Attention is called to the "Standard" set by the Middle District Conference of 1922 for its Sunday schools. We commend it, as it appears in another column, to the attention of every one of our readers who has the interest of Sunday school at heart. The scheme would work in other districts as well as in the Middle District and, if it were in force notable results would surely be manifested. In Sunday schools, as in other lines of religious activity, there must be a program and this must be backed up by a determination on the part of the people to put the program through.

Correspondent from an Eastern church expresses the wish that more communications from the various churches might appear in these columns. There is nothing we would like to give our readers better than Correspondences. Many things might be done by the editor, but this is one that needs someone in the home church with enough interest in the affairs of the church to be willing to prepare for the benefit of fellow readers. Let it be remarked that, such communications become a part of the records not only of the congregation, but of the whole church and, after they have served their mission in keeping the scattered brotherhood in vital touch, they become so many articles in the story of our present church to be preserved for the benefit of those who come after us. There will be no intimate record of the church and family life of the Mennonite people remaining for posterity unless some one takes pains to prepare it and place it in the hands of the editor of the church paper.

THE JUDGMENT UPON IDOLATRY

August 22.—On the evening of this day I called upon Johnson in company with my wife. After a few introductory words Johnson spoke and said, "Otto, I have something upon my heart which I would like for you to consider and pass your judgment upon.

"My aunt died today and the fire of our clanship is extinguished. We have in our possession the Al-vo-na (the altar and the idol of the Horned-ones, a foremost secret order or ceremony) and I have been minded to burn them. I have thought of bringing these things down from the upper village and have them displayed before the public on this coming Sunday afternoon prior to burning them. Before doing this however, I would be glad to know whether it would be Scriptural or not."

I assured him that I believe it to be Scriptural and that it would no doubt prove itself of greater blessing to our people. That besides this there would no doubt be a good number of white tourists out for the snake dance which was to take place on the coming Saturday in Hotevilla, a village that is eight miles north of Oraibi. Accordingly we referred this matter to the native Christians at the prayer meeting and a warm discussion followed. The oldest man and the very first convert to Christianity, and a noted hero who had made himself famous by going single handed to Santa Fe, N. M., after the captives of the Hopi children by the Mexicans and succeeded in bringing them back, was asked first to give his opinion and he answered in part:

"I have done away with idolatry many years ago and therefore I have nothing to put away." This man is an ex-priest of one of the religious ceremonies. Wik-va-ya. (It means Brought-back.)

Ta-las-nom-ti-wa the blind man and also a former priest, but now a priest unto God, was next asked, being the oldest. He said in part, "I have no idols to put away. I had to do with living men, making men play the part of gods. I cannot burn them, but they can burn themselves."

A long discussion followed in which it was decided that the idols should be publically burned.

August 25.—In the meantime Johnson had learned that the Al-vo-na had been taken to Hotevilla, a hostile village, by chief Yu-kiw-ma, a man who had no title to the idols in question. Upon our arrival there we were told that Yu-kiw-ma was in the kiva, (an underground association room) performing the rituals of the snake dancers. Johnson called him out and soon brought me word that all was favorable. He said however, that the chief had stubbornly refused to let him have them, to which Johnson replied, "I shall enter your house myself for them."

We went on to his house, where the idols and the altar were kept. Soon the chief came and said to his sister, "Have you the key with you? Open the door and let them enter." This done we followed him through several rooms until we were in the innermost room. The room was dingy and small and we had to stoop much. The altar and the idols were there.

Yukiwma then laid his hand on the bundle of altar pieces which were hanging from the ceiling. But instead of taking it down he scrutinized us intently as though he wished to detect treachery. He then asked, "Now, who are you?" Johnson introduced us. The chief asked this not so much to know our names but to ascertain whether or not we belonged to the clanship worthy of consideration. Being satisfied as to who we were, he then proceeded to ask, "And who has sent you here? By what authority do you intend to take these things? I have doubts concerning your adventure. Has Washington or the missionaries sent you? What will you do with them?"

Johnson answered and said that he had come of his own accord. A long talk then followed, in which the chief emphasized the predominance of this altar and how it got that place. Johnson then asked him two definite questions which were, a—What good or bad have you found in these idols that has prompted you to take them away, and, b—What advantage is there in these?

The chief replied that the altar and the idols were good but that the people were bad. "If our hearts are good," he said, "we should see the desire of our heart, that is, goodness. But if our hearts are not right evil will result." (That is to say, in plain language, that the idols and the altar play no important part in the religious life of the Hopi. Why should men set these up and worship them in fear if they play no part as to results? As well

leave them out and afflict themselves with the hope of obtaining their end.)

He then said in tones of deepest feeling, "Alas! it has come, but so must it be. By destroying these things you will have destroyed the very foundation of our ceremonies. The conflagration must spread. Take these and do as you have said." (Johnson had told him that he was going to burn them.)

We then took up our trophies and wended our way out. We could not help but feel the very presence of our Lord Jesus and no sooner had we laid our hand on the altar and idols when Johnson triumphantly cried, "The blood of Jesus Christ, God's Son, cleanseth us from all sin", to which I responded with my heartfelt amen. We then went home and had them deposited in the back rooms of the chapel where we left them to wait for their trial on serious charges of murder!

August 26.—Snake dance in Hotevilla. In the evening of this day Johnson and another native Christian went to the upper village and brought down the remaining paraphernalia belonging to the captive idols which was still remaining in Johnson's house. Among them were real antlers of a deer. With these they brought down the idols which belong to the flute dancers.

August 27.—Sunday. Baptismal and Communion service. Two young girls were baptized. After the service missionaries from other stations arrived to witness the judgment upon the wretched idols.

At half past two o'clock in the afternoon, we loaded on our booty and hauled them upon a hill which is the center of the lower village. The bell was rung and a good number of tourists as well as all the native Christians of Oraibi, and a good number from other villages were assembled. We sang several songs in Hopi. A brother missionary from Hotevilla offered prayer. Our white missionary, Mr. Karl Friesen, then gave an introductory talk explaining that what was to take place soon was not due to his efforts, but that it was through the working of the Holy Spirit that this was to take place. He had known nothing about it until it was revealed to him at the prayer meeting.

While Johnson was arranging the altar and the idols I spoke a few words which were in part something like this, being addressed to the white tourists, who were out for the snake dance. "—It is my purpose to speak along somewhat a different line this afternoon. We, the aborigines, did not take to civilization by choice. In order that you might convert us to your ways of living, you are now paying taxes to have money to spend on our education for which we are very thankful. But by your presence in a barbarous ceremony, and especially like the disgusting, writhing snake dance, you destroy what you have built just for the sake of a single pleasure. Some of us who have learned better through your benevolence are trying to pay our government our great debt, even though it be in a small degree, by trying to live out before our people what we have learned in school. Your presence in these occasions mean to an uneducated and a savage Indian that after all there must be something in his way of religion so that you, a person gifted with superior intelligence should even spend hundreds of dollars to witness it so that he had better shun civilization and keep his children at home. Shame on you. In order that our people may become fit for this great country they must have Christ and the Bible. If you do not need Christ in civilization, do let us have Him."

It was now Johnson's turn to speak. He spoke first in English. He opened his Bible to Psalm 115 and read verses 4 to 8 inclusive. Then looking upon the audience squarely, he said: (Quoted in part only.)

"We are this day gathered around these idols for the purpose of burning them. Permission wil be granted you to examine them in due time.

"Look at the idols before you. They are made of wood. They have eyes but they see not. They have noses but should you pour out perfume before them they will not be able to smell it. They have hands but should you come up to them and offer them your hand they will not respond. They have ears, but they will not hear your greeting; feet have they, but cannot walk.

"And yet these have kept me from coming to Christ for many years. They have sent hundreds of my people into perdition and, though wood, they will yet be the means of sending countless number of souls into hell under the power of Satan. Shall we save them? They that make them and keep them are like them. We may gain historical knowledge as has been suggested to me and know all history, but our knowledge will but drive us away from God and will never be sufficient to save us from hell. I lay myself open to the consequences if there be any. I will gladly sacrifice myself in saving our people from perdition through these.

"Let me now tell you a story that you have never heard.

"Once upon a time a blind boy was born to a Hopi family. His parents loved him much and so took great care in raising him up. When he was about twelve years old his father made for him a smooth stick by which he was to be led about.

"One day he said to his father, 'Father, I want you to open my eyes. I hear the people talk about things I do not know. I hear them talk about lightning, but I do not know how it looks. I want to see the people.'

"But his father said he could not do that but that a great doctor was coming and that when he comes he would open his eyes.

"When he was thirty-six years old, this doctor came and examined his eyes. He took him and performed an operation on his eyes. Oh! how much he pained him! How much pain did the medicine cause! He got angry at the doctor because he caused him such pain, but the doctor continued his operation and it was sucessful. And now for the first time he saw and for the first three weeks he could only see faintly. Then he went to the top of a hill and from there he saw the whole country, but he soon went up on a mesa from where he saw more.

"One day as he was walking he saw an object in the air which swooped down on a bad smelling thing on the road. It soon began to devour this bad smelling thing. Then it flew away evidently having been satisfied. The next day it came back but this time he brought one other with it. These feasted on the ill smeling thing and then went away. The boy feasted on the ill smelling thing flying things were buzzards and the bad smelling thing was a dead horse. Then day by day these two buzzards came but each time bringing more until the boy could not count them all.

"Now, let me explain this allegory for such it is. The blind boy is myself. My parents loved me. When I was about twelve years old my father initiated me into this ceremony, which is likened to a smooth stick by which I was to be led about. The great doctor that was to come is the Holy Spirit, even the Lord Jesus Christ Himself. He examined my life and performed an operation. The medicine used is the Gospel of Jesus Christ. How it did hurt me when it told me of my sins. I got angry at Him, but He continued His work until today I can see. The hill and the mesa is the top of experience. I could only see a little at first, but when I went on the top of experience with God I learned more. Then I learned what it was the people talked about, the heavenly things which is represented by lightning. The buzzard is the first white man who came to the snake dance. The dead horse is the Snake Dance. This whiteman first watched the snake dance and then went away. But the next time he came he brought another white man with him. This went on until the number increased until today there are so many buzzards feeding on a dead horse that it is impossible to count them!

"Dear friends, feed on the Living Bread."

After this permission was granted to all to examine the idols. No pictures were taken. By this time the lightning storm was aproaching us from the east preceded by a heavy windstorm. Quickly we piled the idols and the altar pieces. After pouring some gasoline on the pile Johnson lit it. Soon the smoke arose from these wretched prisoners and amidst their smoke we sang in Hopi, "When the Roll Is Called Up Yonder" the words in Hopi being appropriate for the occasion. As the idols were reduced to ashes the storm also ceased, resulting in a particular calm as though God would have it thus.

Thus passed away the most important Hopi religious ceremony. We pray God that the words of chief Yu-kiw-ma may come true that "the conflagration must spread." I have since then seen a kiva, which has been elsewhere defined, torn down by the unbelievers and made into a wagon shed. This kiva was the place where this ceremony used to be performed.

Yours in our coming Lord and Savior, **Otto Lomavitu.**

A SUNDAY SCHOOL STANDARD FOR THE SUNDAY SCHOOLS OF THE MIDDLE DISTRICT CONFERENCE OF THE MENNONITES OF N. A.

(Adopted by the Conference at the Session of 1922)

Figures in parenthesis indicate the number of points awarded when the school includes the service as a part of its program.

A school including all 10 points (100 per cent.) is a Standard School.

I (5) A Cradle Roll.
(5) A working Home Department.
II (5) Organized Class or Classes in the Young People's Department.
(5) Organized Class or Classes in the Adult

Department.

III (10) A Teacher Training Class or student pursuing regular courses in Teacher Training.

IV (5) Graded Organization in the following Departments:
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Young People's Division. Ages 13 (or 12) -24.
Adult Division. Ages 25 up including regular promotions.

(5) Graded Instruction. Instruction adapted to pupils of each age.

V (5) Regular Missionary Instruction from platform and in classes.

(5) Regular Missionary Offerings. (Monthly or Quarterly).

VI (10) Regular Temperance Instruction.

VII (10) Definite Decision for Christ urged through a Catechetical Class or other methods.

VIII (10) Workers' Conference Regularly Held. (Monthly or Quarterly.)
A meeting of the officers and teachers to consider the problems of the School.

IX (2) A Definite written Enrollment for each Scholar.

(3) A Personal Record of Attendance for each Scholar.

(5) The Average Attendance not less than 70 per cent. of the Total Enrollment.

X (5) A yearly Report to the Middle District Conference.

(5) A yearly Offering for the Sunday School Work of the Conference.

THE GLORY HOLE

As we came into the furnace room the stoker was turning away from the glory hole, through which he had been looking into the great furnace. The glory hole is a little peephole to which the stoker can put his eye and examine the fire without opening the big doors and thus losing some of the heat.

Seeing us with our guide, he said, "Would you like to look at the hottest place in the world? Do not look too long, for it might blind you for a time."

One after an other we put an eye to the hole and for a moment looked into a brightness rivalling the sun. When we turned away, everything for a moment was black.

One after another as we filed out of the room, we remarked, "Why, I am still looking out of the glory hole! I can see into the furnace just as plainly as I could when I had my eye to the hole. It makes a spot of light everywhere I look. I did not suppose anything could be so bright as that."

And as I listened to their talk, I remembered the words. "And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." If the brightness of the furnace and of the sun are too much for our eyes, what must it behold the glory of God, who gives light to the Heavenly City! God does not now let us look into that glorious place; but some times He holds His hand over us, as He held it over Moses in the cleft of the rock and gives us a GLIMPSE of the glory. And how wonderful it is—the glory of God! There is nothing with which we can compare it. It is brightness that would hide the light of the sun as the risen sun hides the stars.

Can it be that God intends His children to be glory holes through which others can catch a glimpse of His grandeur and the glory of His Heavenly abode? If we are true children of God, surely something of the brightness and purity and love and holiness will shine through us so that others may at least "take knowledge of us that we have been with Jesus."—The Youth's Counsellor.

SABBATH MORN

The morning sun is risen,
And I greet another day.
The night-shades are lifted
From the earth away.

The sparrows' noisy chatter
In the thickly-matted vines,
And the breezes' whisper
In the tossels of the pines,

Seem a choral strain to be
To this holy day of rest,
Calling me to work anew,
To give God my very best.

THE C. E. TOPIC

JULY 8.

What Does Christian Brotherhood Mean?

(A peace meeting)

I John 3:10-24.

The topic suggests several lines of thought, viz, The Brotherhood of Man, The Fatherhood of God, Brotherhood as conditioned by Christianity, and Peace as an evidence of real Brotherhood.

In a sense, all men are brethren. They come into this world under similar conditions, the same pains and sorrows that afflict one may afflict another, they must live together if they care to or not. They must meet the problems of existance together and they must depend upon one another for life's necessities. Those of us who live in the same country must speak the same language and endure the privations of the same climates. We also share many of the good things and fruits of the earth together. In this sense we owe one another a brother's part. Where there is misery we must relieve it. Where there is danger we must do our share in avoiding it and where there is ignorance it is for us to dispel it. All must do a part in maintaining decency, law and order. Whether a man or woman be a Christian or not we can see no reason by which they might be excused from doing his or her share in the activities mentioned.

In a sense God is the Father of all, since He is their Creator and maintains and sustains them in their physical well-being. He is the Father of all races and kinds and conditions of mankind. To Him they owe obedience and gratitude and faith. But some do not know God as their Father, others will not know Him and others, again deny Him altogether. The one great task in this earth is to bring all men into a knowledge of their Heavenly Father and a sense of their duty to one another in matters physical and spiritual. This task, began centuries ago, is far from being completed, and, in many quarters, it has not even been begun. The Fatherhood of God will be of little help to men who do not recognize or accept the responsibilities that go with it for His children.

The term Christian Brotherhood implies that it is, in the first place, a fellowship in which all are Christians and, secondly, that in this Brotherhood, everything is to be done for fellowmen that God has a right to expect of Christians. They bear the name of Christ and the Spirit of Christ must be the uppermost and controlling influence in their lives. As Christians, their efforts should be to win those who are not Christians to the Christian life so that they may enjoy all the blessings that Christ lived and died to give us.

We can think of only one right condition and spirit among those that call themselves Christian, and that is a condition of peace. This peace involves a peace with God, peace among the brethren and peace with all men. If Jesus really is the Prince of Peace there must be a manifestation of peace along all lines, equality and service.

The great thought, just now is peace among nations. Many have glorified war and thoroughly condemned its ignomy. Humanity has persuaded itself that there is something noble in making war, and that the common crimes against humanity when committed as acts of war are justified, and deserving of the greatest esteem. Yet, we have seen the utter failure of war in the past few years. When two men fight with their fists they do not settle the merits of the thing over which they quarrel, they only decide by a resort to blows, who is the strongest at that particular time. The winner then is ready to profit to the fullest extent by the advantages his triumph gives him. Every sense of justice and fairness is violated by such a settlement of disputes. The same holds true in principle with nations. They come to believe that Providence is on the side that has the most powerful weapons.

In a Christian sense Brotherhood means living together in peace and unity. As war is inhuman, unnecessary, unchristian and unfair, all that Christ has taught us about love to God, to the brethren, and to even our enemies, goes to outlaw war and things relating to war. Just now nearly every Christian body has expressed its opposition to war and its feeling that peace is reasonable and Christian, but, Alas! So they talk when there is no war! The test if sincerity comes when, in the face of common excitement and war, a people can say they are for peace. They can only do this effectively when their principles and their traditions make them a people for peace, be it in times of war or times when there is no war.

THE S. S. LESSON

July 8

Mary, the Mother of Jesus

Luke 2:41-52.

Golden Text:—"Thou shalt call His name Jesus for it shall be that He shall save the people from their sins." Matt. 1:21.

Of the little we know of the lives of Mary and Joseph we must conclude that they were pious devout and regular in the service of the House of God. Unless they were of the best of the age in which they lived they certainly would not have been selected for the high honor that was theirs. It was therefore to be expected that they would observe the law respecting the bringing of children into the House of God. While there is a possibility that, even the children of the worst parents may, under the grace of God, become godly men and women, it is however a fact that the great majority of the world's spiritual giants have come from homes where God was feared and honored. Mary was a normal woman and

the efforts on the part of Rome to surround her with an unnatural character is without warrent in the Scriptures. Jesus truly was the Son of man and was born of an earthly mother, but one of unusual piety. Joseph disappears from the story very early and it is altogether possible that He died during the chilhood of Jesus, thus placing upon Him, as the oldest born, the responsibility of sharing a large part of the burden of supporting and maintaining the home.

Aside from the incident in the Temple, we hear nothing of Jesus from the time of His infancy until He appeared to enter His public ministry. Where the Spirit of God is silent it is dangerous to speculate upon the events that may possibly have been associated with His life. Perhaps the reason so little is told of this period is because there was nothing more to be told than that there was a gradual unfolding of His life into maturity. This process is described in the passage "And the Child grew, and waxed strong in spirit, filled with wisdom and the grace of God was upon Him". That is, there was physical development, mental development, spiritual development and a social consciousness. It meant that He came to realize the part He had to play in all these things. The idea of growth is a emphasized here. It is a growth that meets with the favor of both God and man. Such a development must nat[illegible] have been the best kind of a development in the right direction.

At the age of twelve the Jewish Child became "a Child of the law" and was accounted a responsible person. Jesus, who no doubt had been given the secular and religious education in the synagogue at Nazereth, now came to the years of understanding where He must be reckoned a man. It was the custom of Jews, whenever possible, to attend the Passover at Jerusalem and persons of this age were taken to the Temple for final instruction under the notable teachers of the age who made their headquarters there. A trip, such as this, to any wide-awake boy of this age, would certainly be a never-to-be-forgotten one, especially since every spot of the ground over which they passed on that journey was teeming with great historical associations. What it meant to Jesus can only be surmised. At the passover the bands of pilgrims assembled to eat the Paschal lamb in their various quarters very much as did Jesus and His disciples some years later in the upper room. Here then He beheld the sacrifice of the innocent lambs and partook in the memorial feast of what God had done for Israel, all of which was so emblematic of His own sacrifice and the memorial feast that was to be observed in the ages to follow by millions who would look upon Him as the "Lamb of God that taketh away the sins of the world".

We cannot think of the youth of Jesus without associating prayer, such as His mother would have inspired, and the study of the Word with it. As His mind approached maturity it must naturally have turned toward the great questions to which He gave attention in His public ministry. His session with the Doctors was the climax of His youthful life and the questions no doubt related to problems that had to do with the spiritual things that confronted the youths of the time. It was here that He portrayed His wonderful insight that attracted the attention of both the Doctors and the on-lookers. We can imagine that being a perfect youth, as He was a perfect Man, a deep sincerity and a keen thirst for wider information marked everything under discussion.

People in those days traveled in companies, often composed of great numbers of friends and relations. The supposition of His parents that He was with friends was a natural one, especially in light of the fact that He had become a Child of the law which carried with it a greater degree of freedom from paternal restraint than before. Some youths of that age would have been curious along different lines but Jesus showed His greatest interest in the law of His Father and so we can see a connection with the statement He made to His mother that He must be about His Father's business.

Mary, being human, did not understand her wonderful Son. The question she put to Him upon finding Him seems to have been of the nature of a complaining and a reproof. She was not beyond human errors and not at all a perfect woman who could read the mind of her Son. It was a surprise to her to find Him in the Temple. His reply is said to lose much in translation, but it was in no wise a disrespectful one. It revealed to her that He owed a high duty to His Father and that all He was to do must be for the continuance of His work. Mary had nothing else to do but treasure the strange words of her Son in her heart. Later years would reveal the meaning of these words. After this Jesus spends many years in the quietude of His carpenter's shop, but these years were not thrown away. The meditation, the prayers and the time He had alone with His Heavenly Father were all so much preparation for the great work awaiting Him.

DEATHS

Jansen—Peter Jansen was born Mar. 21, 1852, in Berdiansk, S. Russia. His father was German Consul at this seaport. In 1873 he came to America with his parents, landing at Quebec, Canada. He was baptized on his confession of faith in 1876 by the Elder Leonhard Sudermann, at Mt. Pleasant, Iowa. On May 4th, 1877 he was married to Miss Gertrude Penner. They founded their home on a ranch near the town of Jansen, Nebraska where they spent their best years happily and contented. In 1909 they moved to Beatrice and established their home just across the street from the Mennonite Deaconess Hospital. In 1915 his faithful and devoted wife preceded him to the mansions above.

Bro. Jansen was especially active in the service of his adopted country and the upbuilding of this relatively new commonwealth, serving in various capacities, as far as his religious principles would permit. He was always ready to render assistance and service in church, state and community affairs.

In 1921 he suffered a stroke of paralysis, which became the cause of a protracted and increasing illness. The last three weeks he was nursed by our Sisters at the Mennonite Hospital, for which he had donated the building site, an entire city block. He was called home on June 6th at 12:30 P. M., at the age of 71 years, 2 months, and 16 days. He leaves four daughters, three sons-in-law, seven grandchildren, two brothers, two sisters, and many other relatives and friends. Two children preceded him into eternity in their infancy, and one son in young manhood. The funeral services were conducted by the brethren H. D. Penner, in English, and J. K. Penner, in German.

Andreas—Wilhelm Andreas was born in Nogathan, West Prussia, on the 30th of March, 1847. He attended the public school of this village, and after finishing his elementary education, received private tutoring by Prof. Kutsch. He was baptized on his confession of faith on May 26, 1864 by his father, who was the Elder of the Elbing-Ellerwald congregation, of which he thus became a member.

In 1876 he came to this country, with his parents. They made their temporary home at Mt. Pleasant, Ia., while looking around for a permanent location. Here his father died. In 1877 he, with his mother, came to Beatrice, Nebraska, where they established their home on a farm adjoining the city, where he has lived until his death. On the 9th of January, 1879 he was united in marriage to Catherine Claassen, who has been his faithful helpmeet in things marrial as well as spiritual. Joy and sorrow they have shared in mutual sympathy and helpfulness. The Lord blessed their labor and prospered them. Of their worldly goods they made good use, as the treasures of our Mission Boards and Relief Commission can give testimony.

Three years ago he became afflicted with heart trouble, which, although he partly recuperated from the same, became the cause of his death. He passed to his heavenly reward on the 8th of June at four o'clock in the afternoon, at the age of 76 years, 2 months and 9 days. He leaves his devoted wife, two sons, two daughters, one son-in-law (Rev. Albert Claassen of our Los Angeles City Mission), one daughter-in-law, five grandchildren, and many relatives and friends. The messages of comfort were given by the brethren, H. D. Penner, in English and J. K. Penner, in German.

Suter. David Suter, son of Christian and Anna Suter, was born on April 14, 1854, and died at his home, 2 miles west of Pandora on May 13, 1923. He was a faithful member of the Grace Mennonite church. In 1880 he was married to Elizabeth Neuenschwander. This union was blessed with 11 children of whom one daughter, Celina, preceded her father, 10 years ago, at the age of 22 years. There are left to mourn the departure of this brother, his wife, 4 daughters, 6 sons, 8 grandchildren, 2 brothers and 2 sisters.

The funeral was conducted by his pastor in the Grace church on May 15.

Sommer. Anna (Gerber) Sommer was born in Switzerland, January 29, 1848, and died at her home on May 1, 1923. She had been married over 55 years ago, and her husband is still with us. There are also 5 sons and 5 daughters that feel the loss of a good mother. Mrs. Sommer was bedfast for 8 months with tuberculosis. She was a faithful member of the Grace Mennonite church.

As a large part of the family belongs to the Methodist church, the pastor, Rev. Buehler assisted her pastor, Rev. Regier, in conducting the funeral services on May 3.

Neufeld—Rev. Wm. P. Neufeld died at Reedley, California, June 7th, at the age of 68 years, 6 months and 25 days. He was born at Gnadenfeld, South Russia, and at the age of 18 was received in the church upon confession of his faith. From 1874 to 1879 he studied at the Seminary in Barnen, Germany. In 1880 he married Ida Schlenken, who died in 1893. From this union his daughter, Taletha, missionary in China, survives. In 1895 he united in marriage with Margaret Rempce. From the year 1882 to 1911 he was principal of the Central High School in South Russia. In the same year in which he accepted this position he was also elected to the ministry of the Gospel. In the year 1911 he came with his family to America and they made their home at Reedley. After the war he devoted his time and talents to Relief Work for the starving Mennonites in Russia. In the interest of this work he made a trip to Mexico and two journeys to Russia. From his last journey he returned last February in enfeebled condition and it was found that he was suffering with internal cancer. Funeral services were held in the First Mennonite church on June 9th. Rev. J. Berg of the Mennonite Brethren church spoke in German to the large congregation on Matt. 25:23, and Rev. H. J. Krehbill spoke in English on Hebr. 3:7. He leaves his wife, six sons, three daughters and many friends in America and Europe to mourn his death. He was a sincere, humble follower of Christ and his memory will remain a benediction.

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IN MENNONITE CIRCLES

Rev. S. M. Musselman, of Bluffton, O., spent last week in Pennsylvania and Maryland visiting friends and relatives. He preached in the First and Second Churches, Philadelphia.

Dr. Harvey Bauman, the missionary candidate who received his M. D. last month, is doing his interne work in the Allentown, Pa., hospital.

Seven young people of the Swamp Charge, Quakertown, Pa., were graduated from the institutions they had been attending and received their degrees.

The Herald Publishing Co., Newton, Kansas, of which Rev. H. P. Krehbiel is president is planning to launce a new Mennonite publication in the English language.

The Daily Vacation School in the First Church, Philadelphia, is reported to have an excellent attendance and the interest manifested is good.

Prof. Suderman and family of Bethel College have gone to California by auto. They expect to return in time to attend General Conference.

Prof. Quiring of Witmarsum Seminary is spending the time in the vicinity of Newton, Kansas, and has filled a number of speaking engagements.

The Central (Ill.) Conference will hold its annual meeting in the East White Oak Church, Aug. 29-31.

An article in the Gospel Banner brings the information that the matter of a union of the Pilgrim Holiness Church and the Mennonite Brethren in Christ Church was discussed at the General Assembly of the former, Rev. J. A. Huffman, D.D., was the fraternal delegate representing the M. B. C. Church.

REQUEST

Since the time is at hand, when the list of ministers for the Bundesbote Calendar is to be revised, we would kindly ask all ministers who have changed their address, and all newly ordained ministers to please, send their address to the Mennonite Book Concern, Berne, Indiana.

LOYALTY OF THE SUNDAY SCHOOL TO THE CHURCH

When we speak of loyalty of the Sunday school to the Church, we must not forget that both organizations are but instruments in God's hands. We take it for granted that their highest ambition should be to seek the advancement of the Church universal of which Christ is the Head and Lord and of which every person washed in the blood of the Lamb is a member.

Preeminently both School and Church must be faithful and true to the ideal of helping God's Kingdom to grow on earth. Although it is true that the highest aim should be for both to show true allegiance to Christ's Universal Church, in our consideration of the subject we want to come nearer home and think of the loyalty of our local school to our local church, always remembering that in all their activities the Coming of the Kingdom of God is to be the Supreme Issue.

I shall use the outline as given by Oliver in his book "Preparing the Teacher" around which to cluster my thoughts.

The Sunday school loyal by—a. Submission to the Authority of the church. b. Attendance upon the other church Services. c. Faithful teaching of the doctrine of the church.

Submission to authority sounds a little like tyranny. Years ago when many churches were prejudiced and opposed to the Sunday school it might have been the case, but today most churches feel and realize the importance and necessity of the work of the Sunday school and the blessings derived there from that no hard and severe rules would be set up by any of them. The Sunday school is a member of the church family. It is not a separate and independent institution and consequently should be under the supervision of the church.

Oliver says in this respect, "The Church should supervise the work of the school. The church officers should exercise authority, but this should be done so wisely as to avoid any misunderstandings. The members of the church board should be so much apart of the school as to be able to mold the policy of the school in a natural way. Their position as spiritual leaders and their manifest devotion to the work of the school should make management." According to this a spirit of harmony and reciprocity should exist between the two.

I have in my library an old book published in 1862 entitled "Forty years experience in Sunday schools" by Stephen H. Tyng, Rector of St. George's Church, New York. He says among other things, "The Sunday school must always consider itself a part of the church and cultivate a relation of harmony and submission in this connection. Any starting of an independent authority or setting up a new Republic in its management, will not only be most unseemly, and out of due order, but in most cases counteract much of the good which the school is likely to accomplish".

Therefore harmony and unity between the two organizations should be the object in view. How can this harmony and unity be realized more easily than by all church members attending the sessions of the school, and the attendants of the school taking part in the church services, thus constituting the ideal school.

With this we come now to the second division. The school's loyalty by attendance upon the church services. In speaking of church attendance here let it be distinctly understood that we have reference to the children as well as the grown ups. You have heard of parents who thought it a crime to keep small children in church an extra hour during the services. On the other hand many parents and schools in my opinion have committed a crime in neglecting to teach the children from their earliest childhood to remain for the services and teach them to love and reverence the House of God. Many schools and churches of other denominations now realize this fact with deep regrets, and are planning to remedy the evil. Are we drifting that way? Are we permitting our children of our schools to spend this hour anywhere, everywhere, or who knows where? We cannot over estimate the value of teaching the children the importance of their allegiance to the church of which their school is a part. Quoting again from Tyng on this point, he says, "Let children be brought up as parts of the Household of Faith, and not indifferent to their church relations, and by no means, taught that it is of no consequence, where they belong, and to whom they belong, or where their Sabbath worship may be employed so that they are really and truly in heart belonging to the Lord. The cultivation of each individual estate thoroughly and well, is the best cultivation for the highest prosperity of the whole country in which they all are. And the faithful care and watchfulness in every church over all its collective interests and welfare, is beyond all question, the wisest and happiest way to promote the universal welfare and happiness of the Lords cause on the earth. I feel this of value and truth in our Sunday schools. It is a secondary fact in importance but far from an unimportant one, to attach children in their affections and habits to the church of their inheritance. The tendrils of youthful religion must clasp a near and adequate support. Their early piety demands the aid and nursing of the outward connection. And I should far rather see them trained in their attachment to a body much less desirable in my view, than brought up in the more general ignorance and skepticism of the value of the church relations, and left to be driven by the wild winds of future controversy, to attach themselves, or

to become attached, as may happen, to whatever shall be most convenient, or run the more likely hazard of living and dying loose from all. True Christian liberty allows everyone to be persuaded in his own mind. But it does allow him to be fully persuaded. And no process is more likely to be successful, and no sight is more beautiful, than to see the youth of a flock trained in happy regularity and devotion in the worship and principles and affectionate maintenance of the church to which they belong. Let us maintain and carry the simple persistant Christian scheme of loving all who love the Lord Jesus Christ in sincerity, but walking ourselves by the rule which we have attained, and minding the things which we have been taught. This I think the Sunday school of every church should regard. And therefore I urge, as a first principle of reciprocal obligation this cultivation of a conscious and acknowledged union with the church on which it lives and from which it grows".

This quotation partly covers the third division of our subject, namely Loyalty of the Sunday school in faithfully teaching the doctrines of the church. This teaching of doctrine by no means signifies narrow sectarianizm. Certainly every member of a church should know why he or she holds to the faith of the Baptists, Methodists, Presbyterians or Mennonites for that matter, and should not be like the two brothers who during a conversation were asked why they belonged to the Democratic party finally admitted that they know no other reason but that their father and grandfather had before affiliated with that party. Do we want our young people to be Mennonites because their parents, grandparents and great grandparents were Mennonites? No. A hundred times no. We want them to be Mennonites because they believe and know that the peculiar doctrine we stand for are based on the word of God.

God's providence permits the many denominations and He has a place and work for each one of them. Everyone of us ought to have and know the reason for the fact that we are where we are with relation to our church membership and have a sincere affection for the denomination to which we belong. Something we do not know we cannot love. The more we are informed about anything the more interest we will show and the more we will appreciate and love and be willing to work for it. This same principle holds true with our church relationship. The better we are informed about the things our faith stands for the more faithful we will be in fulfilling our obligations, or should I say privileges? The Sunday school should certainly do its part in bringing this knowledge to its members, either in connection with he regular lessons when applicable, or in separate classes.

Is the contention grounded, that many drift away or go astray because they know so little of what their religion stands for? I believe it is.

A certain pastor was reproached by his neighbors, that his church was filled by drawing off from them, simply replied "Salt your sheep Brethren and they will not go astray" meaning thereby to teach them to know and love their own church home.

If we are true and faithful to our doctrines then there is no church that is more justified than our own in singing "We've a story to tell to the nations and especially the second stanza—We've a song to be sung to the nations, that shall lift their hearts to the Lord, A song that shall conquer evil And shatter the spear and sword, For the Darkness shall turn to dawning, and the dawning to noonday bright, and Christ's Great Kingdom shall come on Earth, The Kingdom of Love and Light.

Ed Haury.
Upland, Calif.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho, June 20, 1923.—Dear Readers. Knowing that Dr. J. H. Langenwalter from Bethel College would come to visit us after the close of the college, and learning that missionary P. A. Penner was coming at the same time were too good to pass them up. Therefore I decided to wait with my correspondence until they had been here.

They arrived in American Falls June 10th. In the forenoon P. A. Penner spoke in the Homestead church also Dr. Longenwalter.

In the afternoon both Brethren were in our church. Rev. Penner spoke at length of the lepers in India and their work among them.

In the evening both Brethren spoke in our church. Dr. Langenwalter's text was Paul's letter to Philemon where he sends Onesimus, the runaway slave back to Philemon, and asked him to accept him as a brother and not as a slave. He showed in his sermon that we can accomplish more by kindness than by harshness.

Missionary Penner spoke of the difficulties that confront the missionaries in India. Of the 320,000,000 people in India are only about 5,000,000 Christians. The rest are without Christ.

The great difficulty is the cast system. One cast having nothing to do with the other casts, not even eat or drink together. It is hard for one who belongs to a cast to become a Christian. Another difficulty is the bad example set by the whites.

Another difficulty is idolatry.

The greatest difficulty is that the people don't realize their sinfullness. Monday and Tuesday evenings both brethren spoke in the Homestead church. Wednesday evening Missionary Penner gave an illustrated lecture pertaining to leprosy. He showed us many prominent buildings of India and the mission stations and hospitals of Champa, India where they are working.

After the lecture Wednesday evening Brother Penner departed for Minnedoka, Ida.

June 14, Thursday evening Dr. Langenwalter spoke on kindness and influence over others. It is only through kindness that we win sinners to Jesus Christ. His sermon was most interesting.

Friday early in the mornnig the writer took the brethren Dr. Langenwalter, our pastor Rev. M. J. Galle and Paul A. Wenger to American Falls where they mounted the train to Lind, Washington for the Pacific Conference.

Young men and women who were off to school during the winter month are home again and doing Christian work.

Paul A. Wenger who was in Los Angeles for three years taking and giving religious instructions is among those. He is serving behind the pulpit with God's word. He has dedicated his life to go as agricultural missionary to India. He will leave for the foreign field in Sept. of this year. He has a noble calling and asks the churches to support him in their prayer.

The physical conditions of the community could not be better.

June has been rather cool and moist. The crop conditions so far are very promising, but in some localities the grass hoppers and alfalfa weevil are doing damage.

I must not forget to report that our church again has a Vacational Bible school conducted by Miss Lizzie Funk and assisted by Miss Linda Banman.

There are over fifty enrolled and the participants are not only children from our church but also of the Methodist and Presbyterian churches. Also a noble piece of work.

With brotherly love,
G. A. Bartel.

Manns Choice, Pa., July 12, 1923. Dear Editor:—It has been some time since we have sent any correspondence to the "Mennonite" relative to the activities of our congregation at Napier. We, at this time, feel that we have very much to "Praise the Lord" for the health of our people in this community at the present time is very good, and prospects of a splendid harvest and plenty of fruit. Oh that men would praise the Lord for His wonderful works to the children of men. On June 24th we held our children service, had a good attendance with good interest. And on July 1st we held our communion, preparatory service on Saturday evening and communion service on Sunday evening. All enjoyed a spiritual feast. We are yet without a permanent shepherd and would ask the readers of the "Mennonite" to remember us in prayer and that the Lord will raise up someone as our shepherd for this field of labor. At the present time we have ministers of Roaring Spring and Altoona to hold service, Rev. Jacob Snyder being with us and officiating at our communion.

Corr.

Halstead, Kans., July 2, 1923.—On Sunday morning, April 15th we were privileged to have Bro. C. E. Krehbiel in our midst, who had recently returned from Russia. He gave a very interesting report on the work and also of his experiences there. The Ladies Glee Club of Bethel College favored us with a very fine program on April 22.

On the evening of April 29th, Miss Mariam Penner was with us. She, being a very interesting speaker, the various subjects of India life were well chosen; her experiences there, as well as the articles she showed were of great interest to all. She was instrumental in arousing us to new duties in regard to mission work.

On May 3rd the Artiste Trio of Stuttgart, gave a sacred concert here in our church. This was a rare treat to music lovers. The proceeds of the evening were entirely given for European relief work among children.

On May 22nd our church Bible school opened its doors for the summer session under the capable leadership of our pastor, Bro. H. T. Unruh, who was assisted in the work by Miss Dora Schowalter.

On the evening of June 2nd Bro. C. E. Krehbiel gave another lecture on Russian Relief Work. As his many Halstead friends had previously expressed their desire of hearing him, the meeting was held in the city auditorium in the form of a union meeting in which all of the churches participated. The large audience was exceptionally well pleased with his splendid report of the work.

While we thus rejoiced with the many privileges and blessings which were ours, a shadow of saddness was thrust on our pathway. Death cast its shadow of gloom into our midst when on June 9, Sister E. J. Haury was called to her eternal reward. Through her death the family has sustained the great loss of a devoted wife and mother; the church, with its various organizations, one of its most active members; the mission a true and loyal friend. While we keenly feel the loss, tear-stained eyes and saddened hearts bow in humble submission to the divine will of Him, who doeth all things well, for we know some day we'll understand, the mystic leadings of our Father's hand. On June 15, the infant babe of Bro. and Sister P. G. Schroeder was laid to rest. With it vanished the joys and hopes of the young parents in their first-born, for God in His infinite wisdom claimed it as His own.

The continued and heavy rains of June caused the streams to overflow and as a result one life was lost.

While no distinct property loss may be reported, crops were damaged beyond comprehension, and now while the golden grain is being harvested, great and many are the disappointments, for returns will be meager in spite of the fact that two months ago the harvest was so promising. Many acres of grain will not be harvested as it was too badly damaged by the water, but above all we can not fail to thank the Giver of all good gifts for He will not fail to provide for another year.

The sorrows and disappointments of this life are but a means of drawing us nearer to Him, whose love never faileth, who has promised to be with us always, even unto the end of the world. Without the knowledge of this blessed assurance, we could not face the storms of life successfuly but thanks be to God who giveth us the victory through our Lord Jesus Christ.

Correspondent.

The Menno Church, Schrag, Washington, June 27, 1923. Dear Editor and Readers:—Those of you who have at sometime or other become interested in hearing from this community, perhaps wonder why we do not appear oftener in the correspondence columns; well, perhaps our congregation does not choose its correspondents wisely.

Although we have Sunday school every Sunday morning we have preaching services only every other Sunday, that is, every second Sunday, for our minister, Rev. D. D. King also serves the Salem church at Ruff, Washington. Reverend King has been with us since last September, taking the place of Rev. M. J. Galle who left last July (1922) to take charge of a church at Aberdeen, Idaho. Our Christian Endeavor also has meetings every two weeks on the Sunday when Rev. King is with us. Most of the time Rev. King has also conducted very interesting and educational Bible classes on Friday evenings.

In the first part of February, 4th to 9th, Rev. P. R. Aeschliman of Almota, Washington was with us and held a series of decidedly worth-while meetings. The weather was very pleasant during these days but the next week when Bro. Aeschliman began a similar series of meetings at Ruff he was obliged to leave after having held only the first day's meetings, because of the roads being made quite impassable by drifting snow.

The last week in February our pastor, Rev. King, went to Pratum, Ore., upon request to assist in union revival meetings at that place. Our Sunday school and C. E. Convention was held at Monroe, Washington this year on May 27. Quite a few of us, especially the young people, drove across the Cascade Mountains to Monroe in cars over the well constructed highway over Snoqualmie Pass. The convention itself, and the friendly hospitality of the Monroe people made the time spent there truly worth our while. Nor will we forget the inspiration, the beauty, the majesty, the splendor, the impressiveness of God's out-of-doors as one sees it in the forest clad, snowcapped, mountains their rushing streams, foaming rapids, and thundering falls, and many other touches that show the presence of the hand of God.

Just now we still have very freshly in mind the sessions and services of the Pacific District conference which was held at our church with the aid of the Salem church of Ruff, June 17-20. Besides the able and strong Christian men of our own district who took part in the conference, we also had with us Rev. P. A. Penner, pioneer missionary of India, and Dr. J. H. Langenwalter, president of Bethel College, Newton, Kansas. Missionary Penner gave us addresses that were educational, inspirational, and thought provoking, especially in the line of foreign missionary work. Dr. Langenwalter, besides giving a pretinent and comprehensive, yet brief, report of the work of Bethel College, gave five lecture studies on the first epistle of John. These were met with great appreciation, and not a few were made to think just a little more seriously on the proposition of sending our youth to our own denominational college where the dominating and presiding influence and spirit is what Dr. Langenwalter portrayed to us in his lectures.

June 24, the Sunday that Rev. King was at Ruff, Brother Albert Claassen of the "Whosoever Will" Mission of Los Angeles, who was here during the conference gave us the regular Sunday morning sermon which was very much appreciated.

But God has not only blessed us with spiritual messages. He has also given us a promise of material blessings. Splendid rains during the past month have made the crops look more favorable than they have been for the last seven years.

Aside from the ordinary "colds" and light "flu" cases we have had little sickness so far this year, for which we are indeed thankful.

With greeting and wishes of God's richest blessings.

Correspondent.

Report of the Quarterly Conf. held at Roaring Spring, Mar. 24-25, 1923. The meeting was opened by a short song and praise service led by the President G. M. Baergen, pastor of the Mennonite Memorial church of Altoona. He based his thoughts on Psalm 32, and emphasized especially the thought that, "God is Our Hiding Place".

The first subject on the program was **"Christian Service"** by Miss Unruh who is now one of our missionaries in Altoona. She based her thoughts on I Cor. 4: 1-2.

1. Need of Christian Service.

2. The whole church or every church a "Life Saving Station.

Everybody can serve, some way, or some how. Pray, love, smile, show hospitality, lend a helping hand. The Holy Spirit will lead if we are only ready to follow.

Then, a solo followed, The Beautiful City of God sung by Miss Snyder.

The Second Subject.

The Value of Personal Work and How to do it, by Bro. Daniel Gerig.

I. The Value of Personal Work.

It gives opportunity to have heart to heart talks with people and to lead them directly to the Lord.

II. How to do it.

1. Convince them that they are sinners, Isa. 53, Rom. 3:23.

2. How can we be saved? or how can we be born again?

a. We must believe. Acts 16:31.
b. We must become new creatures. II Pet. 1:4.
c. We must be born again. John 3:7.
d. Why must we be born again? Rom. 8:7, 8.
e. How can we be born again?
By coming to Christ. John 6:37.
By receiving Christ. John 1:12, 13, John 3:16, Rev. 3:20.
Key to door—**I will arise.** Luke 15:18.

3. Privileges offer Jesus has been accepted.

a. We have the privilege to call upon Him. Rom. 10:13.
b. We have the privilege to confess our sins and to take eternal life. John 3:36.
c. We have the privilege to confess Him or to introduce Him to others. Rom. 10:9, 10.

4 Result.—A new creation. II Cor. 5:17, 18,

Assurance of Salvation we may know.

a. By the Word of God. I John 1:12, 13, John 5:24, John 10:28, 29.
b. By Experience. I John 1:7.
c. By Holy Spirit, I John 3:24, I John 4:13, Rom. 8:9.

Sunday Morning—

Sunday school followed by preaching service and the commemoration of our Lord's suffering and death.

At 2:30 the afternoon session opened. That very important subject, "The Child was put before us by Mrs. Cessna. She warmed our hearts and awakened us more toward the great opportunities, duties and responsibilities that we have toward the children. She said very emphatically, **"The Door of Opportunity swings open but once".** The boy and the girl of today will rule the world of tomorrow. Give the child a place, give the child a chance.

The next subject was Prayer. Bro. Samuel Miller could not be present so Bro. S. P. Yoder spoke on the subject of Prayer.

The evening service began by singing a number of hymns and

(Continued on page 5.)

THE MENNONITE

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EDITORIAL

Edward D. Bok, a successful editor, author of "Making of an American" and a fine type of American citizen of foreign birth has recently turned over the sum of $100,000.00 to a commission to be awarded to the one presenting the best plan for insuring the peace of the world. He believes it worth while to appeal to the people after their representatives have demonstrated their inability to solve the problem. It is hard, at this date, to speculate what the result of such an offer will mean and how it will influence the government in its policies, but at least, it gives an opportunity for concentrating the thought of the American people in the direction of peace. Mr. Bok says of his offer:

"It is distinctly up to us as a people to do our part to prevent another war. We don't want another experience such as the last one, and we have said, through President Harding, that such a thing shall not happen again. But we have done nothing in a concrete sense to make our word good. This award is the search for an idea to show that we mean what we say. Naturally, we do not want to get mixed up in the political questions of Europe: they are different from ours, and we have no business in or with them. Nor do we want to be compelled to send our boys across the Atlantic every time a war cloud appears on the European horizon. Those ideas are repellent to all of us, and they were not in my mind when I offered the Award. My idea, singly and solely, is to search the American mind for an idea whereby the American people can do their part with the other nations to avert another war: an idea born not of politics or of partisanship, but of the straight-thinking, ideal-loving and fair-minded American. The idea may be something entirely new, or it may take the form of modifications of the covenant of the League of Nations. We have got to live in a friendly world, and we are too important a nation and too direct a part of the world to insist upon our former policy of 'splendid isolation.' We can no longer stand aloof while the rest of the world is suffering from present problems or in danger of future wars. We must decidedly do our share. That duty we cannot shirk. And I believe, in my heart, that some one, somewhere in America, has that idea and will point the way. That idea will be cheap at $100,000."

REPORT OF S. S. CONVENTION

The Oregon Mennonite Sunday School Convention assembled at the hall in Dallas, Ore., on June 10, 1923 with the Zions S. S. as host.

President G. G. Rempel called the meeting to order at 10 o'clock a. m.

The Secretary being absent the President appointed Miss Bertha Wall Secretary Pro. Tem.

Song service was led by J. P. Friesen. Songs, Gospel hymns, 9 and 72.

Opening prayer led by Rev. J. M. Franc.

Song "Rock of Ages" by the M. B. Sunday school choir.

Address of welcome by Bro. J. G. Diehm of the Zions Sunday school.

Report of Field Secretary, F. F. Friesen. The keynote of his address was not so much methods as the spiritual understanding of the Sunday school lessons should be the aim of the teacher.

In the election of officers Bro. J. P. Neufeld, Bruderthal Sunday school was chosen Chairman and the following were chosen Secretarys :

M. B. S. S.—John Wiebe.

Bruderthal S. S.—Jacob Warkentin.

Zions S. S.—A. G. Rempel.

Song—by Bruderthal S. S. Choir.

Topic by Rev. Jacob Quiring. How can more teachers be trained for service according to conditions?

Bro. Quiring suggested that the teachers training should begin at home.

Learn to understand St. John 3-16. Love the children. Only through loving can one show love. Normal training in Bible study. More personal work with the students.

The main objects should be to save souls. The spiritual understanding of the word of God. Organize a teachers training class in each Sunday school.

Song—by Zions S. S. choir. "Zion Awake".

Topic—How can the Sunday school show more interest in the boys and girls? By J. H. Rempel from Zions Sunday school. The thoughts brought out were. Do you love Me feed My Lambs? Be interested in the child and you will interest the child. Never neglect the children as they are the future Sunday school workers.

Song—from Salem S. S. Entitled "When I go the Last mile of the way."

Declamation. The Rose in the Valley. By Sarah Friesen.

Song by the congregation, "Was kann es schöneres Geben".

Prayer by Bro. P. Kroecker.

Afternoon song service was led by Bro. Daniel Steiner of Pratum S. S. Songs Gospel Hymns, 179, 114 and 266.

Opening services and prayer led by Bro. F. B. Wedel of the Salem S. S.

Song by the Zions S. S. choir, "Blessed is the man that sitteth not in the seat of the scornful."

Topic—What does the teachers training course include or call for?

a. A consecrated mind.
b. A yearning for efficiency.
c. A study of the following subjects:
The Bible, the Pupil, Teaching and its principles, The study of the S. S., its history, aim, and accomplishments.
d. Class organization, for prospective teachers, for teachers and officers.
e. The course is arranged in 144 lessons, which will take three years to finish.
f. Requirements are that the student stay with it till the finish and take an examination.

There are several other books treating on the subject of training Sunday school teachers, but are not considered standard.

Song—by Salem S. S., "At the mercy seat."

Topic—How should a pupil prepare his S. S. lessons?—Rev. D. D. Bartel, Salt Creek S. S.

a. Memorize the lesson.
b. Read all Bible stories related to the lesson.
c. Should study the lesson in the light of the word of God and try to understand it in Spirit. And make a personal application.
d. Make a point to read the whole Bible.
e. Pray, through prayer we talk to God, through reading His word God talks to us."

Suggestions by others. The Home Devotional Services should be in line and spirit of the lesson text. Practice what the lesson teaches.

The model S. S. class led by Bro. F. B. Wedel. Class composed of all the Supts. and Vice-Supts.

Lesson: Nehemiah, the Builder.

The leader brought out in this lesson that a laymember could do some great work if his heart was right with God. Nehemiah understood the conditions of his people and he sympthised with them. It took personal sacrifice and a willing spirit. He protected the temple where the Heavenly King was to appear.

Song by the Bruderthal S. S. choir.

Song by the M. B. S. S. choir, "What man Soweth that will the harvest be."

Communications from the Washington and California S. S. Associations were read and we very much appreciated these encouraging well wishes.

Report of the Resolutions Committee were read and adopted.

We thank God for the beautiful weather He blessed this day with.

We thank all who helped to make this convention a success.

We thank the Zions S. S. for its friendliness, preparation, and arrangement for place of meeting.

We tender a vote of thanks to our Field Secretary for his good work.

We urge the retention of Our Field Secretary.

We suggest a teacher training class be organized in every S. S.

The place of holding the next convention was left in the hands of the Program Committee.

A request from the Calif. S. S. and C. E. Convention read by Rev. S. S. Baumgartner to go in with the Cal. and Wash. convention was laid on the table until our next convention.

Closing remarks by A. Buhler and song by meeting 302.

Prayer by A. Buhler.

At 7:30 p. m. the evening meeting, arranged as a songfest began.

Opening led by J. S. Friesen with songs 65, 14, 247 and 61.

Prayer by J. H. Quiring.

Song by M. B. choir, "Come Lord Jesus".

Testemonial services led by Rev. F. F. Friesen.

Quartette by Zions S. S., "If any thirst let him come."

Next plans were discussed in regard to holding another songfest in the near future. Decided in favor of the same.

Song by Bruderthal S. S. choir, "Sowing and Reaping".

A very interesting talk given by Rev. D. D. Bartel. The thoughts expressed were, Self Sacrifice, Trust, Faithfulness and Obedience.

Solo by Mrs. J. Rupp, "The Rugged Cross".

Song by M. B. choir.

Reading by Margaretha Braun.

Song by Bruderthal S. S. choir, "The Song that Mother Sung".

A talk by Rev. G. B. Hiebert, "He Died But He Liveth".

Song by Zions S. S. choir, "I am the Way".

Closing services by Rev. J. M. Franze.

Thoughts expressed. We came to honor Jesus our Lord. He came to serve. So shall we serve. What you do to one of the least, You do to me. Prayer.

Closing song by Bruderthal S. S. choir.

We felt as St. Peter once did. Here it is good. Here let us build tents. The Lord's blessing seemed to rest on all our efforts and we pray that some good and a permanent blessing will result from our having been together. His shall be the Honor.

A. G. Rempel.

CORRESPONDENCE

(Continued from page 3)

then a season of prayer, and testimony followed. The quartet from the Church of God in Altoona sang a number of heart searching songs,—and gave their conversions, or experiences in walking with God and working for Him. The title of one song was, "To Rescue a sinner like me." Another "He'll never let go my hand".

The evening sermon was preached by Bro. C. Snyder, who based his thoughts on Ex. 12. His subject being "The Door and The Cross." The Lord was present and we all felt it was good to have been there.

Anna Braun Gerig, Sec.

THY KINGDOM COME

The Relation of the Christian Endeavor to the Supreme Issue "Thy Kingdom Come."

Before going into the discussion of this relationship, it might not be amiss for us to make a historical review of the Christian Endeavor Society.

In 1881, on the 2nd of February, a group of some fifty young people gathered at the house of Dr. Francis E. Clark, who was then pastor of the First Congregational Church at Portland, Maine, in order "to increase their mutual acquaintance and making them more useful in the service of God."

Dr. Clark was an untiring servant of God and under his leadership the new organization became a distinct unit in his church organization. His church prospered and his new venture soon became known throughout our land. The reference in their constitution to "mutual acquaintance" had only reference to the local church with no thought of establishing similar societies in other churches. But the fire was kindled. So that today this acquaintance for rendering better service to God, extends to eighty nations, over one hundred denominations, and to every corner of the globe with a total membership of over forty million, which are organized into over two thousand unions.

In 1895 at Boston, and again in 1900 at London, between forty and fifty thousand young people and their friends gathered in Christian Endeavor conventions. The largest religious meetings in the history of the world.

Again in 1906 at Geneva, Switzerland, thirty different tongues responded to the roll call while parts of the program were printed in twelve languages, while in 1909 at Agra, India, thirty-three languages were heard at the consecration meeting.

The Great War with its destruction is over and from the greatest sufferers comes a ray of hope. Take, for instance, Germany, the land that bled the most, there we find the Christian Endeavor convention of 1920 held in the Kaiser Wilhelms Cathedral, which was crowded to capacity with Endeavorers from all parts of Germany. The consecration meeting was held in the House of Lords Chamber of the Reichstag, a ridiculous impossible suggestion had it been made in 1914.

The last great convention was held in 1921 in New York City. Here over twenty thousand gathered from America and many foreign countries, representing a membership of over forty million, a number sufficient to more than twice span the globe.

From fifty to forty million in forty years no other organization has ever made such phenomenal growth.

But why such a phenomenal growth? What is there in the Christian Endeavor organization that binds the young people of all lands together in ever increasing numbers? Is it the social life of the society? Perhaps, to a slight degree. Might it be banners and contests? Hardly, as these give only a temporary stimulus. Could it be a lack of other activities? Immediately the absurdity of such a suggestion looms before us in the complex and active social life of today. Could it be the desire of Bible study? Only to a slight degree, since systematic Bible Study is only a small part of the organization's program. If none of these, then what is the magnetic force?

Let us look at the name of the organization. Perhaps that may give us a clue.

Christian, Christ-like: Endeavor to exert one's self.
A systematic and continuous effort to reach a goal.
A Christ-like effort to reach a goal.
And what is the goal—if Christ-like then it is to lead men to Christ.

Young people are peculiarly ambitious religiously. They feel far more keenly along religious lines than their elders. Frequently they are religious giants before reaching physical maturity. Most young folks have a burning desire to lead souls to Christ, but through fear, modesty, and inability to speak their soul in flowering tongue it remains burried in their souls. Oft we fail to see this religious tendency in our young people, and note only the frivolous and occasionally indiscreet moments in their lives forgetting that the bulging chaff hides the best kernel.

Give them a task and watch them literally devour it. Tasks that are difficult yet within their ability. Their soul, their bodies their all, demand action. If they do not get it in the church they seek it out side.

The Christian Endeavor presents opportunities for action and this is the magnetic force which binds together 40,000,000 young people under this one banner, **C. E.**

The tasks presented in Christian Endeavor are identical to those of the regular church service—singing, leading, speaking, praying, reporting, organizing and financing, only these are presented in a lesser magnitude. If this is true might we not refer to the Christian Endeavor as an apprentis school for church work and evangelistic efforts?

Apprenticeship in religious work is as essential as it is in any other line of Endeavor. The disciples served their time under Christ's leadership. He sent them out repeatedly upon short missions before he arose to leave them to carry on His work. Other Biblical examples are: Joseph, Moses, David at the court of soul even Christ Himself.

The reason we in the prime of life or just beyond it do not lead more men to Christ is that we failed to serve our apprenticeship properly. We had ambitions as these young people have. Let us see to it that they receive the training that they may realize their ambitions to the fullest extent. And to you who are just entering upon life's duties remember now is the accepted time. Do not bury your pound but put it to work now, today, this very minute, and remember the Christian Endeavor society is your apprentice school for your life's work.

The following few lines I copied from a paper with slight changes to suit the occasion. "The painter works on canvas his product is an image. The sculptor molds clay or carves marble, his product is lifeless. The school develops the intelect: its product is carnal". But the Christian Endeavor trains souls: the product is eternal. As Lincoln stood at Gettysburg before an unfinished task so we here today stand in the midst of a great task. Theirs was the preservation of the union and emancipation of men from physical bondage. But ours is the preservation of the Christian Endeavor society itself, for the fowls of the air are beginning to lodge in its branches, and the greater task of directing men to the stream of blood on Clavary that cleanses from all sin.

As we depart from here let us carry the spirit of Christ which was so noticeable in these meetings, with us to our various fields of labor. And go forth in new strength in the strength of Him who suffered in Gethsemane, died on the cross, arose again and now directs our activities from the Throne above.

Paul A. Lichti.
1775 Rose Ave.,
Long Beach, Calif.

Delivered at Los Angeles convention Sunday evening, April 15, 1923.

WORLD-WIDE SUNDAY SCHOOL NEWS

Collegiate Honor for Sunday School Secretary

The honorary degree of Doctor of Human Laws has been conferred upon W. C. Pearce, Associate General Secretary of the World's Sunday School Association, by Susquehanna University. Dr. Pearce is well known to the Sunday school workers not only in America but also in many parts of the world. For fifteen years he was with the International Sunday School Association. Since he took up his work with the World's Association he has made three extended trips for the purpose of studying the general work of the Sunday school. First he visited Europe, then circled the globe, going as far south as Australia, and now he is in South America. He will return to New York early in September.

Department Sunday School Work in Brazil

Six national departmental secretaries have recently been formally inducted into office in Rio de Janeiro by the Brazil Sunday School Union. These workers are to assist Rev. Herbert S. Harris, Secretary of the Brazil Union and special representative of the World's Sunday School Association. These newly elected superintendents will head the following departments : Primary Work, Intermediate Work, Organized Classes, Teacher Training, Cradle Roll and Home Department, Missionary and Temperance Instruction.

THE C. E. TOPIC

July 22

What In Present-Day Social Life Would Christ Approve? What Disapprove?

I Cor. 10: 23, 24.

Man is a social creature and must live and act with his fellows. "It is not good for man to be alone" applies to his social state as well as to his family condition. Mankind taken together and acting together for some special purposes we regard as society. In his relations with others we think of his social life. An orderly social life must be based upon the family. Without a well ordered family life there can be no safe or happy community. It is the business of every religious force to emphasize the necessity and the opportunities for right and happiness that go with the family life. In the Christian family there should be maintained the highest standards of love, purity and mutual helpfulness. Jesus blessed the family life by becoming a member of a human family. He delighted to be in the homes where there was a love of God. Thus we see Him at Bethany or at Capernaum sanctifying the families of godfeating people by His presence. What there is of the Christian home in our day we are sure Jesus could bless provided it would be a home that really had the atmosphere in which Jesus could move. What there is in the present day home that makes no place for Jesus, that centers no effort upon doing what the Lord would have done, or that makes the home a place merely where people come to eat, to dress and to sleep after their business and their pleasuriesis is not the kind of a home that Jesus could bless. The Christless and selfish home of our day that has a door open toward the divorce court surely has no place in social life that might have the approval of our Lord. We must know this when we read what Jesus has to say on the subject of divorces.

Time was when people thought that social matters were limited to the country of which they were native, or even of their community. We today realize that the claim of man upon man and the duty of man to man is world-wide. This social sense reveals a great democracy in which the equality of men has prominence. It is an equality that offers the same justice to all, that gives all a chance to rise, and that allows all to exercise their own judgment as to what and how they will do with their own. In this democracy of mankind one must not think that he or she may exercise rights to the injury of others. It is a liberty that allows for the rights of others and in no way is a license to do as one pleases no matter whom it hurts. All of our social institutions today recognize the rights and liberties of mankind, at least those in Christian lands. It is a condition that Jesus would bless for He was ever the spokesman of the poor and the downtrodden. On the other hand, He could not look with favor upon the conditions of wage slavery of the present day whereby some have the privilege to live in ease and luxury while others have no share in the good things that are created by their labor. He surely could not do anything but denounce conditions in our large cities where on the one hand we find the most miserable of slums and on the other hand the most luxuriant homes full of ease and comfort.

The benevolences of the day are commendable social enterprises. They show a practical application of the principle of the Good Samaritan that takes in the miserable everywhere and seeks to help them. The unfortunate, the distressed, the afflicted, the victims of calamities, when their need becomes acute, soon become the wards of the charitable the world over. It is more than a duty to help those in distress, it is a privilege and, in helping them, one can do so with the consciousness that one is engaging in a work that Jesus delighted to do. Is is only lands without the blessings of the Gospel that have no hospitals, or orphanages and no homes for the aged.

But, good as benevolences are, they need be regarded, not as the work of man to the gratification of his vanity, but as the work of God to the care of His little ones. One who is charitable only to be seen of men has his reward. That reward consists in being seen of men only. One who is charitable because of the goodness of his heart has his reward too, it is the reward of having his act come under the eye of the Master, whose assurances are favorable and eternal.

In present-day social life much is made of education. It is not only the privilege of all to get a measure of education, but it has become the duty of the state to foster education. Education makes possible the highest and fullest development of the whole man. This is what God intended. But sight should not be lost of the fact that in education there is a material and a spiritual side. Education that concerns itself only about the material things of life is a failure. In every scheme of education that Jesus would bless the principle "The fear of the Lord is the beginning of wisdom must enter".

A characteristic of modern social life is its reforms. It aims to make this a better and a safer world in which to live. Jesus blesses every effort to destroy evil and foster the good. There can be no tolerating of evils that we have the means of destroying. But it must never be forgotten that reformation is not regeneration and any effort that stops short of attempting to bring the soul into a saving knowledge of the Lord Jesus Christ is a failure.

Social life is understood by some as including the pleasures that people share with one another. What is to be said of the dancing, card-playing, theatregoing, Sabbath-breaking pleasures that even professing Christians of our day indulge in? Surely it cannot be said that the Master looks upon such things with commendation and blessing.

THE S. S. LESSON

July 22

John The Apostle

Luke 9: 49-56; John 19: 25-27; I Jno. 4: 7, 8.

Golden Text:—"God is love; and he that abideth in love abideth in God, and God abideth in him." I Jno. 4: 16.

John was the youngest of the disciples and it was his lot to be living long after the rest had passed away. It is said that John was the only one of the disciples to die a natural death. He was particularly dear to his Lord, so that he could say in writing about the events in which he had a part, that he was the disciple whom Jesus loved. We owe much of the New Testament to this Apostle for, besides writing the Gospel, he also wrote the epistles bearing his name and the Book of Revelations. It was fitting that one who knew the Lord so intimately should be chosen by the Holy Spirit to write the story of His life for us. But he was only called to do this long after the other Gospels were written and in many places he supplies incidents overlooked by the other evangelists. He writes in the finest style of the New Testament and his writings are characterized by sublime spiritual flights so that the ancient Christians, thinking of the way in which the eagle soared up toward the sun, made that creature the symbol of his Gospel.

John, and James, his brother, were the sons of Zebudee and it is a remarkable thing that James was the first of the disciples to die for the faith and John was the one who was to live longest, witnessing and suffering for it. As a young fisherman, before his call, he hardly could have dreamed that, in extreme old age, God would give him a vision of the future while a prisoner on a far-off island. A wonderful thing it is that Jesus called men from the common walks of life to be His messengers and shake the world with their testimony and, among these, none has had such an influence as the young fisherman whom He called from the Sea of Gallilee to follow Him and become a fisher of men.

On one occasion Jesus and His disciples went through Samaria and there is recorded for us the wonder scene at the well where Jesus unfolded the deep things of God the Samaritan woman. On this occasion He was well received. On this last trip things are different, a different place is mentioned and the people acted differently. They regarded any one who seemed to be going in the direction of Jerusalem their enemy, because, not only did they and the Jews have no dealings with one another, they hated one another above any one else. Here not only the spirit of the Samaritans but the Jewish spirit of the disciples manifested itself. James and John, whom we like to think of as being lovable characters, show how unlike their Lord they were when they were ready to have Him call down the fire of heaven's wrath upon the villagers, just because they had refused to sell them provisions, an act which almost any Jew would have duplicated if he had the opportunity of doing so. We see in this incident how far John and the rest were still from realizing the true Spirit of Jesus which finally should make them the sweet characters they afterwards became. Jesus impresses upon the disciples that His is a saving mission and that they must learn the lesson of forgetting what their enemies had done in the great effort to save them body and soul.

In the passage just before the one dealing with the Samaritans, we find that the disciples were so far from the spirit of Christ that they believed themselves to have a monopoly upon the good that He came to do. They thought He was for their own special use. No wonder that they wanted to use Him to call down fire upon the Samaritans who had offended them. Jesus called them "Boanerges", sons of thunder in rebuking them. The disciples were not the only ones who thought that God had given them exclusive right to do good in His name. In every age of the church's history there have been those spiritually proud ones who believed they were authorized to do God's work to the exclusion of all the rest. This feeling resulted in party spirit, divisions, sects and nearly all the awkard things that now stand between Christians who might be doing united work for the good of men and the salvation of their souls.

In setting his face toward Jerusalem Jesus had set out to fulfill the mission for which He was sent into the world. It meant going to rejection, to trial to persecution, to torture and death, but, knowing all this, He did not despair. Such a little thing as being refused the sale of food on the way did not deter him and surely no suggestion of the evil one could lead Him from His purpose. His disciples were sent ahead to announce His coming. It was a preparation for them for the future work they would have to do. In announcing His coming they were bringing the best that men could receive. As Christians it is our duty to witness concerning the Lord's coming. In doing this we do the most and the best both for ourselves and for those who will hear our message.

The notice of the mother of Jesus by her Son from the cross is a portrayal of the paternal affection He could show even in the hour of His supreme agony. It shows that love for His dearest was not obscured by His love for all men. He provided a home for her with His beloved Disciple, His dearest friend, His own brethren as yet not being fit for the charge, since at the time they did not believe on Him.

John is the Apostle whose theme is love. The keynote of his Gospel is the wonderful story of love as revealed in John 3:16. Hardly a verse in the several epistles that come from his hand that do not refer to love in some way. The passage selected for our lesson impresses the importance of love. 1. Love one another. 2. Love has its beginning and end with God. 3. One who loves God is His child. 4. The child well knows its Father. 5. Not to possess the quality of love is to be a stranger to God.

DEATH

Haury—Susie Ida Haury, daughter of Jacob and Elizabeth M. Schmitt was born at Halstead, Kan., Sept. 21, 1880 and died at the Bethel Deaconess Hospital, Newton, Kan., June 9, 1923. Her short life counts but 42 years, 8 months and 22 days. She received her education in the District schools of this community and later at Bethel College, April 10, 1897 she was baptized by Rev. Chris Krehbiel and received as a member into the Mennonite church. She was one of the active members of this church, deeply interested in its welfare, always ready to do her part in the upholding of the Kingdom of God.

Sept. 21, 1908 she was united in marriage to Edwin J. Haury. To this union three children were born. Her life was not a rose without its thorns. Complications made an operation necessary and for six days she lingered between life and death, but here as always, she quietly and submissively bore her lot, speaking words of comfort and cheer to her husband and children. Quietly and peacfully she closed her eyes never to open them again. To us it seems as though the sun of her life went down ere the day was done, yet God knows best—His will be done. She leaves to mourn her early departure her bereaved husband, three children, an aged mother, two sisters and one brother and many friends and relatives.

The funeral services were held on June 14, conducted by her pastor Rev. H. T. Unruh who spoke in English on her own chosen text Psalm 121 and by Rev. J. W. Kliewer who spoke German, his text being Rom. 5:3.

CONTRIBUTIONS

TREASURER'S REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR JUNE, 1923

For China Building Fund: Dorcas Soc., Freeman, S. D., $27; Sew. Soc., Bruderthal, Hillsboro, Kans., $41; Sew. Soc., Bergthal, Pawnee Rock, Kans., $50; Mission Soc., Los Angeles, Calif., $24.50; Sew. Soc., Reedley, Calif., $85.50; Sew. Soc., Hydro, Okla., to help defray expenses for orphans from Russia, $18.39; Sew. Soc., Ebenezer, Gotebo, Okla., Evangelist, India, $25; Sew. Soc. Zoar, Goltry, Okla., Biblewoman, India, $8; Do. Freight on garments to India, $2.90; Sew. Soc., Nordost Alexanderwohl for do., $9; Young Ladies S. S. Class Men. Ch., Upland, Calif., Russian Relief, $9.20; Alexanderwohl Ch., Sew. Soc., Goessel, Kan., Rev. C. H. Suckaus, India, for Christmas ,$5; do. Rev. S. T. Moyers, India for Christmas, $5; do. Rev. R. Petters, Montana for Christmas, $10; do. Rev. L. Schnellers, orphanage, $10; Nord Alexanderwohl Sew. Soc., New Station, India, $19.68; Mission Friend, Goessel, Kan., do. $4.40; Sew. Soc., Hampton, Nebr., do. $17.32; Sew. Soc., Deer Creek, Okla., Postage Expenses of Ex. Com. $.60; Gnadenthal Sew. Soc., Goessel, Kan., do. $.50; Bethesda Sew. Soc., Marion, S. D., do. $1.50.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

In the report for May a mistake slipped in, it should read: Sew. Soc., Fort Cobb, Okla. Biblewoman, India, $10, instead of $30.00.

HOME MISSION TREASURY REPORT FOR JUNE

Anonymous, Beatrice, Nebr., $10; Grace ch., Pandora, O., $41.66; Aletta H. Krehbiel, Clarence Center, N. Y., $20; First Menn. ch. and S. S., Phila., Pa., $42.02; St. John S. S., Pandora, O., $19.70; Cornelius Jantzen, Plymouth, Nebr., $20; C. A. Krehbiel, Long Beach, Calif., $15; Los Angeles Mennonite Mission ch., (Pastor's Salary) $40; Monroe, Wash., $46; Ebenezer ch., Bluffton, O., $100; Christian ch., Moundridge, Kan., $17.50; P. J. and Lena Waltner, Pretty, Prarie, Kan., $5; Pratum, Ore., S. S. and ch., $10; Mission Boxes, Berne, Ind., $4.35; Sr. C. E. Soc., Berne, Ind., $19.20; West Zion ch., Moundridge, Kan., $40; Interest, $53.79; Cashing of War Savings Stamps, $699.50; Cashing of Victory Loan Bond, $100; Total Receipts $1,303.72.

Cash on hand June 1st	$ 572.16
Paid out during June	1,029.50
Cash on hand July 1st	846.38

Gratefully submitted,
J. E. Amstutz, Treasurer.
Trenton, Ohio.

FOREIGN MISSION RECEIPTS FOR JUNE

General Fund

Bergtal Ch., Pawnee Rock, Kan., $28.36; Rudolph H. Enzs, American Falls, Ida., $25; C. E. Soc., Murdock, Kan., $6 C. E. Soc., Bethel Ch., Inman, Kan., $14.26; Bergtal Ch., Corn, Okla., $11.52; Bible School Coll., Lorena, Okla., $5.50; Alex. Ch., Goessel, Kan., $110.76; Mrs. Corn. Ewert, Avon S. D., $100; S. S. Friedensberg Ch., Springfield, S. D., $50; Bethesda Ch., Henderson, Neb., $153.64; Menn. Ch., Pulaski, Iowa, $29.97; Menn. Ch., Deer Creek, Okla., $11.66; Christian Ch., Moundridge, Kan., $129; Einsiedel Ch., Hanston, Kan., $8.55; Bethel Ch., Inman, Kan., $32.68; Menn. Ch., Burrton, Kan., $8.60; Mattie A. Krehbiel, Clarence Center, N. Y., $20; S. S. Bethanien Ch., Kingman, Kan., $7; Gnadenberg Ch., Whitewater, Kan., $40.03; P. H. Klassen, Harlingen, Tex., $20; S. S., St. John, Pandora, O., $39.73; S. S., Bethel Ch., Hydro, Okla., $15.10; Menn. Mission Ch., Los Angeles, Cal., $110.06; S. S., Brudertal Ch., Hillsboro, Kan., $63.31; S. S. & Ch., Pratum, Oreg., $14; Grace Ch., Pandora, O., $124; First Menn. Ch., Reedley, Cal., $97.62; S. S., do., $65; C. Jantzen, Plymouth, Nebr., $20; S. S. and First Menn. Ch., Phila., Pa., $84.04; S. S., Alsen, N. D., $3.96; Menn. Ch., Buhler, Kan., $31.67; S. S., First Menn. Ch., Newton, Kan., $40.-86; First Menn. Ch., Upland, Cal., $52.80; Menn. Ch., Hillsboro, Kan., $60.88; Sichar Ch., Cordell, Okla., $10.21; Ebenezer Ch., Bluffton, O., $200; S. S., Johannestal Ch., Hillsboro, Kan., $54.15; Menn. Ch., Ruff, Wash., $6.71; Gerhard Regier, Whitewater, Kan., $10; Menn. Ch., Lehigh, Kan., $18.11; Upper Milford Ch., Zionsville, Pa., $80; John J. Goering, Marion, S. D., $10; Francis B. Miller, Snohomish, Wash., $100; S. S., Friedenstal Ch., Tampa, Kan., $22; Bethesda Ch., Dalton, S. D., $114; Menn. Ch., Springfield, Pa., $21; S. S., First Menn. Ch., Bluffton, O., $46; Salem Ch., Marion, S. D., $313.45; S. S., Bethel Ch., Fortuna, Mo., $19.-70; Menn. Ch., Halstead, Kan., $29.-74; Menn. Ch., Inman, Kan., $14; East Swamp Ch., Quakertown, Pa., $25; Paul Schroeder, Newton, Kan., $20; S. S., Bethel, Wawaka, Tex., $5.15; Menn. Ch., Orienta, Okla., $32.42; First Menn. Ch., Mt. Lake, Minn., $75.81; S. S., Zion Ch., Donnellson, Iowa, $40.25; Menn. Ch., Canton, Kan., $34.85; S. S., Dalton, O., $8; Hoffnungsau Ch., Inman, Kan., $37.59; Bergtal Ch., Pawnee Rock, Kan., $60.90; Eicher Miss. Soc., Noble, Iowa, $32.24; Eicher S. S., Noble, Iowa, $49.04; S. S., First Menn. Ch., Newton, Kan., $16.52; Geburtstagsgabe, Newton, Kan., $75; Bergtal Ch., Corn, Okla., $11; Menn. Ch., Medford, Okla., $18.10; Menn. Ch., Watowa, Okla., $7.30; Three Friends, Bridgewater, S. D., $50.00; Hoffnungsfeld - Eden Ch., Moundridge, Kan., $237.50; Mission Boxes, Berne, Ind., $62.90; Senior C. E. Soc., Berne, Ind., $72.90; Friend, Berne, Ind., $25. Total, $3,711.07.

Special Fund

Mrs. Corn. Ewert, S. D., Worker in China, $50; Lizzie Rees, Pulaski, Iowa, for orphan, $30; B. K. Pletscher, Summerfield, Ill., for Boy in China, $20; S. S., Grace Ch., Pandora, O., for Lepers, $29.07; do., for three Orphans, $90; Mrs. L. Weber, Cucomonga, Calif., for Orphan, $35; Mrs. J. P. Kaufman, Marion, S. D., for Lepers, $5; Sister Lena Mae, Newton, Kan., for Orphan, $40; S. S., Inola, Okla., for Orphan, $45; Joel Sprunger, Salem, Ore., for Orphan, $30; Friend, Berne, Ind., for Janjgir Ch., $100; H. H. Baumgartner, Berne, Ind., for Child and Christmas, $25.00. Total, $609.07.

India's New Station

S. S. and C. E. Soc. Convention, Monroe, Wash., $22.24; Student Volunteer Band, Bethel College, Newton, Kan., $13.11; S. S. Class, No. 33, Berne, Ind., $29.17. Total, $69.52.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

June 1, 1923, balance in Bank	$ 29.06
Receipts during June	
Treasury for General Gifts	3,711.07
Treasury for Special Gifts	609.07
Treasury for India's New Sta.	69.52
Treasury for China Building Funds	10.00
Refunds received	1,651.80
Total receipts and balance	$6,080.52
Paid during the month	$1,073.64
Paid on the debt	5,006.88
Total amount paid	$6,080.52

Leaves no balance.

On July 1, 1923, our Board has a debt of $8,993.12 besides the $2,000.-00 we owe on the Bro. P. A. Kliewer house.

With this report Brother Gustav Harder's work as Treasurer comes to a close. The books will also close with this month, in order to make the Treasuer's report for the General Conference.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kansas.
J. G. Regier, Asst. Treasurer.
Newton, Kansas.

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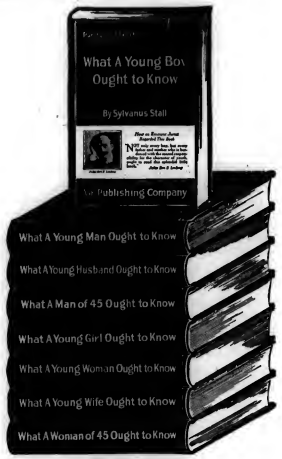

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. JULY 19, 1923. No. 28.

CONFERENCE NOTICE I

Announcement to the Delegates and Visitors to the General Conference.

Upon the foregoing request to mail a rough estimate of the delegates and visitors to the General Conference to be held at Freeman, S. Dak., the latter part of August to the entertainment committee only very few so far have responded. Delegates and visitors! it is of special interest to the entertaining congregations and to your own advantage if you speedily comply with that wish of the committee. One can readily see that some estimation is absolutely necessary to arrange for sufficient rooms, board, entertainment, etc.

We invite you again, come to Sunny South Dakota, but by all means let us know at once how many are coming. Mail the number of your delegates and visitors to the chairman or secretary of the entertainment com.

P. P. Preheim, Chair.
Benj. Kaufman, Sec.
Marion Jct., S. Dak.

CONFERENCE NOTICE II

Information to Delegates and Visitors of the General Conference.

The conference will be held on the Freeman College Campus at Freeman S. Dak. Freeman is a little town of about 1,000 inhabitants and is situated on a branch of the Chicago, Milwaukee and St. Paul railroad line. Two passenger trains pass through Freeman daily. One going east at 11 p. m. and one going west at 4 a. m. Passengers coming from the north, east and south should take their tickets to Marion Jct. which is on the main line of the C. M. & S. St. Paul coming from Chicago via Savannah, Dubuque, Mason City, running into the Black Hills, S. Dak. The afternoon train coming from Chicago and going west through Marion Jct. makes connection with 4 o'clock train going through Freeman on the branch. Passengers wishing to come with the Chicago and Northwestern railroad from the South should take their tickets to Parker, S. Dak. and upon informing the reception committee of the time of their arrival, the transportation from Parker to Freeman can easily be made per automobile a distance of about 18 miles.

The reception Committee will make special efforts to meet all incoming trains in the different towns to welcome the delegates and visitors, take them to the conference grounds for registration and help to assign their places for lodging. But wish if all those that come upon trains should notify the reception committee in advance of the time of their arrival so that the committee can fully carry out their plans.

All delegates and visitors coming either by rail or auto must register on the conference grounds to be assigned to their place of lodging, and receive the necessary information regarding car parking, baggage checking, meals, etc.

All mail must evidently be sent to Freeman, S. Dak.

The reception com. stands ready to give desiring information regarding any question pertaining to the welfare of the general conference.

All communications regarding this information should be addressed to the chairman of the reception committee.

P. P. Preheim,
Marion Jct., S. Dak.

IN MENNONITE CIRCLES

The General Conference of the Old Mennonites will be held at Waterloo, Ontario during the last week of August.

Rev. M. M. Lehman, of Wadsworth, O., has moved to Chicago with his family. He succeeds Rev. W. W. Miller in our Chicago Mission.

On Sunday morning, July 8th the brethren of the Saucon, Pa. church held their preparatory service and had as a guest on that occasion Rev. E. F. Hughes of Oceanville, N. J., who preached an inspiring sermon. Communion was celebrated on the Sunday following. Rev. Linford Folk is the pastor of this, one of the oldest Mennonite congregations in the country.

The building that once was the Mennonite College at Wadsworth, O., having long been used as a consolidated public school, has just been torn down to make room for a more modern building. It was in this structure that the Mennonites of America made their first venture in higher education and, while the venture was short lived, its influence is greatly felt to this day as an influence in the direction of great advance.

Salem Mennonite church of Dalton, Ohio, announces the ordination of their newly elected pastor, Brother Austin Keiser into the ministry of Jesus Christ. In accordance of the wish of the brother to be ordained, the services will be held in his home church, the West Swamp Mennonite church, Quakertown, Pa., on the 22nd day of July, 1923, at 10 a. m. The services will be in charge of Rev. A. S. Shelly, pastor of the Germantown Mennonite church. All who can do so are cordially invited to be present. May all of our readers earnestly pray for this ordination, so that as another worker is added to the fellowship of Christian pastors he may be filled with the outflowing of the Holy Spirit and thus help to bring in the kingdom of God.

NOTES AND COMMENTS

Next to the Bible, Pilgrim's Progress, by John Bunyan, which first appeared in 1678, has been translated into more languages than any other book. According to information received through the Reference Librarian of the New York Library, the number now exceeds 107 languages and dialects.

In commenting on this, Mr. Frank H. Mann, General Secretary of the American Bible Society said: "This is a remarkable record for any book and only goes to emphasize the more remarkable record of the Bible in this respect. The Bible has been translated in part into 770 languages and dialects; more than seven times as many as Pilgrim's Progress."

The initial celebration in connection with the three hundredth anniversary of the coming of the Huguenots, which will be officially commemorated in 1924, took place on the afternoon of Sunday, June 24th, at Huguenot Park, Staten Island, N. Y., where the corner stone was laid for the Huguenot church, to be erected as a national memorial of the Huguenot-Wallon New Netherland Tercentenary. The dedication of the church, when it is finished, will be one of the events of the Tercentenary next year.

There are more ancient Egyptian costumes and decorations to be seen today on the streets of New York than there are in Cairo, itself, according to Miss Sarah S. Lyon, who has just returned from a seven-month's tour of Europe, Asia and Africa.

"Egyptian women are falling under the influence of Western ideas and customs in the matter of dress," says Miss Lyon, "and although many of them have not yet abandoned the convention of veiling the face, the very latest and most fashionable veils are as sheer as a mist and most becoming."

Constantinople is also changing rapidly. Many more women go unveiled on the streets than when she visited the city three years ago, Miss Lyon says, and the narrow crooked thoroughfares which formerly boasted only the few automobiles driven by army officers or relief workers, are now filled with privately driven cars which charge through the crowds and round corners at breakneck speed.

In Stamboul, Miss Lyon was served an eight-course Turkish supper during the feast of Ramazan by Moslem girls affiliated with the Stamboul Y. W. C. A. These girls are strict Moslems but share in the club-life, health and education work of the association.

"The most significant thing in Europe and the East today," says Miss Lyon, "is the way in which the women of different races, creeds and political convictions are successfully overlooking war-antagonisms, even to the point of working together under the same roof. One cannot help feeling that there may be more hope for the healing of the war-scars

through the newly enfranchised women than through the young men. This is partly because women of all creeds and classes have a common and dominating interest in the welfare of their country's children, but also because they have lived apart from politics and therefore attack the problems of the state from a fresh viewpoint. Everywhere one feels the strength of the woman movement, and nowhere more strongly than in the groups of ambitions girls who flock to the local Y. W. C. A.'s."

Only those wilfully blind can fail to see the result of constructive enforcement of the 18th Amendment in Ohio, said Director J. E. Russell in person to Federal Prohibition Commissioner, R. A Haynes. There is not a city where hundreds upon hundreds of store rooms formerly occupied by saloons that do not now house mercantile establishments of every character, in most instances with new and modern fronts and other improvements which add immeasurably to the premises and surroundings. Scores of streets have been transformed. There is scarcely a street in any of the cities where women and children are not safe at all hours. While some former saloonists are operating law-violating soft drink places, such places, with the combined efforts of enforcement officials, are being put out of business as rapidly as proper evidence is gathered and the violators either put in jail or heavily fined. So far as the rural communities and smaller cities are concerned there is no real question as to the law being enforced, for in most instances Ohio has sheriffs, mayors and police who were elected to enforce the law and are doing so.

TO THOSE PLANNING TO ATTEND THE CONFERENCE AT FREEMAN

In answer to private questions and to a query that appeared in the Mennonite a few weeks ago, as to what car and traveling fare arrangements are being made by the western brethren or the conference officers for the coming meeting at Freeman, S. Dak., we are pleased to report the following:

The Western Passenger Association makes us the same concessions that it does all other convening bodies the country over. They are, briefly stated, as follows:

(1) When 250 or more persons attend such meetings, paying one way normal tariff fares of 67 cents or more on going trip, they will be ticketed for return to their starting points by the routes traversed in going to the meeting, at one-half the one-way fare.—To do this they will have to get a certificate from agent at starting point, giving name of purchaser, date of purchase of ticket, etc., for legitimation.

(2) The going ticket, with certificate, should not be procured longer than three days previous to the date set for the opening of the meeting or conference, except in cases where the trip is likely to last more than three days, as at the Freeman meeting those coming from California, for instance.

(3) If two certificates and tickets are procured on going trip, they will be validated for purchase of reduced fare return ticket, provided the necessity of the issuance of two tickets (certificates) is apparent.

(4) In making up the number of people who desire the one-half fare return privilege—which must be at least 250—those traveling on clergymen's permits charity or employee's tickets cannot be included.

To the above we may further add: Ministers from the East get one-half fare rates on their clergymen's permits to Chicago, and a two-thirds rate west of Chicago.

Arrangements are being made to use one or two tourist sleepers from Newton or Wichita, Kansas, either over the Santa Fe or the Rock Island roads, and the Northwestern line, so that the delegates and visitors from Oklahoma, Kansas and states west of here may travel in comfort and in each other's company. The details of this arrangement will soon be announced.

Perhaps one of the brethren in the East will be kind enough to arrange for a car for the visitors and delegates coming from the Eastern and Middle Conferences.

Some will ask the question, can we qualify for the above concessions? Will 250 people attend by rail, etc.? That is all up to the friends who go to Freeman from the distance. If we will use the railroad instead of the automobile, especially in cases where the distance is not very great, and if the ministers from the East will travel on the certificate plan west of Chicago, like the laymen—if we all keep the objective in mind—we can make it.

With fraternal greetings,

J. R. Thierstein,
Conf. Sec.

OUR WOMAN'S WORK

MOUNTAIN LAKE, MINN.

Dear Mission Friends:—

The Oakleaf Society extends greetings to all the other mission circles through the columns of the "Mennonite".

Our organization was seven years old last May. We number fourteen members at present. Our support of home and foreign missions has been on a small scale, but we are all enthusiastic for the work and try to stimulate the interest in our community. The last year was probably our best on record and we would like to tell you some of the things we did.

First of all, we decided to take a free-will offering at each meeting instead of the former five-cent penalty for absence. This amounted to $52.08 in a little more than a year. The attendance has considerably improved since we changed our time of meeting from evenings to afternoons.

One Saturday afternoon in August we arranged a sale of baked goods such as, cakes, doughnuts, rolls, cringle and buns. One of the general merchants was kind enough to permit us the use of his show window and sales table. Since there is no bakery in town, this feature was much appreciated by the ladies, and we have often been told to try it again. We realized $41.55.

Another merchant asked us to be clerks in his store on November 3rd, when he had a special sale on, and promised us 10 per cent. of what we sold. On this occasion we served a lunch of pie, doughnuts, and coffee at 15 cents a plate to our friends in the rest room of the store. The lunch and our commission amounted to $34.85.

The day before Thanksgiving we sold 60 pies at 40 cents a piece. For this purpose we were courteously permitted to use the Farmers' State Bank lobby.

On February 10th while the Farmer's Institute was being held at the public school house, we prepared a hot roast beef dinner in one of the public garages and sold the plates at 40 cents a piece. From the buns and meat that were left, we made sandwiches and served quite a few 15c lunches between four and six o'clock the same day. Clear profits of the two meals were $29.25. We also sold a good number of fancy work pieces during the two days of Farmers' Institute from which we netted another $32.40.

At Christmas we remembered the Wiens twins in India, the H. J. Brown family and Aganetha Fast in China. Soon after Christmas we packed a box of clothing, sewing material, and playthings for the Lame Deer station.

Twice, we sent contributions to the General Treasury of Foreign Missions, once to the Home Mission treasury, once for Russian relief, and also our apportionment to the Girls' School in China. By way of variety we spent some of our money for a sack of flour for a needy family here at home, and for a wedding present for a young bride from Russia who has come to live among us.

We were especially interested in the women's reports from Reedley and from Berne. While we are waiting for His coming let us hold fast the profession of our faith without wavering, for He is faithful that has promised (Hebrews 10:23). We are hoping to meet many of the dear friends at the General Conference.

BEAVERDAM, OHIO

May the Lord who has held His guiding hand over us, be with us until the great harvest here is ended—until we pass from service here to service in the Life Beyond.

The Woman's Missionary Society meets on the first Thursday of each month, and a program consisting of prayer, songs, talks and readings is given by the members. Frequently letters from missionaries are read which prove both helfpul and interesting.

Our average attendance at these meetings is twenty-five members. Our members do not pay dues but money for expenses and relief work are raised by free-will offerings in the monthly and annual meetings. We have an average offering of fifteen dollars.

On one Sunday of the year a special program is prepared to which everyone, men and women, old and young are invited. This program consists of duets, solos, quartetts, readings and songs by girls who are not members. At the last annual meeting, we were fortunate in having Mrs. Burkhalter of India with us, telling of the conditions and work of our mission in India.

In January we had two all-day meetings. The first day about fifty members left their work at home to spend several hours working for their Master. The following day still more members

came out and joined in the great work. There were one hundred-fifteen members present. Thirty-six comforts and twenty-three quilts were made. Until April of this year the St. John's and Ebenezer societies had their all-day sewing at the same time and place, and the work divided equally between the two societies. The monthly meetings however were conducted in both churches, but since April each society is an independent organization and each one now carries on its own work.

We have a committee of five members which meets once a year to cut dresses, shirts, quilt patches, comfort tops and other articles which are distributed among the members to be taken to the homes and finished there. Many who would like to be members but cannot attend the monthly meetings help in this way or donate quilt or comforter tops which are finished at the regular annual meeting.

This past year our society sent to China and India approximately 235 pieces of clothing consisting of dresses, aprons, petticoats, socks, caps, 40 comforters and quilts, 25 toys, some of these being dolls made of men's work socks and stuffed with cotton. Their faces are embroidered in blue or red yarn. We also sent 590 miscellaneous articles and 190 yards of apron and dress materials. Some comforters and quilts were sent to the Chicago, Altoona and Hutchinson missions. Many members sent dried corn, dried fruits and other gifts to missionaries in both foreign and home missions.

For several years it has been the custom for classes to make cookies at Easter and Christmas time which are sent to the various home missions. It is as much pleasure for our young girls to bake these cookies as it is for the poor little girls and boys of the slums to get them.

We pray that God will richly bless the foreign and home missionaries and that He will bless the work of all the sewing societies. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

Verna Burkholder,
Corr. Sec.

CORRESPONDENCE

Pulaski, Iowa, July 10, 1923.—Dear Readers:—The fact that you have not heard from us here in Pulaski for a long while past is not proof that there has been nothing doing worthwhile speaking of with us in all this time. It is however another evidence of the, alas, all too common weakness, that of being delinquent in duty and neglectful of opportunities to add our mite of help to our churches and our Church Paper. We humbly confess and trust we shall be forgiven.

A hurried review of the past few months leads us to mention our very splendid Easter Sunday school service on Easter night. A chorus of twenty-five voices with the help of two readers rendered "Love Triumphant, a Story of the First Eastertide", in a highly impressive manner and to the delight and benefit of the large audience present. On the first Sunday evening in May we enjoyed an elaboration of our monthly Sunday evening song-music service. We chose to name this our "May Music Service". A chorus of thirty voices had a prominent part in this service and together with several vocal and instrumental numbers and congregational singing we had a really enjoyable service together. It is our hope to make this a prominent yearly service.

The third annual "Get Together Meeting" of our Iowa churches was held in our church on Saturday, June 9th. Because of rain this had been postponed from the sixth of June. The threatening weather and some rain in Donnellson in the morning kept the attendance of this meeting much below that of former years. In spite of this, however, we had a quite enjoyable and profitable time together. Had a good program and an enjoyable dinner together under the trees in the church yard. A fine opportunity to renew old acquaintances and form new ones. From June 10th to 17th, we had a series of evangelistic meetings. Bro. W. W. Miller, who for 15 years was the pastor of our church, brought the messages at these meetings and indeed they were heart-touching, plain and real Gospel messages. Just a real heart to heart talk on each occasion, full of real comfort and cheer and just enough of a touch of the reminiscent to make them a real delight and source of much help to his many friends and acquaintances here. Also they were filled with a richness of spirituality that was very good for all of us. This was a great opportunity for Brother and Sister Miller to live over again in thought some of the best years of their lives. We regret only that Sister Miller's health did not permit her to enjoy the privilege of visiting with as many of her many friends as she would have liked to. We trust that her health may improve rapidly.

Children's Day was observed on Sunday afternoon, June 17th. A fine program was prepared and splendidly given by the younger members of the school. The committee in charge deserve high credit for their good work. A profusion of flowers, well arranged, added much to the beauty of both church house and program.

A catechism class was formed last Sunday with eight young people. This class after a three-month's course of instruction will be received into church membership by the rite of baptism.

We are pursuing the even tenor of our way. Nothing particularly splashy, but just steadily moving along. We have weaknesses to overcome and we endeavor to do so. We try to make progress in our work and are rejoicing in the privilege given to us to do the Master's work in this our community. We pray for a wideness of vision that will help us to see away from ourselves, a vision that will help us to see our opportunities, our obligations to our neighborhood. We believe we have a responsibility to the community not just to our immediate congregation. May the Father help us in this our large work.

A. S. B.

Bethel Church, Fortuna, Mo., July 1923.—Our church is not as fortunate as many other churches are in having items of news to report, for we seldom have a visiting minister or missionary. Possibly it is because we are far from other churches and many people have never heard of us. But we enjoy visiting ministers, nevertheless. This year on March 18 and 19, we had the rare privilege of having Brother P. A. Penner speak in our church four times. These meetings were enjoyed by all who heard them, but we were rather unfortunate as the weather was so very cold and many could not go to hear him. This was Bro. Penner's first visit to our church. May God richly reward him. On April 8th, we had another day of unusual blessings. On the morning of that day Prof. J. H. Langenwalter, who accompanied the Bethel College Men's Glee Club, preached a real uplifting sermon. In the afternoon and night of that day the glee club gave us two concerts. They gave us real spiritual songs which were enjoyed by a large audience each time. We are glad that they could be with us. In the evening of June 10th, we celebrated Children's Day by having a program.

Rev. John D. Epp gave an interesting talk to the children on that evening. Rev. Epp and wife were on their way to Inman, Kansas, where they take charge of a church. On July 1st, we again had some visitors at our Sunday school and church. Eli Luginbill and family of Berne, Ind. also Mr. Tolson and Mrs. Magdalena Welty Tolson, art teachers of Kansas City, and two small sons were here. On July 5th, the Ladies' Missionary Society held its annual business meeting. It was an all day meeting, in which several comforters and other sewing was done. It was thirty-six years on July 4th that this society was organized. We have Sunday school and church services every Sunday morning. It will be four years next month since our pastor has labored here. We have had much rain and warm weather. Some of the farmers had a rather hard time cutting their wheat. The oats are ready to cut and it is again very wet. The corn looks promising. Hay is good but it hard to cure on account of the rains.

Pleasant Valley, Pa.—A very interesting service was held in the Springfield Mennonite church on Sunday afternoon, July 8th, under the auspices of the Ladies' Missionary Society with a large number of members and friends present. Mrs. Ely R. Fretz, vice-president of the society had charge of the meeting. The program consisted of Scripture reading and prayer followed by a number of recitations and song by children in the Sunday school. Miss Elsie Schimmel very ably recited "The Lady of the Castle". Rev. Reed F. Landis of Souderton gave an interesting address in which he stressed the need of activity in church and missionary work. He commended the members of the society very highly for the work they have done since they organized six months ago. Rev. A. M. Fretz, pastor of the church, illustrated his remarks on "Salvation for all Nations" by a very impressive object lesson. The Swamp Male Quartette delighted the audience with a number of selections. Miss Mary Moyer, Secretary of the Society, gave a brief report of the work done since organization at the beginning of the year, which consisted of making some forty garments which were sent to the Missions at Altoona, Pa. and Busby, Mont. Also a number of gowns and bedding for Grandview Hospital, Sellersville, Pa., besides piecing a silk quilt and doing plain custom sewing. The liberal offering received at the services will be used to further this charitable work.

THE MENNONITE

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EDITORIAL

Some time ago there appeared a folder in chart form prepared by The Christian Fundamentals League of Los Angeles bearing the title: The Spirit of Truth and The Spirit of Error. In this little leaflet selections from the different cults, verified by an examination of their sources, in appeared columns opposite to Scriptural references. A fair examination of these opposite quotations leaves no doubt in the minds of the unbiased student that Christian Science, Spiritualism, Russellism, Theosophy, Mormonism, 7th Day Adventism and Modern Theology stands in direct contradiction to the Bible. No comments are made and the Word of God is left to offer its own defense. Any one who in any way finds himself confronted with the claims of these cults should examine this little work. We feel sure that a knowledge of what it contains will be a source of strength against any temptation to accept the claims made. Recently another folder from the same source, has appeared under the title: Christian Science and the Christian Scriptures Compared and Contrasted. In this chart authenticated statements by the author of Science and Health are set opposite to Scripture passages. Any examination of the two columns will readily show that "Science" has undertaken to either deny or change plain passages from Sacred Writ in order to bolster up its claims. From what we know of the Bible and its inspiration we must deny the right of any one to change or to deny what God's word sets before us as truth, and for any one to pin their hope of salvation to the claims of those who take it upon themselves to make God a liar and nullify His word, is the height of folly and the abandoning of the only thing that the Christian can safely take as his rule of faith and conduct.

IN TIME OF AFFLICTION

By C. H. Spurgeon

I invite every troubled brother and sister here to cry for grace from God to be able to see God's hand in every trial, and then for grace, seeing God's hand, to submit at once to it, not only to submit, but to acquiesce, and to rejoice in it. "It is the Lord, let Him do what seemeth Him good." I think there is generally an end to troubles when we get to that, for when the Lord sees we are willing that He should do what He wills, then He takes back His hand, and says: "I need not chasten My child; he submits himself to Me. What would have been effected by My chastisement is effected already, and therefore, I will not chasten him."

There are two ways of getting help. The one is to go around to all your friends, and get disappointed, and then go to God at last. The other is to go to God at first. That is the shortest cut. God can make your friends help you afterwards. Seek first God, and His righteousness. Out of all troubles the surest deliverance is from God's right hand. Therefore from all troubles the readiest way to escape is to draw near to God in prayer. Go not to this friend or that, but pour out thy story before God.

"Were half the breath that's vainly spent,
To heaven in supplication sent;
Our cheerful song would oftener be,
Hear what the Lord hath done for me."

Human friends fail us. The strongest sinew in an arm of flesh will crack, and the most faithful heart will sometimes waver. But our God is eternal and omnipotent; who ever trusted in Him in vain? Where is the man that can say, I looked up to Him and hoped in Him, and I am ashamed of my hope?

The beauty of David's looking alone to God came out in this, quite calmly and quietly. He said to himself: "God will get me out of this;" therefore he was not angry with Shimei; he did not want his head to be cut off, or anything of the sort. "God will do it." If a man keep in that frame of mind, what can disturb him? Though the mountains were cast into the midst of the sea and the earth were moved, yet still would he in patience possess his soul, and still be calm, for of such a man I may say: "His soul shall dwell at ease, his seed shall inherit the earth." God hath given His angels charge concerning such a man to keep him in all His ways; for this is the man that dwelleth in the secret place of the Most High, and he shall abide under the shadow of the Almighty. The Lord said of him: "Because he hath set his love upon Me, therefore will I deliver him. I will set him on high, because he hath known My name. He hath proved it by trusting in Me, and Me alone; therefore will I never fail him." "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." Gather up your confidences, make them into one confidence and fix them all on Him. Lean not here and there—thou wilt grow crooked in thyself, and the staff thou leanest on shall turn to a spear, and pierce thee. Lean wholly upon God, and as He is everywhere thou shalt stand upright in leaning upon Him.

ACTIVITIES OF THE WOMEN'S CLASSES OF THE BLUFFTON, O., CHURCH

The secretaries of our four organized Mother's classes give the following reports of the work they have been doing.

The Altruist class of the Sunday school have as their class motto, II Timothy 2:15. Mr. D. W. Bixler is the teacher and the class has twenty-two members, mostly mothers of small children. Even though busy with home duties, they also fill no small place in the activities of our church work, and are happy in the service of Him who is good and whose mercy endureth forever. They meet at the home of one of the members every second Friday evening of the month. The time at these meetings is taken up for the most part in the study of the book, "How Jesus Met Life Questions". Some very interesting thoughts are brought out in the study of these lessons which are nearly always led by one of the members or the teacher.

Monthly contributions are given which are used mostly for the sick or some relief work in the community. The class gave a donation of about $15 for sheets for our hospital as a White Gift Christmas Service. The class also made and gave dresses, stockings, gloves, etc., for a Christmas gift for the children in Hutchinson, Kan. Altogether it made a nice gift for the needy ones. At our last meeting we had our farewell for Mrs. S. F. Pannabecker who has been a member of our class.

We are glad to have some one of our class as **a representative in the foreign field.**

The Busy Mothers' Class holds a meeting every month in the home of a class member. The meetings are held in the afternoon and evening alternately.

The afternoon meetings are usually devoted to sewing for various needs. A collection is taken at each meeting, both afternoon and evening. The money is used for charitable and missionary purposes. Frequently the class sews for our local hospital, such things as gowns, pads, tray cloths, etc. They always remember the missionaries who are leaving from our own community. The last meeting was devoted to sewing for Mr. and Mrs. Pannabecker. Last winter they made a comforter for a family in the community whose entire home was destroyed by fire. Garments for the suffering Russian children were made and sent to our relief stations.

The evening meetings are more of a social nature. A short program is given each time by some members of the class. All meetings are opened with devotional exercises. Once a year the class entertains the college girls. It's the aim of the class to make the girls feel at home among us. Such an evening proves profitable as well as enjoyable.

The class raises money for special purposes. Last year they completed their donation to the hospital which entitled them to a certificate and grants the class one vote at the annual stockholders meeting. At Christmas they gave some twenty dollars as a White Christmas Gift to purchase bedding for the hospital. Most of the members have joined the Ladies' Auxiliary to the hospital by which they pledged one dollar annually and what other services they may be able to render.

During the last year the class gave quite a nice little sum towards the Girls' School in China.

The class finds a great blessing in doing these little things for the Master.

Mrs. D. C. Bixel's Sunday school class is an organized class. Each member is given some kind of work to do. Meetings are held at the homes of the members the last Thursday afternoon of each month. Programs of some kind are held at the beginning of each meeting. These sometimes consist of Scripture reading, prayer and a few songs, and sometimes Bible verses are quoted by each member present. Some kind of work is always prepared before each meeting by a committee appointed especially for this.

The last six months a quilt was sent to Rev. and Mrs. Wiens.

A comfort was also made for a family whose house and contents were burned this spring. The class now has tops for three comforts and one quilt. The patches for two tops have been donated.

Besides making quilts and comforts one afternoon was set aside to do sewing for Mr. and Mrs. S. F. Pannabecker who will leave in August for the mssion field in China.

Work such as canning fruit for the hospital has also been done by the class.

Although we cannot all go to the mission field we feel that there is always enough mission work which can be carried on at home.

The Mary-Martha class made during the past year the following things:

1 comfort, 2 quilts, 3 rag rugs.

Besides this they gave flowers to the sick, donated clothes and money to the poor, gave a gift of $5.00 to a medical student and gave canned fruit and other things to the hospital.

WORLD-WIDE SUNDAY SCHOOL NEWS

Persecuted But Persisting

That the Sunday school has enduring qualities is shown by the workers in the mountain town of Kessab, about thirty miles from ancient Antioch. Before the war this was one of the strongest centers for evangelical work in all of Turkey and North Syria. The Protestant Sunday school in Kessab had a membership of more than 2,000. Then came the Turks who both desecrated and destroyed the buildings. Some were literally smashed and one was burned. This did not cause the faithful people to lose their faith or to give up their public worship. Just now the Sunday school is but a fragment of its former size for there are only fifty children left. The preacher is one of the Aintab boys who was, while in college, under the helpful influence of Rev. Stephen van R. Trowbridge, Sunday school secretary for Egypt.

THE C. E. TOPIC

July 29

Industrial Missions at Home and Abroad

II Thess. 3:6-13.

Missions, wherever they are carried on, endeavor to help the whole man. The idle person is hardly likely to become the kind of a Christian who is to do himself or any one else very much good. It is also a rule that every healthy person should earn his own bread. Some must work with their hands, others with their minds, but all should work for "Satan finds some mischief still for idle hands to do".

In the foreign field there is an absolute necessity for industrial work. Generally when a man or a woman accepts Christ they become outcasts among their people with every means for making an honest living closed to them. This is particularly true in India where the caste system has such a hold upon the population. In order to help these people missionaries have established various kinds of industry. Some Boards have large printing establishments where the missionary printing is done. When it is remembered that missionaries give away large numbers of tracts and other printed material it may be seen how that they are in a position to employ a number of people in printing these sheets. In some quarters factories are established for the employment of Christians. A notable example of this kind is a large establishment in India where rugs and other textiles are produced.

Missionaries have always been of great material assistance to the countries to which they came. It was through their efforts that various new kinds of crops were introduced into the countries in which they labored and in this way they have added to the wealth of the field in which they labored. Being practical men they have given their converts the benefit of their knowledge of superior farming and husbandry. In China the missionaries have a celebrated farm school.

In many heathen countries the lot of the women is a hard one and they are shut up in their dreary houses. Only the woman missionary gets to them from the outside world, but her visits, besides bringing the news of salvation in Jesus, is often an occasion for teaching needlework or giving the native woman the benefit of what she knows of household science. Children are also taught various hand crafts that help to make them more useful to themselves and to society.

The final hope of missionary effort is that there will be a native church in the heathen countries where missionaries are operating that will be able to take over the work. All that can be hoped of the missionaries is that they will sow the seed and that the harvest will come under native leadership. This will mean that there must be a strong and self-supporting native community of Christians. Before this can successfully be accomplished the native Christians must be in a position to maintain themselves and maintain the industries needed for their support. It is one of the missionaries' duties to get ready for this time.

Take up almost any missionary book that contains illustrations and you will find pictures of the homes of natives who are not Christians and pictures of homes of those who are Christians. The contrast will be a great one to the advantage of the Christian. Homes will be clean and sweet, wife and children will be decently and comfortably dressed and the surroundings will show a healthy atmosphere that is not to be found among the Christless. All this is but an indication of the industrial activities of the missionary who had taught the native convert how to build his house, to make his clothing, and to advance to a higher scale of living.

One of the great opportunities that industrial work gives the missionary and his convert is the chance to show how a native Christian can put his religion into his work and give an honest return for the money he receives. When a Christian is found to be thoroughly reliable in his work and his trading it gives him and his fellow Christians a standing in the community that gains respect and confidence.

But, if Industrial Missions are valuable on the foreign field, they are just as valuable on the home field. Some years ago there existed a community in the upper end of Lancaster County, Penna., that was noted for its lawlessness, and immorality, blacks and whites lived together and together followed criminal careers so that the business of the county court was always congested with cases from this locality. It was at that that the Old Mennonite brethren of that county determined to do some missionary work. They not only came into the locality and began services and established Sunday schools in the usual way, but they also established several small factories where those who wanted to earn an honest living might find work. The plan succeeded so well that when the men and women were once taught how to do the work they preferred to keep at it and live honestly. The community became a safer place for everybody and the judge of the local court, after having investigated and discovered why the criminal business of that section of the country had fallen off, wrote a warm letter of commendation to the brethren highly praising the work they had been doing in the Welsh Mountain District.

The work of Industrial Missions wherever it has been followed, either among the poor whites of the mountains east of the Mississippi, the negroes of the south, the children of the foreigners or the Mexicans on the border states has always proved itself worth all the money and efforts put into it.

THE S. S. LESSON

July 29

Matthew the Publican

Matt. 9:9-13; Luke 5:17-28

Golden Text:—"I am not come to call the righteous but sinners." Luke 5:32.

The Gospels make frequent reference to publicans. Not only Matthew, but Zaccheus was a publican as well as many others with whom Jesus came in contact during His ministry. The Jews classed the publicans with sinners, and scribes and Pharisees would not eat with them. A publican was a public official whose business it was to collect the taxes that the Roman Empire imposed. Tax collectors never were and never will be loved. The publican, in the time of Christ, hated because of his occupation, was all the more despised because he served Rome, the country that held Palestine under subjection. He was regarded as nothing less than a traitor. Officials are always open to the charge of corruption, but to the publican there came opportunities for false accusation and bribery that required a strong character, such as Zaccheus, to resist. No doubt that Matthew was one of the exceptions among the Pharisees. He was indeed so much of an exception that Jesus selected him to be one of those who should be most intimate with him as disciples. Matthew came to the notice of Jesus while he was following his accustomed occupation. We can hardly think of any other way by which one attains the special notice of his Master. It has generally been the case that those that prove their worth in the places in which Providence has placed them are the ones called to the higher responsibilities by God.

The place of the tax-gatherer was where men passed to and fro. How often before the events of the lesson Matthew saw Jesus or, if Jesus saw Matthew before this time, we are not in a position to know, but the paralyt-

ic borne of four had just been healed and people were everywhere talking about both the miracles and sayings of the Lord and any one, situated as Matthew was, could not help hearing about them. Perhaps, like Paul he had seen and heard much and the call came as climax to the impressions to which he had been subjected. At any rate he was in a position to hear and see much and use the information in preparing his Gospel as the Spirit directed him. Being used to deal with people in a business where there was considerable trickery, he came to know men so that impositions could not be pulled off on him. Remembering that he was to record many wonders and miracles one can realize how that if they could be accepted as true by him they would have the testimony of one who would not be deceived and could not deceive himself. Again, as a clerk used to keeping accounts and arranging his things in an orderly way, he was very well fitted for arranging the sayings and events in the life of Jesus in a systematic order such as we find them in the Gospel of Matthew. His Jewish education and association also very well fitted his for the task of writing a Gospel especially for the Jews. A remarkable thing about the Gospel of Matthew is that more texts are taken from it than from any other book in the Bible so that he becomes, through his Gospel, the greatest of preachers. God is using our lives as a preparation for something better and higher and when we respond to His call to service we will find that all of our previous training is valuable in making our work for Him effective.

The great thing about Matthew is that when the call came he did not hesitate to respond immediately. One wonders what the consequences might have been had he put off his call until some other day. Those who do so are generally never heard from after that. When the great chance comes to any one there is nothing else to be done but accept immediately and do one's full part.

The feast at which Jesus was a guest with Matthew and his publican friends indicates that Matthew was glad to have his friends meet his new Master and that Jesus was ever ready to enter into the social affairs of His fellowmen. We often read if His attending such feasts. He realized that man is a social creature and that on events of their kind He could enter into the festivities and bless them with His presence. There is nothing the matter with social events where we can have Jesus present as a guest. The trouble with many social gatherings in our time is that they are too often of the kind that make it impossible for Him to bless. A dance or a card party or a supper in which drinking is the chief attraction hardly would appeal to our Lord as a place where He would be welcome. The objection that the enemies of Jesus brought against Him was that He ate with publicans and sinners. These Pharisees felt that they were better than other people but did not show it by their lives. Jesus saw into the hearts of all and He knew that the hardest cases were those who were hypocrite enough to conceal their inner wickedness with an outward show of goodness. His answer is a sarcastic reference to their hypocrisy.

So far we have noted what Matthew had to say of the event. The account in Luke 5:27-29, 32 is the same event written by another. Here his name is given as Levi. Here we learn that the feast took place in his own house and that the guests included a great number of his publican friends. It was a sort of a farewell party. Other publicans met Jesus here but it seemed that they preferred to remain in their dishonorable occupation to following Jesus as Matthew did. What a wonderful chance they missed!

RELIEF WORK

(Conducted by Vernon Smucker)

An interesting bit of history with reference to the admission into this country of the first group of sixty-two Mennonite Russian refugees some two years ago was closed at Washington D. C. a few weeks ago. Readers will recall that on account of certain technicalities it looked for a time as though the entire group might be deported, but after hard work on the part of those directly interested in our relief work they were admitted into the country on six-months bonds. These bonds have been renewed each six months ever since, until now, with the expiration of the last one, the department of immigration at Washington has declared itself fully satisfied and the bonds cancelled. The young men are declared admitted on the same basis as any other immigrants coming into this country. It is but fair to say that the final test so far as the government was concerned, was the ability of the men to make good in this country and a reasonable guarantee that they will not become dependents. Having been satisfied on these points, the action stated above was taken.

* * *

Clothing for Russia

In the light of recent reports from our workers in Russia, it is quite evident that only one more shipment of clothing will be made by the Mennonite Central Committee unless new conditions should arise later. The former shipments sent out were of sufficient quantity and variety to supply the needs in our districts but there will be additional calls for help next winter. In order to meet this demand and to provide for transportation for that which is now on hand, arrangements will be made to forward another shipment in September. We therefore announce that all who are interested in sending clothing to Russia, our sewing circles that are sewing for Russia, others who have made new garments for this purpose and those who may have good second hand garments available for this purpose are requested to send what they have not later than September 1 to September 15, 1923. Our sewing circles will therefore take notice that they will not need to order additional goods from the cutting rooms at Ronks, Pa., unless they will be able to get the garments ready to return to us by September 15. We may not have any opportunity to forward further shipments to Russia. We may find other avenues of service along this line but this will be announced later. We are particularly interested at this time in getting the Russian work closed by the dates mentioned.

The following brief cablegram from Bro. A. J. Miller has just reached us. In the absence of further information we give it without comment.

"Extreme drought again endangers Koeppental Trakt Settlement."

(Signed) Miller.

* * *

The following letter from Bro. John Horsch gives an interesting picture of the conditions and needs in Germany today.

For some time I was thinking of writing in regard to the need for clothing in Germany. Have just read Bro. Mumaw's article in the Gospel Herald from which I learn that there will be no campaign for used clothing for Russia since the need is alleviated there.

Here in Germany the need for used clothing is great. This may be understood when it is remembered that a large percentage of the population have for nearly a half score years not been able to buy clothing. There are millions who need all the means at their disposal to procure the most necessary food, and such conditions have prevailed for a good many years. Patched garments are the rule among the poor. I have seen a man traveling on the train whose coat was one of many colors. It was patched with at least twenty various pieces. Many have only one suit of clothes. There is also great need for underwear.

It is here the rule that of worn out clothing the best parts are cut out and used for mending. In a benevolent institution, having several hundred inmates, the tailor told me that they are at their wits' end since clothing in general is so far gone that it is almost useless to sew old patches on the old garments. Similar conditions are as a rule found in the benevolent institutions.

Sometimes you find poor clothing conditions where you would hardly expect them. One of the deaconesses in an institution of a strong Protestant denomination in Munich told me that the deaconesses of this city have since the year 1914 not had any new clothing except some underwear.

Beds are in a poor condition in many families. Used covers, pillow cases, etc., would be very welcome. Straw for ticks has become expensive. I have seen "beds" consisting only of a bedstead and wire netting.

There is also great need for used shoes that are yet in a serviceable condition. Often have I seen in America shoes at the dumping places that would here be valuable. Shoes are too expensive for many to buy. Waste pieces of sole-leather are used for re-soling, the new soles consisting of small pieces that are nailed on. In Munich I have seen people on the street in shoes made entirely of old clothes, without leather or felt soles.

As for distributing clothing here there are various plans that could be taken up. The "Christenpflicht" workers could handle a considerable quantity but not a large shipment. In all cities there are benevolent institutions employing deaconesses for the poor. They will tell you with regret that they have little or nothing to give where help is so sorely needed. They would be only too glad to distribute clothing free of charge and would do this work well.

Shipments could be made to some particular point for reshipment to the various cities. There are no freight charges in Germany for shipments made by or addressed to benevolent institutions. If there is not a more suitable place, Hellmannsberg could be made the center of this work. There is all the floor space needed and Sister Horsch is a woman of marked executive ability and energy. If she consents to oversee the repacking and reshipment, this work would be in good hands. Possibly the clothing could be packed in America in a way that would make repacking in most cases unnecessary. Hellmannsberg is located less than two miles from the R. R. station.

I have before me a letter from headquarters of the National Lutheran Council, 437 Fifth Ave. New York, the largest Lutheran body in America, stating that they have sent, between January 1 of this year and May 1 about ninety thousand pounds of clothing to Germany. These shipments seem to have been distributed in Central Germany. I expect to visit their headquarters at Leipzig shortly.

Have gathered considerable information regarding institutions through which clothing might be distributed.

In conclusion I will say, There is doubtless here a great opportunity for the brotherhood in America to give as it were the crumbs that fall from their tables to those to whom they will mean so much.

Fraternally yours,
John Horsch.

PROGRAM

of the S. S. and C. E. Convention in Connection with the Middle District Conference at Donnelson

Sunday School Program

Sunday Afternoon, August 26th.
P. P. Wenger, President, presiding
Opening Song Service
Devotionals, in charge of the Pulaski S. S.
Special Music .... Girls' Chorus, Donnellson.
Reports of the officers and appointments of committees.
Offering and announcements.
Special Music ..... Wayland S. S.
The Rights of the Child, an illustrated address by Rev. P. R. Schroeder, pastor of the First Mennonite church, Berne, Indiana.
Closing Song ..... Convention
Adjournment.

Christian Endeavor Program

Sunday Evening, Aug. 26th.
President, presiding.
Opening Song Service.
Devotionals, in charge of the Wayland C. E. Society.
Special Music .... Male Chorus, Donnellson.
Reports of committees and unfinished business
Announcements and offerings.
Special Music .... Pulaski C. E. Society.
The Great Task, by Mr. F. D. G. Walker, the silver tongued Field Secretary of the Illinois Christian Endeavor Union.
Closing Moments.
Benediction.
Program Committee,
Ada Lehman,
Magdalene Fankhauser,
C. A. Lehman.

PROGRAM

for the Middle District Conference to be Held at Donnellson, Iowa, August 23-25.

Thursday Evening, August 23rd

Conference Sermon, by Rev. J. M. Regier.

Friday, Aug. 24th.—Forenoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.
Forty-five-minute Bible Address—The Summons in an Evil Age.—Rev. J. F. Balzer.
Organization (a) Reception of delegates' certificates; (b) Minutes of last conference; (c) Order of the day; (d) Granting of complimentary votes to visitors; (e) Appointment of temporary committees.
Topic: To what extent should Matt. 13:24-30 be applied to church discipline?—Rev. P. R. Schroeder.

Afternoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.
Forty-five-minute Bible Address—Judgment on God's People.—Rev. J. F. Balzer.
Topic: The relative importance of emphasizing religious education and evangelism in the church.—Rev. L. L. Miller.
Topic: The standardization and adequate support of our educational institution.—Dr. S. K. Mosiman.

Evening Session

Ladies' Missionary Society.

Saturday, Aug. 25—Forenoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.
Forty-five-minute Bible Address—The Solace of Grace and Justice.—Rev. J. F. Balzer.
Business Reports: (a) Evangelization committee; (b) Education committee; (c) Forward movement committee; (d) Witmarsum Seminary; (e) Trustees; (f) Other reports; (g) Resolution committee; (h) Election of officers.

Afternoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.
Forty-five-minute Bible Address—A renewed people.—Rev. J. F. Balzer.
Topic: What is the Mission of our Rural Mennonite Church?—Rev. S. M. Musselman.

Monday, Aug. 27—Forenoon Session

Ministerial conference, in charge of Rev. A. S. Bechtel.
Address—Prof. E. J. Hirschler.
Round table discussion of the topic—The Minister's Activities.
Program Committee,
A. S. Bechtel,
J. M. Regier,
D. W. Bixler.

PROGRAM

49th S. S. Convention of the Eastern District Mennonite Conference, Saturday, August 11, 1923, Deep Run Mennonite Church Bedminister, Pa.

Convention Officers

President—Dr. Harvey R. Bauman, Milford Square.
Vice-Pres.—Mr. Norman Schantz, Emaus.
Secretary—Miss Vera Backenstoe, Allentown.
Assistant Secretary—Miss Mary Borneman, Norristown.
Treasurer—Mr. Daniel M. Landis, Philadelphia.
Field Secretary—Prof. S. M. Rosenberger, Philadelphia.

Convention Theme

"Consecration, Concentration, Cooperation

Morning Session

9:30 (Standard Time)

Song Service—Led by Samuel W. Gross, Deep Run
Devotional Service—Rev. A. M. Fretz, Deep Run
Introductory Remarks—Mr. Jacob R. Fretz, Supt. Deep Run School
Singing
Business Session:
Reading of minutes
Report of Officers
New Business
Topic:
(a) The Call of the Sunday School Teacher
(b) How Can He Make the Lesson Instructive and Helpful?—Representative Allentown
Discussion:
(a) Mr. L. L. Shaw, Altoona
(b) Rev. A. J. Neuenschwander, Philadelphia.
Special Music—Hereford School
Topic:—What can we do to combat the present day tendency to worldliness?—Rev. J. Freeman Swartz, Schwenksville
Discussion—Mr. Benjamin Simmons, Souderton
Appointment of committees
Announcements
Singing and Offering
Intermission

Afternoon Session

1:30 (Standard Time)

Song Service
Business Session
Quiet Hour—Rev. A. S. Shelly, Germantown
Question Box—Mr. Clarence Shelly, Upper Milford
Special Music—Quakertown School
Topic:
(a) What are the characteristics of pupils of the Junior age?
(b) What is the most important work to do with pupils of this age?
(c) What are the best methods of doing it?—Mr. Harry M. Detweiler, Souderton
Discussion—Mr. Alvin Shelly, West Swamp
Singing and Offering
Topic:
(a) What causes should be supported by our Sunday Schools?
(b) How can we inculcate and develop liberal and worshipful giving?—Rev. Victor B. Boyer, Allentown
Special Music—Souderton School
Address
Announcements
Closing Prayer and Benediction—Rev. Reed F. Landis.

The Deep Run Church is located in a small grove at an ideal place for an outing. Bring basket lunch if you wish. The local Sunday school will provide light lunch which may be had at a reasonable price.

Automobiles will meet the Northbound Philadelphia and Easton trolley leaving Doylestown trolley depot at 9:05 Standard time, arriving at Plumsteadville about 9:30. This point being about 2 miles from the church. The trolley depot in Doylestown is about 4 blocks from the P. & R. depot. South bound trolley also arrives at Plumsteadville about the same time.

Persons planning early to come by trolley would do well by notifying Rev. A. M. Fretz, Perkasie, Pa., so that ample provision may be made for their conveyance.

Superintendents kindly urge a large attendance from your school and appoint some one to bring back a report from this convention.

Pray for the success of the Convention, that it may be richly blessed of God. Pray for the officers and speakers, that they may be Spirit-filled and divinely guided.

Bring your program to the Convention.

Pray—Prepare—Publish

CONTRIBUTIONS

FOR EMERGENCY RELIEF COMMISSION, June, 1923

For Russia—Bergfelder Cong., Mt. Lake, Minn., $24.58; Halstead Union Meeting, Halstead, Kans., by C. E. Krehbiel, $36.92; First Menn. ch., Newton, Kans., by C. E. Krehbiel, $5; Christian ch., Moundridge, Kans., by C. E. Krehbiel, $5; Bergtal Menn. ch., Oklahoma, by C. E. Krehbiel, $10.20; David Thiessen, Goessel, Kans., $10; Mrs. Augusta Rempel, Drake, Sask., $2; P. M. Claassen, Newton, Kans., $25; Anon., Newton, Kans., $25; Mrs. F. Kroeker, Halstead, Kans., $10; F. Busenitz, Whitewater, Kans., $10; First Menn. S. S., Aberdeen, Idaho, $7; 1st Menn. ch., Geary, Okla., $20; Bergtal ch., Pawnee Rock, Kans., $21.21; 1st Menn. S. S., Bluffton, Ohio, $56; H. H. Woelk, Goessel, Kans., $17.25; Miss Daisy Rudiger, Great Bend, Kans., $17.25; Heinrich Thiessen, Whitewater, Kans., $80; Garden Tp. ch., Moundridge, Kans., $25.02; Bethanian Cong., Lost River, Sask., $11.20; Bethesda ch., Henderson, Nebr., $84.85; Heinrich Thiessen, Whitewater, Kans., $12; Medford, Okla, Menn. ch., $5.97; Ebenezer Cong., Mt. View, Okla., per C. E. Krehbiel, $12; Newhopedale ch., Meno, Okla., per C. E. Krehbiel, $23.50; Northwest ch., Meno, Okla., per C. E. Krehbiel, $8; Mrs. J. N. Funk, Drake, Sask., $22.50; Rev. J. B. Epp, Newton, Kans., $40; Sister Ida Epp, Mt. Lake, Minn., $10; Peter H. Unruh, Goessel, Kans., $20. Total, $657.45.

For Germany, Europe, etc., Hoffnungsau Cong., Inman, Kans., $36.35; Deer Creek, Okla., Menn. ch., $22.90; Mrs. D. A. Bogt, Pratnum, Oregon, $10; J. J. Schmidt, Goessel, Kans., $3; Mrs. Helen Goerz, Upland, Calif., $25; 1st Menn. ch., Upland, Calif., $46.62; C. W. Claassen, Newton, Kans., $25; Francis B. Miller, Snohomish, Wash., $50; Mrs. John Regier, Newton, Kans., $15; Emmaus Cong., Whitewater, Kans., $110.70; Hoffnungsau S. S., Inman, Kans., $58.82; The Farmers' Elevator Co., Buhler, Kans., $100; Zoar Cong., Goltry, Okla., $14; 1st Menn. ch., Upland, Calif., $38.16; New Huttertal S. S., Freeman, S. D., $95. Total, $650.55.

June 1st, balance	$3,636.39
Rec'd for Russia	657.45
Rec'd for all others	650.55
	$4,944.39
Paid out during month	1,017.91
July 1st, balance	$3,926.48

Gratefully acknowledged,
C. F. Claassen, Treasurer.
Newton, Kansas, July 6, 1923.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. JULY 26, 1923. No. 29.

CONFERENCE INVITATION

The annual session of the Middle District Conference is to be held at Donnellson, Iowa, from August 23-26. The Zion Mennonite congregation, therefore, desires to extend a hearty invitation to all delegates and visitors who are thinking of coming. Donnellson is located on two branch lines of the C. B. & Q. railroad. Arrangements can also be made to meet visitors at Ft. Madison, if you will inform the pastor beforehand at what time you expect to arrive. Let us earnestly pray for the session of the conference, so that it may be a blessing to all.

TO BE ORDAINED AS MISSIONARIES

We take pleasure to announce to the churches of the General Conference that on the 29th inst. Brother and Sister Floyd Pannabecker, of Bluffton College, will be ordained as missionaries of our conference to go to China. The ordination services will take place at our Salem Mennonite church, on "Sonnenberg" near Dalton on above date and we anticipate a number of visiting brethren, particularly members of the Mission Board, besides friends and relatives of the candidates, to take part and attend these services. Mr. and Mrs. Pannabecker are at present with the latter's parents here, Mr. and Mrs. J. H. Tschantz.

Our pastor-elect, Bro. Austin Keiser, and wife are at present at his old home, Bally, Penna., where he was to be ordained as minister of the Gospel last Sunday.

N. G. Fankhauser, Corr.

HOME MISSION NOTES

Steps have been taken looking toward a relocation of the Los Angeles Mission on account of a rapid change going on in the population of the district of our present location. The Presbyterians have already started an Italian mission there. Lots have been secured in a new building section and the Council of the Church Federation has unanimously voted that section to our mission and church. Los Angeles is large and in order to accommodate all the Mennonite families in the widely scattered sections it may become necessary to have two places of worship.

The last quarterly report from the Hutchinson, Kan., Mission gave the average attendance for the quarter at a little over sixty-one (61).

One worker writes: "The physical health of the people is good, but spiritually great numbers are sick; the devil is still on the job to keep them from coming to the Great Physician who would heal them. Two have recently yielded and accepted Christ."

The Board is anxiously looking for another worker for the Canada field. Command of both languages necessary, and if the person is also at home in the Low German (Platt-deutsch) so much the better. Local conditions are favorable and the need is great. The Lord has opened the door. Who is there, willing to take up this work?

A REQUEST FOR MISSIONS

Dear Churches of our Gen. Con.:

The Foreign Mission Board wishes to call your attention to the condition of our treasury. We cannot borrow enough money to pay the salaries for this quarter. Most of our dear missionaries will have to wait for their salaries until the treasury is in a better condition. We have been trying to be as economical as possible in view of the financial depression. No new workers were sent out the past year, and building was limited to the most pressing needs. We are now writing all our missionaries that they cannot expect, beginning with next quarter, the usual money for auto, gas and oil.

The mark is otherwise in a prosperous condition. The Lord has blessed it richly, so that last year again 170 souls were won for Christ.

In order to cover our debts and to pay the salaries now due, we need 27,000. If every member of the conference would contribute $1.25 for this need, that sum would be covered. This is, of course, no levy on the members, but only a figuring on the average. We believe that in spite of the financial stress, this is possible, if **every one** does his share as the Lord has prospered him. But how can **every one** learn of this need and get an opportunity to do his part? It may not be amiss to call attention to a point in the program for the next General Conference, namely the "Every Member Canvass", by some committee of each church. As a rule this method is not necessary for our mission work, but experience shows that it is a very effective method. Our dear departed treasurer, Bro. Harder, could also testify to this, if he were still here.

For encouragement I wish to quote what Bro. Harder said at a time when the treasury was heavily in debt: **"The Lord loves missions very much, and He will again provide for it as in the past."** That is the language of faith, and "By faith he, being dead, yet speaketh."

All moneys are now to be sent to Bro. J. G. Regier, Treas., Newton, Kansas.

In the name of the Board,

P. H. Richert, Sec.

CONFERENCE MATTERS

At the last session of the General Conference, at Perkasie, Pa., the following resolution was passed, "Resolved that the secretary of the Conference express the regret of the Conference to those churches which were formerly represented but are not represented at this Conference, and kindly request them to send representatives to the next session of the General Conference."

Representation at the Conference sessions keeps the churches in more vital touch with the Conference. It is, therefore, very desirable or even necessary that each one of our churches, even the smallest one, be represented at the coming session.

The Conference officers kindly urge the leaders and officers of our churches to see to it that their group is adequately represented at Freeman, August 29th to September 6th next.

The Conference Secretary.

MISSION CONFERENCE

Beginning on Friday, July 6, and continuing to Monday evening the 19th, a very interesting and helpful home mission conference was held in the Altoona, Pa., and surrounding mission stations. The occasion was a two-fold one. In the first place the Home Mission Board of the General Conference had directed the brethren Jacob Snyder and A. S. Shelly to give the Eldership ordination to G. M. Baergen and Daniel Gerig, who in their respective fields have proven themselves faithful and efficient servants in the Gospel ministry. In the second place the Home Mission Committee of the Eastern Conference decided to hold one of its four meetings during the year in the western part of the conference field. To combine these two purposes into one occasion was calculated to give the committees of the local conference an opportunity to get more fully acquainted with the work and the workers of the General Board, and to provide for the workers the inspiration of a personal contact with the members and plans of the local committee.

To the regret of all present, three of the members of the committee failed to come. Thus there was no quorum and the three members present could only talk over and agree upon certain plans to be laid before the whole committee at a later meeting. The President, Bro. Snyder, was asked to call this meeting shortly, if possible before the time for the General Conference meeting.

The occasion was so timed as to fit into the travelling plan of Rev. and Mrs. D. J. Unruh on their way from the Canadian field to their new appointment in Lancaster county. They were to spend a few days, including Sunday the 8th, visiting the Altoona mission, in particular Mr. Unruh's sister, one of the workers there. Their presence and participation added much to the interest of the conference. Bro. Unruh gave the opening message on Friday evening and also the sermon on Sunday evening. On Sunday afternoon he with others visited and spoke in Bro. Gerig's mission at

Smith Corner. At a number of the services during the conference Bro. and Sister Unruh contributed much to the edifying of the spirit with their consecrated voices in song.

The ordination of Bro. Baergen took place on Sunday morning; that of Bro. Gerig at Upper Poplar Run on Monday evening. In each case Rev. Shelly gave the sermon and Rev. Snyder officiated in the solemn act. The people present seemed to enter heartily into the spirit of the service.

The brethren S. M. Rosenberger and A. S. Shelly, representing the Educational Committee of the District Conference, examined the candidates on their understanding of the significance and the duties of the office to be conferred upon them, thus complying with at least the spirit of the rule of the conference of which these workers are a part while they labor in their present positions. Bro. Rosenberger also being the Sunday School Field Secretary of the District Conference, made use of the opportunity afforded him to observe the two schools in Altoona and Smith Corner, and in each case addressed the school.

It had been hoped to have another worker present in the conference, viz., Sister Elizabeth Braun of Dallas, Ore., who had tentatively accepted the call to the work at Coupon. Circumstances in her home prevented her coming at that time. The work at this place, however, was represented by Bro. Baergen, who has been keeping up the preaching services there, and Bro. Sam'l Miller, who now has agreed to relieve Bro. Baergen and who is not only filling the preaching appointments but doing also considerable pastoral visiting among the people. On Sunday afternoon Rev. Shelly accompanied the latter to the place and assisted in the service with an address on the Sunday school topic, "Mary, the virgin mother of Jesus, the Son of God." The little company of believers there are looking for the coming of the promised lady worker. The coal company has offered half of a double house free of rent for the worker when she comes. A family belonging to the Mission church in Altoona occupies the other part of this house.

On the whole this meeting, though a disappointment in point of attendance on the part of the committee members, nevertheless proved to be a season of blessing and may be set down as good starter for the series for the conference year. A fuller report of the committee's plans can be given after the adjourned meeting above mentioned. Probably something in the way of a contribution to the discussion of the question raised in the program of the General Conference may be offered, namely the question of cooperation between the Home Mission Board of the General Conference and the Mission Committees of the District conferences.

CORRESPONDENCE

Dear Readers of the Mennonite: Greetings—A few words from Zion Mennonite church of **Souderton, Pa.** We feel much encouraged with the work at this place and with zeal are striving for newer heights in His kingdom. There seems to pervade a spirit of love and a mind to work in many of us which helps to build for the Master; for no worthy cause that comes to our notice does not get its hardy response.

One thing the Lord has so abundantly prospered us with good work and wages, and if money is put in its right and useful channels it can and will accomplish much good. We have since spring renovated the interior and will soon start on the exterior of the church building. Why should we not brighten our church home when we beautify our homes continually? On Decoration day we had the C. E. Convention of the eastern district conference with us. A large and earnest young people greeted us; a splendid day we had together. Our church has passed through an ordeal, which gave us much thought and anxiety. Since New Year Reed Landis has resigned from the pastorate for which we were all very sorry, for much of our success depended on the good as pastor, but since he desired to leave us we were obliged to secure another pastor.

After some efforts on our part we obtained Rev. G. T. Soldner of Summerfield, Ill. as pastor and after anxious waiting Rev. Soldner and family arrived. We sure are glad for them for we believe he was God's choice for this place. May the work prosper and grow and many come to light and life that is in Christ Jesus. Rev. Soldner's first text was taken from Acts 2:37 "Men and brethren what shall we do?" Beautiful thoughts taken from the early disciples.

Our Bible School is noticeably larger than it was a year ago, especially among the intermediate scholars largely due to our earnest force of teachers. Let us pray that we may hold them and lead them to Christ.

W. Cassell.

Berne, Indiana, July 19, 1923.—Rev. G. T. Soldner and family, in making the change of pastorate from Summerfield to Souderton, Pa., stopped off at Berne to visit his parents and friends at this place. On July 1st, he favored us with an English sermon in which he reminded the congregation of the many changes going on. All material objects are subject to changes. Jesus stated that "Heaven and earth shall pass away, but My word shall not pass away."

On July 8th we had quite a crowd of visitors at the Sunday school and morning service. Rev. Yoder of the M. E. Church of the two churches at Poe and Hoagland, Ind., came with about 125 of his people as visitors. In such cases the auto is very handy. Rev. J. A. Huffman, formerly Professor at Bluffton College and now at Marion, Ind., gave us the Gospel message—"God's measuring stick for our conduct."

The Summer Bible School, with six teachers and 168 pupils, closed on Friday, July 13. In the evening they gave a rehearsal in the Mennonite church of what they have learned during the term of five weeks.

A special business meeting was held on July 16. The congregation elected the following delegates for the Middle District and the General Conference: P. R. Schroeder, J. F. Lehman and C. van der Smissen, and the following alternates: J. P. Habegger, J. F. Sprunger and Ben Sprunger.

On Saturday, July 14th, a very sad accident happened in the Emil Flueckiger family, living several miles northeast of Berne. They were unloading wheat in the barn. When Brother Emil Flueckiger, the father of the family, was on the load something went wrong with the sling which caused him to fall down with his head on the cement floor. The injury was so serious that he passed away on Sunday night. This was a quick summons.

There are at present several sick people in the Berne congregation. Some are of long standing, especially that of Rev. S. F. Sprunger. Brother A. A. Augsburger was taken to the Battle Creek Sanitarium, Battle Creek, Mich., without getting the desired result. Sister Helena Liechty is slightly improved but still bedfast. Brother Peter Habegger is gradually losing vitality.

People who enjoy good health to work during the hot summer season have many reasons to thank and to serve God, the Giver of every good and perfect gift. Do we?

I. A. Sommer.

Ebenezer Cong. Bluffton, O.—It is no doubt known to the readers of the Mennonite that during the winter steps were taken to dissolve the relations between Ebenezer and St. John and organize each into an independent congregation. This was accomplished, and since April 1 the former pastor has charge of Ebenezer congregation only. This arrangement is ideal and makes for better efficiency in service and the work of the church. When the membership list is finally straightened out we will have about 410 members and an enrollment in Sunday school of 470, including the 25 teachers. The problem confronting us is what to do for room to house our growing Sunday school, for the present quarters are entirely inadequate to accommodate the classes and do good work.

On April 8 we celebrated Baptismal and Communion service. 11 young people sealed their covenant with God, and nearly the whole congregation united in showing forth the Lord's death till He come.

Our young people formed a choir of about 50 voices and rendered an Easter Cantata which was very edifying to the large audience present. The leaders also arranged a musical program for Sunday afternoon and evening, July 8. Twenty Sunday schools and churches in the community were invited to each render a number on the program. With few exceptions they responded and this brought many strangers to our church to enjoy the good music they rendered. Short addresses were made in the afternoon by the pastor and in the evening by Rev. H. C. Blosser, pastor of a neighboring Reformed church.

For years our younger element requested more English services in the morning. Up to this time we had only one English morning service in the month. But on July 1 it was decided by over two-thirds majority to have the morning service alternately English and German.

Correspondent.

Donnellson, Iowa.—The pastor, Rev. Elmer Basinger, is at Garrett Institute doing some post graduate work. He writes that he enjoys both the work and the location of the Institute, which is on the shores of Lake Michigan.

During the absence of the pastor the pulpit is being supplied by Rev. Geo. Duty, a retired Presbyterian minister and Rev. Theodore Storck, an Evangelical minister living in Donnellson.

The inside of the church building has recently been painted and redecorated, making it more attractive and comfortable. Mr. Wittmer of Wayland had the contract for doing the work.

Miss Freda Krebill and Miss Clara Krehbiel were sent as delegates to the International Christian Endeavor Convention held at Des Moines, Iowa, July 4-9. Mr. and Mrs. A. D. Krehbiel were also in attendance.

During the months of July and August the churches of Donnellson are holding Union Services. This has been the practice for many years. The services are well attended and good interest is manifested.

August 23-26 the Middle District Conference will be held in Donnellson, and a good attendance is expected.

YOUNG PEOPLE CONVENTION OF THE EASTERN DISTRICT CONFERENCE

Souderton, Pa.,
May 30, 1923.

The 28th annual convention of the Young People's Union of the Eastern District Conference was held on Memorial day in the Zion Mennonite church, at Souderton, Pa.

The morning session was opened by a brief but inspiring song service led by Wm. Leber, followed by devotional exercises conducted by Rev. Landis of Souderton.

The business session was opened by the reading of the minutes which were adopted as read by the convention.

Pres. Wm. G. Geisinger, at this time appointed Harold Rosenberger as chairman of the nominating committee; S. M. Rosenberger as chairman of the resolution committee; and Harry Detweiler and Jacob Fretz as auditing committee.

The following committee were called upon for reports:—The Good Citizenship Committee presented the following written report. "The Good Citizenship Com. held a meeting preceding the election of November, 1922 in which they drew up a resolution to be read in the churches, urging all members entitled to vote to exercise the privilege, especially urging the women to use the right lately granted them by amendment to the National Constitution, and to vote for measures, and men and women on the tickets who stand for movements in line with our Christian profession and making for moral uplift." Signed by:

S. M. Rosenberger,
Jacob Fretz,
U. S. Stauffer.

The resolution was published in The Mennonite.

Prayer-Fellowship Com. had no report.

The chairman of the Mission Com. was not present. Nothing definite was reported by this committee.

Mr. Detweiler reported for the S. T. Moyer Automobile Fund Committee. Total receipts, including loan from S. S. Convention $1,009.82; check for automobile $1,000.00; balance in treasury $9.82.

Mr. Detweiler read the annual letter to the Union from Mr. and Mrs. Moyer, missionaries in India. They expressed their deep gratitude to the convention for the automobile which is of such great help to them in their work. He wrote a beautiful description of Springtime in India, stating that not only was it Springtime in Nature, but that it was also Springtime in the hearts of the people of India.

During the discussion of this report it was moved that the $100.00 loan from the Sunday School Convention to the fund be donated and thus blot out the amount. This motion was deferred to the Sunday school convention for further discussion. A motion was made that the Com. be continued and their report accepted.

The auditing committee at this time reported the account of the Treasurer audited, reporting a balance of $29.68 on hand.

Mr. Temple of the Germantown church announced a Young People's Rally to be held on Oct. 6th, this date being the 240th anniversary of the founding of the church. He asked the convention to cooperate with them by helping to make the Rally a success.

New business was now called for. It was suggested that action should be taken on Mr. Temple's appeal. A motion was passed authorizing the President to appoint a committee of five. After disposing of the new business the Convention adjourned for the noon intermission.

The afternoon session was opened by another short song service and a short period of prayer.

The nominating committee reported the following nominations.

President—Allen R. Fretz, Deep Run Society.

Vice-Pres.—Wm. G. Geissinger, Quakertown Society.

Rec. Sec.—Myrtle Weikel, East Swamp Society.

Cor. Sec.—Florence Roth, West Swamp Society.

Treasurer—Howard Bergstresser, Souderton Society.

Junior Sec.—Grace Kramer, First Phila. Society.

Mission Sec.—Norman K. Berky, Allentown Society.

Chorister—John Latshaw, Bally Society.

Pianist—Mabel Merkel, West Swamp Society.

The report was accepted by the convention and the nominees declared elected.

The President appointed the following to serve on the Germantown committee:—

Walter Temple, Allen Fretz, Russell Bechtel, Fannie Landis and Emma Kratz.

The Resolution committee reported the following resolutions which were adopted by the convention:—

Mr. Maxwell H. Kratz, who was scheduled to be one of the speakers of the afternoon was unable to be present, because of ill health. Dr. Reinhold Reimer gave an address on "The Young Woman and the Church." He pointed out the privilege and the opportunity the young woman has for service through the church, to help to uplift the standards of social customs, language, music, etc.

The banner was awarded to the Bally Society with 78⅛% of their membership present.

It was moved that any society wishing to invite the union for the 1924 convention should hand the invitation to the executive committee.

After the closing hymn was sung, the convention was closed by Rev. E. S. Shelly pronouncing the benediction.

Recording Secretary,
Mamie M. Kemp.

RESOLUTIONS PROPOSED BY THE RESOLUTION COM. AND ADOPTED BY CONVENTION

(Mr. S. M. Rosenberger, the Chairman, who was unable to remain for the afternoon session appointed Mr. Harry M. Detwiler as Vice-Chairman.)

1. **Resolved,** That we recommend that the Executive Committee hold a meeting within two months following the convention to carry out any action taken by the convention and to plan for the year's work.

2. **Resolved,** That a meeting to make a program for the next convention be held not later than April 1st, and we further request that the President of the Union get in touch, either in person or by letter, with all societies during the months of April and May to advertise the convention and to arouse interest.

3. **Resolved,** That the program of the coming Christian Endeavor convention should annually be forwarded to The Mennonite for publication several weeks preceding the convention.

4. **Resolved,** That a complete report of each convention be sent to The Mennonite for publication by each retiring Recording Secretary.

5. **Resolved,** That the Corresponding Secretary send out a questionnaire to each society for the purpose of obtaining statistical information, including membership, amount of money raised for various causes, officers, etc. and such other information of interest to the Union.

6. **Resolved,** That we express our sincere thanks to the Souderton people for their pleasant entertainment of the Christian Endeavor convention for 1923.

7. **Resolved,** That we express our gratitude and thanks to the societies of the Union for their wonderful support of the S. T. Moyer Automobile Fund.

8. **Resolved,** That the call from the mission field is a constant call, and we believe that the societies do not wish to miss a year in their splendid work of supporting needs in some field.

By action of the Mission Board, in 1925 one of our number will take up work as a medical missionary in one of our fields. To fully equip for his work will probably necessitate funds above the ability of the Board to provide. It is not too early to begin to provide for a fund to show our gratitude to God for having called one of our number, and to show our Christian friendliness to the one who has dedicated himself to the work; that we urge that the Mission Committee be authorized to solicit voluntary contributions during the year to make the nucleus for such a fund.

Signed:

Seward M. Rosenberger,
C. S. Shelly,
Mrs. Ely R. Fretz,
Fannie E. Landis,
H. M. Detwiler.

REQUEST

Since the time is at hand, when the list of ministers for the Bundesbote Calendar is to be revised, we would kindly ask all ministers who have changed their address, and all newly ordained ministers to please, send their address to the Mennonite Book Concern, Berne, Indiana.

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EDITORIAL

The reader of this week's issue will note the large amount of space given to reports of various meetings and programs that will shortly be carried out. Perhaps some may think that material of this kind is not the most interesting kind of reading. That depends of course upon one's point of view. If one is not interested in the actvities of the church, or, if one does not care about keeping one's self informed about what has been done and is being done, then, it may be that material of this kind is not interesting. We are sure that if the reader is much interested in some phase of the work of the church, or if a meeting of importance had been held in his home church, he would be very much disappointed if The Mennonite omitted taking notice of such events.

It must also be taken into consideration that the church papers are the only things that preserve a record of events as they take place in the church. They are valuable for the history they preserve, if for nothing else, although we believe that to be just as great a worth to the present day reader. He needs to be kept in vital touch with the church and its membership. He must continually be reminded of his duties to the various interests in which all are concerned. We are especially pleased with the number of correspondences that have been sent in to us recently. It seems that in every congregation there are people who wonder why there are no more correspondences appearing and at the same time they fail to notice how scarce are the times when their own congregations respond. It would be well if those who are elected correspondents by their congregations would take their positions seriously and keep the church papers in touch with the work. Should a congregation fail to elect a person whose duty it is to correspond to church papers do nothing that would be more appreciated than speedily elect some one who would attend to the matter. And should any member of the church feel that enough news does not get to the editor, the editor will be everlastingly grateful to him for any news item, large or small he might send in.

SPECIAL RESOLUTION

(Copy of Resolution proposed at the Annual Convention of the Christian Endeavor Societies of the Eastern District Conference of General Conference Mennonites of North America, held at Souderton, Pennsylvania, on May 30, 1923, and unanimously adopted.)

We, the Christian Endeavor Societies of the Eastern District Conference of General Mennonites of North America assembled in our 28th annual convention in Zion Mennonite church, Souderton, Pennsylvania, do hereby

Resolve, that we thank Warren G. Harding, President of the United States of America, and Gifford Pinchot, Governor of the Commonwealth of Pennsylvania, for their high standard of Christian citizenship and their unswerving loyalty and devotion to the constitution of the United States, and in a special way for the courageous manner in which they as executives have championed the cause of the enforcement of the eighteenth amendment to the constitution, and we, individually, and as an organization, do pledge our unswerving loyalty to this cause until the menace of drink is eradicated from this fair land of ours.

REPORT OF PACIFIC DIST. CON. JUNE 17-20, 1923, MENNO, WASHINGTON

The delegates from the different churches, visitors and members of the Menno and Ruff churches gathered in the church at Menno Sunday morning for the opening exercises. They were welcomed by the local pastor D. D. King, and then followed addresses by Dr. J. H. Langenwalter and Missionary P. A. Penner.

Sunday afternoon the children rendered their program and the Brethren Galle, Langenwalter, H. J. Krehbiel and Missionary P. A. Penner gave short addresses. The latter, in his genial and earnest way, practised an Indian song with the congregation with much success. In the evening, several Brothers delivered sermons and this arrangement was maintained throughout the entire session.

Pres. Albert Claassen opened the session Monday morning with a short address, and Bro. Baumgartner delivered the conference sermon.

Immediately followed the arrangements for the time of the sessions and the reading of credentials, showing that fourteen congregations with 150 votes were represented as follows:

First Mennonite church, Paso Robles, 5 votes rep. by F. F. Jantzen.

San Marcos church, 7 votes rep. by F. F. Jantzen.

Mennonite church, Colfax, 6 votes rep. by P. R. Aeschliman, Ed Rinehart, Sam Aeschliman, Fred Aeschliman, Ed Rubin, Andrew Schrag.

Zions Church, Dallas, 5 votes rep. by J. M. Franz, Heinrich Schmidt.

Mennonite Church, Escondido, 1 vote rep. by M. M. Horsch.

Mennonite Mission Church, Los Angeles, 6 votes rep. by Albert Claassen.

First Mennonite Church, Monroe, 8 votes rep. by Peter Dirks.

Emanuel Church, Pratum, 14 votes rep. by S. S. Baumgartner, Elizabeth Wenger, Goldie Steffen.

First Mennonite Church, Aberdeen, 15 votes rep. by M. J. Galle, P. A. Wenger.

Emanuel Church, Aberdeen, 10 votes rep. by John Toews.

Salem Church, Ruff, 5 votes rep. by D. D. King, J. C. Jantz, Isaac Ensz, Wm. P. Dirks, H. L. Franz.

First Mennonite Church, Reedley, 33 votes rep. by H. J. Krehbiel.

First Mennonite Church, Upland, 26 votes rep. by M. M. Horsch.

Menno Church, Schrag, 9 votes rep. by D. D. King, John Waltner, L. L. Franz, P. L. Franz, Henry Dyck, J. M. Franz, Jacob, John and Dan Krehbiel.

A vote then was granted each to Missionary P. A. Penner, Dr. Langenwalter, Pres. Bethel College, Bro. Peters of Quincy.

Upon further motion it was decided that the minutes of the meeting should be kept in both the English and German language.

The President then appointed for the Committee on Resolutions—H. J. Krehbiel, J. M. Franz and John Toews.

Revision Committee—Sam Aeschliman and John Jantz.

Then followed the reading and approval of the Resolutions of the last meeting and the Financial Report which after being audited was found correct, was accepted and showed as follows:

Oct. 27, 1922 Bal. of Special Fund	$105.65
Oct. 27, 1922 Bal. of General Fund	159.59
June 18, 1923 Receipts up to date	612.84
Total	$878.08

June 18, 1923 Disbursements to date:

Special Fund	$105.65
General Fund	463.01
	568.66
Bal. on hand June 28, 1923	$309.42

Reports of the different members of the Evangelization Committee showed that they have made in every instance special efforts to cover the entire field to serve, organize wherever possible, visit isolated members and give help where and whenever such help was needed. Owing to the big field, this work was carried out successfully although often under great difficulties.

Dr. Langenwalter brought greetings from the Board and Faculty of Bethel College. His report brought out the problems, endeavors and hopes of the College. It showed evidence of cooperation existing between Board, Faculty and Students and proof of the necessity of a Christian Education.

Bro. Albert Claassen reported in behalf of the Mission field in Los Angeles that much good work is being done although under great difficulties. The present location in a railroad district which is becoming continuously more tenanted with Catholics, is proving not very desirable and practical for the work. A new location farther south would be more desirable and would give greater opportunity to serve more people, but financial help would be needed to carry out this plan.

Bro. Toews reported that owing to the building of a dam, the hospital at American Falls had to be either removed or sold and that a two-thirds majority vote authorized the Directors to sell the hospital. He stated further that it appeared that the majority of stockholders favored the plan of using the proceeds of such sale for mission necessities.

The different themes on the program then were presented, all of them showing the necessity of unity in work; necessity of Scripture knowledge; of Christian training in Home and School; and of adherence to Christian teachings. They showed especially the duty of our Denomination to our neighbors, the world and the heathen.

The Business Session on Wednesday forenoon brought the election of officers for the ensuing year with the following results:

President—D. D. King.
Vice-Pres.—Albert Claassen.
Secretary—Dan Krehbiel.
Treasurer—Sam Aeschliman.

Evangelization Com.: New member, H. J. Krehbiel, 1926; Hold-over member, D. B. Hess, 1925; Hold-over member, P. R. Aeschliman, 1924.

Program Com. New member, M. M. Horsch, 1926; Hold-over member, M. J. Galle, 1925; Hold-over member, A. P. Wedel, 1924.

Trustees: New member, J. C. Jantz, 1928; Hold-over members, J. J. Eyman, 1927, Dan Krehbiel 1926, L. M. Ledig 1925 and John Toews 1924.

Then followed the reading and adoption of the Resolutions presented by the committee.

1. Seeing the need of a Christian Paper for our children, be it resolved that we request the General Conference to make provision for publication of such paper.

2. Realizing the fact that the Christian Religion is excluded from our State Universities and Colleges, we earnestly recommend to the parents in our churches that they send their children to our denominational colleges.

3. That Brother Horsch at his earliest convenience go to Escondido to assist the church there.

4. That the secretary send to each church, four weeks before a Session of the Conference, statistical blanks and Delegate Certificates with request that such blanks be filled out and returned that the Church be represented at the Conference and that the Secretary be instructed to get the necessary blanks printed.

5. That we request the writers of the papers read at this conference to have them published in our church papers.

6. Miss Anna Stauffer of Los Angeles has prepared a prayer cycle or list for our Mission Stations which was presented at the California Sunday School and Christian Endeavor Convention. Resolved that we present this cycle to the General Conference with recommendations that it be adopted.

7. That we instruct the Evangelization Committee to keep the small and struggling congregations with preaching services, and financing as much as possible in so far as our means permit.

8. Since it has pleased the Lord to call Bro. W. P. Neufeld from labor to his reward, resolved that we thank God for the influence of his Christian life in our midst and that the secretary be instructed to express to his family, the sympathy of the Conference in their bereavement.

9. That we thank the members of the Menno and Ruff churches for the Christian hospitality shown to the Conference delegates.

10. That we thank Dr. Langenwalter for his instructive Bible Lectures, Missionary Penner for his talks on India and all the other speakers who have helped to make this Conference inspiring and profitable.

11. That we thank the choir and other singers for the inspiring songs which contributed much to the beauty and success of the Conference.

12. That we thank our Heavenly Father for the favorable weather which He gave us during the days of this Conference and further thank God for the spirit of Unity and Brotherliness in which the discussions at this Conference were conducted.

The invitation of the First Mennonite Church at Aberdeen, Idaho for the next Session of the Conference was accepted.

Then followed the reading of a letter by Missionary Penner of the Rev. G. Harder's death. The Conference honored his memory by singing an appropriate song and the Secretary was instructed to express the sympathy of the Conference to the family of the deceased in their bereavement.

Followed then the reading of a resolution adopted at the meeting of the California S. S. and C. E. Convention petitioning the Pacific District Conference to cooperate and unify the work of the various S. S. and C. E. Organizations of its different states and districts by electing from these organizations an officer as member of the Pacific District Conference whose duty it shall be to visit all the State and District Conferences of the C. E. and S. S. Societies and to report at the annual session of the Pacific District Conference the problems, plans and progress of the different Societies.

In compliance with this resolution, election for such officer was held and Brother C. F. Mueller was elected as Field Secretary for the coming year. It was further resolved that the expenses of the elected Field Secretary shall be divided between the different S. S. & C. E. Societies according to their membership; that all money collected for this purpose shall be forwarded to the Treasurer of the Conference; that the salary and expenses of the Field Secretary shall be regulated by the Evangelization Committee according to the prevailing gratifications to the present workers; and that dates of conventions be so arranged to allow the Secretary to visit the various organizations in such succession as to enable him to attend the annual session of the Pacific District Conference.

All business being concluded, the Conference adjourned with the offering of song, thanksgiving and prayer.

Dan Krehbiel, Sec.

REPORT OF THE S. S. AND C. E. CONVENTION MENNO, WASH. JUNE 19, 1923

Chairman Bro. Mueller not being able to be present, Brother King was requested to preside and the Secretary of the Conference was requested to act as Secretary.

It was decided that, since through some unavoidable delay and non-arrival of the program making it impossible to carry out the S. S. Convention as per schedule, to consolidate the S. S. and C. E. Programs. Dr. Langenwalter was asked to take up the time thus remaining by a lecture in the German language.

The themes on both of the programs whether read or delivered showed careful preparation in all instances, and the discussions following each themes were animated and interesting. They brought out and accentuated also many facts of importance, encouragement for increase in work and efforts, showing further the necessity and importance of both institutions. Their beneficial and far reaching influences with many suggestions were well brought out.

Professor Welty of Seattle played several pieces of sacred music on a Brunswick phonograph which he generously donated to our Foreign Mission. Brother Wenger will take the instrument to the mission field. The Conference showed its appreciation of this splendid and uesful gift by rising and offering prayer.

The advisability of attending County and State Conventions of other denominations was then discussed. It was agreed that attendance to such Conventions is and may be desirable since inspiration and new ideas for better work may be gained. However at this time it was agreed not to stress joining and adopting only such new ideas and plans which we would be reasonably sure would prove to be of value to our organization.

A letter and resolution sent by a Committee of the California Mennonite S. S. and C. E. Convention was read, and while the meeting was in accord with the resolution, it was agreed to table the same until Wednesday to be taken up then for decision by the Pacific District Conference.

Song selections by the choir, quartets, duetts and solos helped to enliven the program and were enjoyed by all.

No further business being before the meeting, adjournment followed with the singing of a song and prayer.

Dan Krehbiel, Sec.

PROGRAM OF LADIES AID SOCIETIES AT PACIFIC DISTRICT CONF., MENNO, WASH., JUNE 19, 1923

At the 28th annual meeting of the Pacific District Conference, the Ladies Aid Societies rendered their customary missionary program Tuesday evening, June 19. The meeting was opened with song, prayer and reading of the Scriptures. Mrs. J. G. Schrag presided.

The themes which were presented showed evidence of careful, thoughtful and prayerful preparation. Mrs. M. J. Galle of the Aberdeen Society prepared a topic in which was emphasized the idea that it is "more blessed to give than to receive". Another topic, "Missionary Experiences", was presented by Rev. Albert Claassen, stressing the fact that work in the Home Mission is often very difficult and conditions in large cities are unfavorable for the work.

Missionary Penner in his address gave evidence that all efforts of the Sewing Societies are well worth while. Gifts are always joyfully received and gratefully accepted in India especially at Christmas time. Rev. Penner plainly showed the need of a hospital for the work in India and put in a plea for help in that endeavor. He also pointed out the fact that it is the intention of the Board and the Missionaries to eventually make the stations self-supporting centers. It is hoped that through the efforts of Brother P. A. Wenger who will leave shortly for India as an Industrial Missionary, that much can done be along this line.

Besides the themes, a very appropriate poem composed by Mrs. P. R. Aeschliman of the Colfax Society was rendered. A reading, "Tommy's Prayer" was given by Violetta King, and special music was given by the Lind, Menno and Pratum Societies. Professor B. F. Welty of Tacoma, Washington, favored the meeting by playing a movement

from Beethoven's Sonata Pathetique.

The program was concluded by the singing of a Hindu song, "Jesus is My Savior" which had been previously taught the Conference by Missionary Penner. Rev. M. M. Horsch led in the closing prayer. A free offering amounting to $157.00 was collected for the Foreign Mission.

Katherine Krehbiel, Sec.

ANNOUNCEMENT TO PASTORS

Of all Churches Belonging to Menn. Gen. Conf.

All pastors and leaders of churches are herewith urgently requested to mail to P. P. Preheim, chairman, or Benj. Kaufman, Secretary, (both of Marion, S. Dak.) a rough estimate of the number of visitors that might attend the General Mennonite Conference next August at Freeman, S. Dak. It is, of course, impossible to give an exact estimation, on the other hand one can readily see that some estimate it absolutely essential in order that ample preparation may be made by the various committees for rooms, board, entertainment, etc., with the least possible waste.

Pastors will please tend to this matter without waiting for further notice. We hope that many will come to visit with us and share **the blessings** of the conference. But **do report.**

The Entertainment Committee
Benj. Kaufman, Sec.

THE C. E. TOPIC

August 5

VII. Lessons from the Psalms. A Nature Psalm

Psa. 104:1-35

Nature is the record of God's handiwork. No one can look upon the great world of nature without being impressed with the fact that there is a mighty God behind it all. Some shallow minds have tried to persuade themselves that things as they are just as they happened, but nothing ever happens. It points back to a cause that is sufficiently powerful to make it occur. When all things are considered as they are, our minds must go back to a First Cause. A chain may have many links but it must go back to a beginning. It cannot hang upon nothing. Neither can things and events as we find them hang upon nothing. The evolutionist would abolish the idea of a Creator, but, if things do evolve, they must evolve from something. Evolution only sets back the idea of God, it cannot abolish Him. But nature only suggests God to us through the things that God does and has done. God speaks through the waters, the trees and the flowers, the seas and the continents. One who listens to nature's voice will tune his ear for other and finer voices, such as the voice of His Spirit speaking in the heart, the voice of His Word so clearly written that he who runs may read. One who loves nature truly will seek to know nature's God more intimately. He will see nature's grandeur and feel as well as exclaim: "How marvelous are all Thy works."

God did not make the earth as a clock-maker would make a clock—wind it up, see that it goes, and then let it go. God is in and with all that He has made. One sees more than a mighty force in the growing plants and the restless ocean. Physical power is not all of God. Everything He had made has its place and its purpose which God continually directs. The great scheme of nature indicates an all inclusive design, an intelligent designer and an all powerful force that continually provides that His designs are fully executed and continued. But we must think of God as more even than the potent power of nature. He enters into the most intimate relation with His creatures who cannot be happy until they come to know Him and realize His presence. The great saint Augustine once exclaimed: "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee.".

If we had no written word, and if there never had been saintly men and women to reveal to us the secret of God's working, it is still a question whether He would or could remain in entire ignorance of Him. His providences are so numerous and His provident care is so continually exercised upon us that our very intelligence would point the way to Him. Why does the rain come to water our crops? Why are all of His creatures so abundantly supplied with all their needs? Why is there more than we can use produced in this world? The only answer to such questions and, many more then, take into consideration that the God that has been preparing for our needs for thousands and thousands of years is he that He loves His creatures and desires their love in return. If any of us were to receive some great gift from some unknown person we would strain every point to discover who the giver might be in order to render our gratitude. In the same way all who receive God's manifold blessings owe it to themselves and to God to learn to know Him and to show their love for Him. Every Christian knows how that in a particular way God is giving His angels charge over him keeping him safely among the unseen dangers of storm, flood and a hundred other perils with which he may be surrounded.

Nature is the true source of beauty. In it "every prospect pleases and only man is vile". There is variety of color and form everywhere. No one can paint the color of the rose or of the skies. Our poor efforts to do so are but imitations. No one could blend colors as we find them in landscapes, be they deserts or gardens. No one can reproduce the singing of the birds or the babbling of the brooks. None can repeat the roar of the ocean or the thunder in the skies. These things are a part of the harmony of God and to fully realize His wonders one must get near to them and love them and try and find the lessons they are teaching.

Do we always realize the benevolence there is in nature? The greatest good for the greatest number is always provided. Yet there is more than enough to go around. While there are thousands of little ones in our great cities who never see green fields or eat fresh things as they come from the garden or the orchard there is room for all in the great outdoors if only man would profit by them and the average farmer sees enough fruit that he cannot dispose of rotting on the ground that might be food for the little ones in the crowded cities. God has done His part but man in many instances has failed to make use of all that God has done and is doing. In nature we certainly ought to learn the lesson that as God is good to all His creatures so we should be good to one another.

THE S. S. LESSON

August 5

Mary Magdalene

Luke 8:1-3; John 19:25; 20:11-18

Golden Text:—"Our soul hath waited for Jehovah: He is our help and our shield." Psa. 33:20.

Mary Magdalene has sometimes been confused with "the woman that was a sinner" that came to the house of Simon, but there is no proof that this was the case. Mary was one of the good women who were closely identified with Jesus. She was especially indebted to Him, for it was He who had healed her of evil spirits. The proof of her goodness was that she delighted to be in her Lord's presence. When one has once felt the power of Jesus there can be none other to take the place of Him in one's affections. This affection will show itself in following Him and rendering faithful service to Him. Nothing will shake such a one's affections, even though all the world turns against Him and hates Him to His death.

Jesus was on one of His great evangelistic journeys and was accompanied by His disciples as well as a large company of others including the women mentioned. It was an extensive tour covering the cities and villages. Jesus realized that the harvest was white and was bringing souls the benefit of His presence. If the Lord himself make it His business to go out over all the country visiting towns and villages everywhere, surely His disciples and all who are His followers should be active too in carrying the blessed news to every highway and every by-way. Big cities He recognized as His field but this did not prevent Him from recognizing that villages and obscure corners were just as much His field. Some workers think that if crowds are not present the work is a failure. The small places where there are but a few also have a claim to the attention of their Lord. On this journey Jesus was heralding the Kingdom and preaching the glad tidings. This is the work of the followers of Jesus in all age. When there once is no heralding and no preaching there will be no glory or service to Jesus. The Apostles were with Him learning by observation and instruction what was to be their mission in the days to come. With the Apostles were the women. Jesus had made a place for them in His service and at no time during the progress of the Gospel has there been a day when the work of the women was not a vital and important one.

The next picture from the life of Mary Magdalene finds her beside the cross. Says one: "All classes of humanity were represented at the crucifixion. There was Jesus himself on the cross—that "one man should die for the people", as Caiaphas unwittingly predicted. Our Saviour's companions in suffering were two thieves, one penitent and saved, the other railing and lost. Worldly power was represented by the soldiers; religion by chief priests, scribes and elders; the indifferent passer-by; friends by the little company of women that bewailed Him, watching at the foot of the cross. What is your attitude toward the cross? "And sitting down they watched Him there—And they that passed by reviled Him, wagging their heads—Likewise also the chief priests mocking Him, with the scribes and elders—And many women were there beholding afar off, which followed Jesus from Galilee ministering unto Him among whom was Mary Magdalene". It is no small part in the plan of God for one like Mary to have it recorded of him or her that they ministered unto the Lord and that they affectionately and sympathetically stood near the cross when He made the supreme sacrifice for the salvation of mankind.

The final account is of Mary at the tomb after the crucifixion. No doubt Mary, with the rest had heard Jesus tell how He must go to Jerusalem, be crucified and rise again, but, like the rest, the words of her Lord were not understood or appreciated. All of them were so filled with their own ideas that they could not understand the prediction, much less be prepared for the events when they did occur. The enemies of Jesus had some appreciation of His words for they took such great measures to keep Him in the tomb. She had come to visit the grave of a dead Lord. Indeed she had given up all hope except to find a dead body. When Jesus called her by name she recognized Him and her dead faith had a rebirth. It was for her to bring the message of a living Saviour not only to the disciples but to the whole world. This message is the great assurance of humanity. Sin had done its worst, but Jesus proved His might by breaking its power. The world now had not a dead Christ but a living Saviour. The power of death was broken and from hence on it was no more a curse but a way to a higher and better life. If Jesus a man rose from the dead it is altogether reasonable that other men shall rise from the dead. If He was known of His own we shall know each other in the resurrection. The resurrection is the one thing upon which our faith rises or falls, as Paul says: "If Christ be not risen from the dead then is our faith vain."

RELIEF NOTES

(Conducted by Vernon Smucker)

We are sure our readers will be interested in reading the following letters of appreciation from those in Russia who have been aided through our efforts in Relief Work.

* * *

To the American Mennonite Relief Committee, Scottdale.

We received the glad news today that we are to receive five food packages for our central school. It was decided that they should be evenly divided among the three teachers of the school: A. P. Toews, P. G. Epp, and J. J. Riediger. We are very grateful to you for your kindness.

Quite often has the Giver of our good gifts in a wonderful and unexpected way supplied our great need through the kind brethren across the ocean. We have in these hard times learned the truth of the words, "Trust in the Lord, and He will sustain thee." Never before have we experienced or noticed as we do now how the Lord in just the right time sends the needed relief, because we did not look for it. We ask you to tell the kind brethren in America that we are very thankful to them for the gifts we received today.

The teachers of the Central School and their families send greetings.

(Signed) Abr. Toews, Teacher of Central School.

* * *

To the American Mennonite Relief, Scottdale.

We report to the A. M. R. that the Central School at Orloff has received the five food packages and has divided them among the teachers, according to their families. We believe that this is satisfactory to the A. M. R.

We regard it is our first and pleasant duty to thank the A. M. R. We have the assurance that they are the tools in the hands of our heavenly Father. May His abundant blessing be upon you and all the kind givers and those that have the burden of our school on their heart. With sincere gratitude to all unknown helpers, we are the Teachers of the Orloffer Central School,

(Signed)
P. Nickel,
S. Ediger,
H. Janzen.

* * *

To the American Mennonite Relief Committee, Scottdale.

Drastic events have occurred in our lives;—war, revolution, and failure of crops. In our distress, you came to our relief by sending us food packages.

Through your kind support, you have been a great help to us, and we feel it our duty to extend or express to you our sincere gratitude. Not only we but also our families have received your kind assistance and support. May the everlasting Father let His blessings rest upon you, and reward you for this kindness. We wish to thank all those who have donated towards this cause.

Chairman of the Padagigischen Rates Council.

To the American Mennonite Relief, Alexandrovsk, from the A. M. R. Local Committee in Apostolowo, Krasno-Shavkay, Wolost.

The failure of crops in 1921 plunged the village Apostolowo, Krasno-Shavkay Wolost, into a dire famine. Until January 1922 the population lived only on all sorts of surrogates, but finally they didn't have even these stuffs. Then began a time too terrible to be remembered. During the three months in which the famine reached its highest point in our village about 80 persons died. But in the month of May the A. R. A. began operations, and this helped saved us from starvation. In 1922 the crops were a little better than in 1921, but there was no seed to sow the land, and so we had to meet the same conditions as in 1921, But, happily, in the fall the Nansen help came and a little later the American Baptist Mission began operations, which organizations gave foodstuffs to the whole population, i. e. to 146 persons.

On April 1st these two organizations ceased their work and we were again exposed to the famine. Now the A. M. R. began to feed the hungering. At present this organization feeds 99 hungering persons and 8 committee members and personnel. We are very glad to state, that if the A. M. R. will continue to feed the hungering until the next harvest, as it is doing at present, there will not be any cases of starvation. We fully understand who has saved us from death. The Local Committee of the kitchen No. 6 renders heartiest thanks for the great help shown to the population by the American donors. "Our sincerest greetings and a hearty Russia SPASIBO."

The Committee:
Chairman—M. Uwarow.
Member—D. Udin.
Sec.—F. Erlenbusch.
Kitchen Manager—W. Sushwok.

PROGRAM

of the Woman's Missionary Societies, to Be Given During the Session of the Middle District Conference at Donnellson, Iowa, August, 1923

General Topic: **Missionary Education.**

Devotion.

Quartet: Wayland and Noble society.

Topic: The Church Papers and Missionary Magazines a Source of Missionary Knowledge—Mrs. N. G. Fankhauser, Dalton society.

Topic: Missionary Education from a Medical Student's Viewpoint—Miss Ella Garber, Fortuna society.

Reading: When the Deacon Talked in Church—Mrs. A. S. Bechtel, Pulaski society.

Topic: The Value of Mission Study Courses—Mrs. E. J. Hirschler, Bluffton society.

Duet: Mrs. J. V. Lowenberg and Miss Freda Krebill, Donnellson society.

Topic: Missionary Education the Direct Information from the Field—Mrs. W. S. Gottschall, Ebenezer society.

Paper: Others—Mrs. P. P. Wenger, Noble society.

Topic: The Responsibility of the Woman's Missionary Society for the Missionary Education of the Children—Berne society.

Missionary Offering.

Close.

Mrs. J. Quiring,
Mrs. A. D. Krebill,
Mrs. S. F. Pannabecker,
Program Committee.

MARRIAGE

Sprunger-Mettler. — On July 15, 1923, at Berne, Ind., Arley Sprunger and Lillian Mettler, by Rev. P. R. Schroeder.

DEATHS

Flueckiger. — Emil Flueckiger was born February 12, 1871, at Rosemaison, Canton Bern, Switzerland, and died at his home north-east of Berne, Ind., on July 15, 1923, almost suddenly from an accident when unloading wheat in the barn. The deceased was baptized on March 2, 1886, in a Mennonite church in Switzerland, from which country he came to Indiana in 1892. On January 3, 1895, he was married to Caroline Lehman, to which union were born 6 sons and four daughters.. He is survived by his wife, ten children, three brothers and two sisters, to mourn his unexpected departure. Brother Flueckiger was an earnest and consistent follower of Christ. Rev. P. R. Schroeder, his pastor, conducted the funeral services and spoke words of encouragement and consolation based on Psalm 71.

Bixler. — Barbara Nussbaum Bixler died on July 11, 1923, at the home of one of her daughters, Mrs. John Burke, southeast of Berne, Ind., aged 73 years, 5 months and three days, from dropsy. She has been practically blind for several years. She was married to Abraham Bixler, which union was blessed with eleven children. Three preceded their mother in death. Her husband, five sons and three daughters survive the deceased. She was a faithful member of the Mennonite church. At the funeral of July 14, Rev. P. R. Schroeder, her pastor, spoke in German, and Rev. Wm. Egle in the English language words of admonition and consolation.

Voth.—Estella, daughter of Henry and Maria Voth. She was born April 16, 1914. Having been of poor health for two years, her illness became acute last May. Although the doctors tried to avoid an operation, her suffering became to intense that it was finally decided on June 8 to try and save her life by an operation. The next day her soul was called to its heavenly abode. Her age was 9 years, 2 months and 3 days. Funeral services were conducted by Revs. C. C. Wedel und P. H. Unruh.

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The Mennonite

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VOL. XXXVIII BERNE, INDIANA. AUGUST 2, 1923. No. 30.

IN MENNONITE CIRCLES

The Old Folks' Home of the Eastern District Conference, Frederick, Pa., will hold its Anniversary September 16. The speakers engaged for the occasion will be Prof. D. M. Melchor, of Girad College and Rev. Elmer Johnson, Ph. D. of Bally, Pa.

Rev. Grover Soldner, former pastor of the Summerfield, Ill., church, was installed pastor of the Souderton, Pa., church, Sunday, July 15.

On July 27 the Daily Vacation Bible School conducted in the First church, Philadelphia, closed a successful term. Special exercises were held on that occasion showing the work done.

The secretary of the Eastern District Conference, Rev. A. M. Fretz, requests that he be notified by persons proposing to attend the General Conference in order that proper arrangements may be made. This should be done immediately.

Rev. G. M. Baergen, pastor of the Memorial Mennonite church, Altoona, is at present away from the field enjoying a two-week's vacation.

Rev. and Mrs. D. J. Unruh have been spending a few weeks in the Altoona Mission, assisting in the work. They expect to be on their new field, Mechanic's Grove, Pa., about the latter part of July.

The Bertolett's Burying Ground Association, connected with the Bertolet's Mennonite, Frederick, Pa., will hold its annual meeting on the grounds on Monday, August 6. A number of the old families of the community are interested in this Association which keeps building and grounds in a presentable condition.

The Bergey Family held its annual gathering near Skippack, Pa., on July 28. This family is well known in Mennonite circles in Pennsylvania, many of its members having taken prominent part in the work of the church. Among others keeping interest in the clan alive is Prof. Bergey of the Medical School of the University of Pennsylvania. A new history of the Bergey Family is in preparation.

Rev. P. H. Unruh of the Alexanderwohl Church gave an address in the Newton, Kan., Mennonite church on conditions in Russia on Sunday, July 15.

The Editor of the new Mennonite paper which The Herold Publishing Company of Newton, Kan., is planning to bring out, will be A. J. Krehbiel of Geary, Okla.

The Old Mennonite Conference of Southwest Pennsylvania will hold its meeting at Masontown beginning August 12.

The Gospel Herald reports the dedication service for the new hall in Trenque Lauken, Argentine, on June 10 by the brethren of the Old Mennonite Mission at work in that country. 200 persons attended. Addresses were made by T. K. Hershey and Albano Luayza.

NOTES AND COMMENTS

At its recent meeting the Board of Bishops of the Methodist Episcopal Church after listening to reports from the rural field officially went on record as favoring the organization of cooperative associations for the marketing of farm products and the purchase of farm supplies. Methodist ministers were urged to cooperate with such organizations where possible, and it was suggested that in certain types of communities the church might well take the lead in the organization of cooperative enterprises. This is the first time that a purely ecclesiastic body has recognized the relation of the church to the cooperative movement and the economic and spiritual implications in this movement which give it significance from the religious point of view.

If you are short of a wife or slave in China, make for the nearest prison. On the wall of the prison in Canton are hung pictures of the women and girl prisoners held for petty offenses. Many of the young girls have committed no crime, having been purposely lost or sold by their parents and found homeless.

The only hope of escape that these young girls and children who are thrown into confinement with seasoned offenders is that some one will be attracted by their pictures, hung outside the prison wall and buy them. According to Miss Elsie R. Anderson who has just returned from five years of Young Women's Christian Association work in China, the price depends on the length of time they spend in prison.

"Beauty or youth does not enter into the transaction," said Miss Anderson yesterday. "The price depends on the amount of rice eaten, in other words the length of time spent in prison. The authorities want some return on that.

"Sometimes the girls are glad to be released under almost any conditions. Even as slaves some get good homes. One mistress who bought one of the girls who had been in our classes was glad to have her continue with us. She comes every day."

The Y. W. C. A. and missions who alternate going to the prison to teach, are eagerly received by the girls. Handicrafts are taught and girls are given the opportunity to sell their work in the bazaars.

Impressed by the results the prison authorities are paying for all books, desks and other expenses, including jinrickisha fare.

Miss Anderson is planning to remain in this country until September, 1924. Her home is St. Paul.

The first announcement is made of the conditions of the hundred thousand dollar award created by Edward W. Bok for the "best practicable plan by which the United States may cooperate with other nations to achieve and preserve the peace of the world."

In making the first public statement of the Award in early July, the Committee in charge of the Award stated that the conditions would be announced within a few weeks, or at some time before August first. All plans received by the Committee up to now have been returned to the senders, who have been notified that they will receive copies of the conditions when published.

The conditions define broadly the scope of the plan sought, as follows: "The winning plan must provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory the participation of the United States in European wars if any such are, in the future, found unpreventable. The plan may be based upon the present covenant of the League of Nations or may be entirely apart from that instrument."

The conditions set forth that the competition is open to every United States citizen, whether by birth or naturalization. Plans may be submitted not only by individuals, but also by organizations, national, state or local.

Every plan submitted must be accompanied by a summary of not over five hundred words. The total length of the paper, exclusive of the summary, is not to be over five thousand words. Manuscripts must be typewritten.

Manuscripts must not bear the author's name, or any identifying sign. Each manuscript must have attached to it a plain sealed envelope containing the author's name and address.

All plans must be received at the offices of the American Peace Award by midnight on November 15th, next.

The names of the Jury of Award will be announced as near September first as possible.

It is possible that in addition to the main award of one hundred thousand dollars, several smaller awards may be made. The Jury of Award may select a plan which is a composite of the best plan and of ideas or sections taken from each of several other plans. If the Jury decides to select a composite plan of this kind, there are also offered by Mr. Bok a second, third, fourth and fifth award of five thousand dollars each, for any plans or portions of plans used by the Jury in a composite plan. If, however, the Jury of Award accepts one plan in full, making no additions to it from

other plans, no subsidiary awards will be made.

The main award of one hundred thousand dollars is to be made in two payments:—fifty thousand dollars ($50,000) will be paid to the author of the winning plan as soon as the Jury of Award has selected it. The second fifty thousand dollars ($50,000) will be paid to the author if and when the plan, in substance and intent, is approved by the United States Senate; or if and when the Jury of Award decides that an adequate degree of popular support has been demonstrated for the winning plan.

The above is merely a summary of some of the principal conditions. All contestants should have the conditions in full, which after July 25th, may be obtained on request at the office of the American Peace Award, 342 Madison Avenue, New York City.

Since the Interchurch report on the steel strike, there has been wider recognition of the role which the church can play in the arbitration of differences between capital and labor. The August number of THE FORUM contains two interesting articles discussing the church's attitude toward labor.

In the first, Mr. Paul Blanshard, who represents the Amalgamated Clothing Workers of America, throws down a challenge to the church, inviting it to raise its voice against low wages, long hours and economic inequality.

"The church", he says, "is well situated to make fact-studies on modern industrial situations and report to the public the truth disclosed. We recognize that the neutral attitude is advisable in investigating industrial facts, but the attitude should not continue after the facts have been disclosed. We feel that the church should be just as militant in its opposition to industrial ills as it was in its fight against negro slavery or the saloon. Why play safe? Jesus didn't.

"We feel that the church is now largely controlled by business men. This is not the fault of the business men nor primarily of the church. It is simply a reflection of the social inequality in which we live. Business men have a chance to learn the lessons of executive management; workers have not. Business men have surplus money for supporting the church; workers have less. Business men may be personally kind and honest (they have a better chance to be good than the workers) but their prejudices are in favor of the current economic habits that give wealth and social standing to the people who own and manupulate, and a bare subsistence to the people who produce."

William Palmer Ladd, Dean of Berkeley Divinity School takes up this challenge and implies that enlightened churchmen are prepared to give labor their moral support. "Few will maintain that the church ought definitely or officially to ally itself with labor," he states, "or with any social, economic, or political group. But the church is not likely to get a hearing for a non-ethical gospel.

"Christian principles require, above all, that the attitude of the student of economic questions should be open-minded and honest. He should avoid prejudice and partisanship. He should be suspicious of propaganda. And he should seek his knowledge elsewhere than in print. If he is in earnest he will go to the sources of information. And congregations might well request of those who have the ordering of their services that more frequent opportunity than at present be given them of hearing labor tell its own story rather than that they be left to gather their knowledge of the labor movement from ill-informed or prejudiced sources of information. Where there is a difference of opinion the employer should, of course, have an equal opportunity of putting his side of the case before the churches."

GENERAL CONFERENCE MATTERS

To Those Planning to Attend the Conference at Freeman, S. D.

We wish again to call the attention of delegates and visitors to the following:

The Western Passenger Association makes us the following concessions, which are the same as those made to other conference or convention bodies:

"When 250 or more persons attend the meeting, paying one way normal tariff fares of 67 cents or more on going trip, they will be ticketed for return to the meeting, at one-half the one-way fare."

For full compliance with this offer it is necessary to observe the following:

1. In purchasing the going-ticket or tickets (in case more than one is needed), the buyer must each time procure from the agent a certificate, bearing date, destination, etc. of the ticket. Upon the presentation of these certificates, when properly filled out, return tickets at half rates will then be issued (provided, of course, the 250-quota can be reached).

2. The going ticket, with certificate, should be procured not longer than three days previous to the date set for the opening of the conference, except in cases where the trip is likely to last more than three days as, at the Freeman meeting, those coming from California.

3. Those living near the smaller stations will do well to inquire of the agent, a few days before they wish to start on their trip, if he has a supply of certificates, so that in case he hasn't, he may procure them.

4. In making up the 250-quota, ministers traveling on clergymen's permits or those using excursion tickets cannot be counted.

5. Ministers from the east who, by using clergymen's permits, travel at half rates east of Chicago, will have to procure another permit for the trip west of Chicago, on which they get the usual two-third rate.

Neither the undersigned nor any other individual will feel inclined to assume the responsibility of guaranteeing the 250-quota. This will depend largely on those who have the choice of traveling by auto or rail. If many of these will decide to use the railroad, so as to help those who must of necessity use this method, the number can probably be reached. This is a problem that each one must solve for himself. Travelling by railway costs more, but it doesn't entail the risk of heavy rains and muddy roads. Besides, in case the weather should be very hot, it will be more comfortable.

For the accommodation of the brethren from Oklahoma, Kansas and the west, arrangements have been made with the Santa Fe railroad as follows:

They will furnish one tourist sleeper and, if desired, also a chair car that will go right through from Newton to Parker, S. D., on condition that at least thirty persons use each of these cars.

The trip from Newton to Parker, S. D., will cost $20.43; a lower, double berth, $4.50; an upper berth, which can also be made to accommodate two passengers, $3.60.

The itinerary will be as follows:

Leave Newton at 11.55 p. m., Monday, August 27 on the Santa Fe to Kansas City; Kansas City to Omaha via the Burlington; Omaha to Parker, S. D., via the Chicago & North Western, arriving at Parker at 4:50 a. m., Wednesday, Aug. 29. This will give all those who wish to attend committee or board meetings ample time to do so before the opening of the conference.

For the delegates and visitors from the eastern and middle district a couple of brethren from those parts will arrange similar facilities, if desired.

Those wishing to join the party from Newton will kindly write and apply to the undersigned, and the earlier this is done the better can everything be arranged.

Fraternally,
J. R. Thierstein,
Newton Kansas.

MENNONITES AND WAR

Professor C. H. Smith, Bethel College, Newton, Kansas

A certain distinguished German theologian said some years ago of certain fundamental doctrines of the Mennonite faith that the trouble with the Mennonites was that they were several hundred years ahead of their times. Although this may seem an extravagant statement to one acquainted with Mennonite history yet it is true; for Mennonites were the first religious group of modern times to preach, and what is far more to the point, to practice certain fundamental principles of religious toleration and civil liberty which at that time were so new that men had their heads cut off for advocating them, but which today are taken for granted in every civilized community.

The Mennonites were the first organized religious group of the reformation period who were willing to grant the same soul liberty to others which they asked for themselves. Even the Puritans to whom credit is usually given for planting religious liberty on American soil were far from tolerant. Those who would not agree with them they chased out of the land. The first advocate of religious toleration in the American colonies was Roger Williams, the Baptist, and Baptists, as we know, trace their origin through the Mennonites of Amsterdam to the continental Anabaptists of the early sixteenth century. With the Mennonites they share Menno Simons as one of their early heroes.

It was not only in the realm of religious toleration, however, that Mennonites played the role of pioneers. They were also the first religious group since the Reformation and for a long time the only group which was willing to apply literally the great principle of Love as a solution for all social life. They believe that hate begets hate, but that Love begets love, and were willing to live up to their belief. And so they opposed the use of all force if used to the injury of their fellowmen in the settling of disputes. A human soul was too valuable in the sight of God to have the breath of life snuffed out either by judicial process or military coercion. They were opposed to war from the beginning and consistently refused to enter military service for nearly three hundred years.

It is not my purpose here to enter upon a discussion of the theological or philosophical basis of the non-resistant doctrine, but rather to point out the experiences through which Mennonites passed in different countries and at different times in their attempt to maintain their anti-war attitude in times of war.

Mennonites were first granted a limited toleration in Holland in 1578 under the tolerant William of Orange, because of liberal contributions some of the congregations had made to the Stadtholder at a time when he was sorely in need of money to carry on his campaigns against the Spanish oppressors. For Mennonites did not seem as consistent as the Quakers who refused to support war indirectly by money as well as directly by actual service. Some of the more liberal branches of Mennonites contributed quite freely to campaign funds of the Dutch against the French and English during the seventeenth century.

Usually however, the government demanded some substitute service. At one time Mennonites were requested to appear with shovels and spades instead of guns to help throw up fortifications. At another time they were ordered as guards on the city walls to put out any fires caused by the fire brands thrown by the enemy. Still later a lump of exemption money was demanded of them.

The Dutch Mennonites carried their non-resistant principles into their every day life as well. In the seventeenth century when Holland was a maritime nation and the seas were filled with freebooters, conferences of elders frequently forbade Mennonite ship owners to arm their ships or Mennonite merchants to ship their goods on vessels carrying guns.

These exemption privileges were enjoyed until the beginning of the nineteenth century when Napoleon who had secured control of the country, in his need for men to fill his armies refused to recognize any concessions. But the Dutch Mennonites had about lost their non-resistant principles by this time. Many of their young men were offered commissions in the army and it is said that the wives of these young officers who were attracted by the social distinction which these positions gave them played no small part in bringing about the final end. Is it perhaps not true that the attraction which young women have had in the past for brass buttons and gold braids has not been the least of the factors which have kept up the war spirit. But one small congregation in Holland, that of Balk, which always held rather aloof from the other more or less liberal Dutch Mennonites remained true to the traditions of the fathers, but finally despairing of their power to maintain their position in a Dutch environment decided in 1853 to emigrate to America where they now form the nucleus of the Salem congregation in Elkhart county, Indiana.

In Germany Mennonites were found in three separate groups—in Prussia; South Germany, Bavaria, Baden and the Palatinate; and in North West Germany along the Dutch border. The Mennonites of northwest Germany always were in close touch with the Dutch and their attitude toward the doctrine of non-resistance as well as other Mennonite principles followed closely that of their brethren across the border.

In South Germany too Mennonites found little difficulty in staying out of war until the Napoleonic period. Napoleon conscripted all young men irrespective of earlier exemptions. The South German Conference of Ibersheim of 1803 resolved to excommunicate all young men who voluntarily joined the army. After the Napoleonic era most of the South German States permitted the having of substitutes when young men were drafted. For a while the church had a fund from which all the young men could draw if drafted but finally those having no sons subject to the draft became unwilling to contribute to a common fund and later drafts either had to hire their own substitutes, go to the army, or emigrate to America which many of the more conscientious did during this period. In the war of 1870 non-resistance was no longer a cardinal doctrine among the Mennonites and many were found in the army.

The Mennonites of Prussia held out longer than those of South Germany. Exemption from military service was one of the privileges promised the Mennonites of Holland by the Kings of Poland, for reclaiming the swamp lands of the Vistula delta. These privileges were enjoyed practically unmolested until Frederick the Great near the close of his reign demanded a payment of $5,000 annually from the Mennonites in lieu of military seervice which was to be used to support a military academy at Culm. A few years later further restrictions being placed upon their religious liberty and civil rights many of them emigrated to South Russia, here total military exemption, the greatest yet granted by any country, was extended to them. The constitution of 1848 proclaimed all men within certain age limits liable to military service without any special exemption on account of religious scruples. The North German Bund of 1867 contained the same provision. But the elders of the Prussian churches sent in a petition to the King asking for the old privileges, with the result that a cabinet order was issued in 1868 permitting Mennonites to substitute non-combatant for active service in the army. An imperial order of 1871 practically extended this concession throughout the newly formed German empire with the possible exception of Bavaria which had its own military organization. In spite of these exemptions however, in favor of non-combatant service about the time the fight had been won for some degree of recognition for conscientious scruples the Mennonites of Germany departed of their own accord from the faith and practice of their fathers. In the war of 1870 most of the Mennonites took active service and during the recent world war non-resistance was no longer an issue.

The Mennonites of France and Switzerland have in the main followed the footsteps of their Dutch and German brethren on the war question.

In Russia absolute military exemption as stated, was promised and granted as one of the conditions of settlement in South Russia. Under these the most autocratic rulers of Europe the Mennonites enjoyed the greatest degree of religious liberty until 1871 when as a result of the spirit of militarism which swept over Europe at the creation of the German Empire universal military service was instituted in Russia as well as other European countries.

In the first draft of the military law no account was taken of the special privileges which the Mennonites had enjoyed up to that time: but when the Czar learned that if the act where not modified the larger part of his thrifty Mennonite subjects would leave Russia, he modified the original proposal by permitting non-combatant service. As it was, about one-third of the entire Mennonite settlement emigrated to America between 1874 and 1880.

It is thus seen that Mennonite scruples against taking part in war were everywhere given consideration in Europe and when they finally forsook the doctrine of non-resistance they did so not under compulsion but of their own volition.

Refusal to serve in the army with a few exceptions was not the cause of persecution. Mennonites suffered much more from the hands of the State Church for their strictly doctrinal views than they did from the State itself for their political practices. The reason for this leniency on the part of autocratic governments is not hard to find. Powerful noblemen and autocratic rulers who had it in their power to grant exemptions in return for certain forms of service often found it profitable to grant these privileges to the Mennonites who were among the most industrious and expert land tillers of their day, as an inducement to leave the countries where they were being persecuted and locate on vacant Crown lands or waste estates of noblemen. Then too, paradoxical as it may sound autocracies are more likely to grant special privileges than democracies. Exemption from what is thought a common though unpleasant duty is granted with great reluctance, because the people are personally concerned in the matter in a way that rulers are not. During the recent war the Mennonites had far less cause for complaint against the government at Washington than against their own neighbors, whose own sons were marched off to war. Had the question of exemptions in the recent conscription act been submitted to popular vote it would have been hopelessly defeated. As governments grow more democratic the securing of special privileges grows increasingly difficult.

(To be concluded.)

"Dear Lord and Father of mankind,
Forgive our foolish ways,
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise.

"O Sabbath rest by Galilee,
O calm of hills above,
Where Jesus knelt to share with thee
The silence of eternity
Interpreted by love.

"Drop Thy still dews of quietness
Till all our strivings cease,
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace."
—Universalist Leader.

THE MENNONITE

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EDITORIAL

There is a phrase in common use which would "Let George do it". Sometimes the same idea is expressed in "Passing the buck". The import of these ideas is that some one is passing on a duty, usually an unpleasant one, for some one else to perform. There are always people of the type that develops skill in unloading tasks upon others that they should be doing themselves. This is especially true in various kinds of church work. Let there be some visiting to be done or a canvass for collecting money, or let there be a class in the Sunday school that is hard to handle and needs a teacher and it will be surprising how many there are who are handy with the suggestion that some one should attend to the matter but very shy about volunteering to do the work themselves, even though they do not actually resent being asked to do it. The ideal condition everywhere would be a state where all were ready to do their full share cheerfully and none ready to say how others should do. To be sure this would be an idealistic state "devoutly to be wished". Yet it would be nothing more than taking it for granted that all are ready to live up to the obligations they assume when they become Christians. A handful of such people in any congregation would make that church a power for good in the community.

Attention has been called by several secretaries to the necessity of delegates to the General Conference writing in advance, giving notice of their purpose to attend. This is important. The local committee no doubt has its hands full of details and could make arrangements best were it to know who is coming, on what line they are coming, and when they expect to arrive. Delegates who neglect sending the committee notice may find that it is not the easiest thing for them to get into Freeman with its limited rail road accommodations.

It may happen while cleaning out the attic or going over some old chests that one of our readers may run across copies of the earlier Mennonite publications. If such a find is made treat it as a discovery and carefully preserve the old sheet. The Historical Association of our conference is anxious to complete the files of our papers. When Mennonites first began their publications they had little conception of the future value of their files and few if any were preserved. Copies particularly desired are **Religioeser Botschafter, Volks-Blatt** and **Friedens-Bote.** The former two were produced under the editorship of J. H. Oberholtzer and the latter under the editorship of A. B. Shelly. We might say here also that it would be of greatest value to the church and to the Historical Association if the discovery of anything in the shape of Mennonite publications were reported. There is already a splendid accumulation of historical material in the hands of the Association and Conference should by all means do something in the way of providing a safe place for its preservation where students of Mennonite affairs might have access to it.

CORRESPONDENCE

Altoona, Pa. Mennonite Memorial Mission.—Praising God for His Power and Grace and in it we are rejoicing in the service of the Lord.

The Daily Vacation Bible School which was conducted for almost 3 weeks was well attended and good interest shown, at the close of the same we had an exhibition of the things made in the manual training class and sewing classes. The parents and those present were well pleased with the work presented in Bible work and practical work. We praise God for such an opportunity as the Daily Vacation Bible School to sow seed from the Word of God. On July 1st we had our Children's Day program. It took up the whole evening service time. Every one went away with a blessing and well pleased by the work done by the children. July 8th was a special day for us in Altoona. The Home Mission Committee of the Eastern District Conference had arranged a Mission Conference to be held here.

Rev. Shelly and Bro. Rosenberger from Philadelphia were with us and gave us inspiring messages. Then also Rev. D. J. Unruh who at present is with us brought us messages from God's Word. Rev. Snyder and others took part in this conference. The conference started on Friday night and ended on Monday night. On Sunday Rev. Jacob Snyder and Rev. Shelly officiated in the ordination of Eldership in our church, namely the writer being ordained to this office. It was a blessed day and the presence of the Lord was felt.

Join us, dear Christians, in praising God for the good attendance in Sunday school and church and the interest in the cause of Christ. Help us to pray for a greater desire of close fellowship with the Lord. Also pray for one Sunday school teacher for our school.

May the Lord lead us in His direct will.

Yours in His service,
G. M. Baergen.

PEACE—AN EVOLUTIONARY IDEAL

By B. Russel Branson

We care less each day for the heroism and destruction connected with warfare and constantly admire more that which pertains to the nourishment and social betterment of human life.

When nations are blind and ignorant their paths diverge, but because nations have failed, and have been so frequently lost in the horrible sweep of the devastation of war, in no way affects the truth that the eyes of the nations have been turned and are now searching to discover in the social realm the moral equivalent for war—something heroic, that will speak to men as universally as war has done and will be as compatible with their spiritual natures as war has proved itself incompatible. The development of their spiritual natures must begin in the family, and from the family it will spread into the community, and from the community throughout the nation. Only this great spirit will cause the nations to unite for a common cause.

Small though it may seem, primitive man by the very necessity of his hard struggle for life, came at last to identify his own existence with that of his tribe. Tribal life then made room within itself for the development of the individual, through sympathy and through better social relationships. If we accept this statement, then we can assume that the new social morality, which we need so badly, will of necessity take its beginning from a more effective and progressive relationship in the community. Until society manages to combine the individual's relations with his group, and his relations with outsiders, we shall make no headway toward the realization of a **universal peace.** For after all the things that make men alike are stronger and more deeply set than the things that separate them.

The modern family is a group of individuals united by the bonds of near relationship. The word **home** means the family and its residence, with a thousand objects and memories surrounding it with sentiments tender and beautiful. Society increases with the additions by birth to each home. If for any reason parental duty remains neglected, then the community, the church, and the state must supply the deficiency, for all society is interested in the conduct and welfare of each family. It is in the home that the children learn the national language, receive their first and most enduring impressions of nature and their country, morality and their religion. It is in the home that all citizens learn the first lessons of obedience, thrift, usefulness, self-sacrifice, and cooperation, which are essential virtues in the life of any people; and the cultivation of these virtues is the essential preparation for service in the community and abroad. It is not so much by the teaching of moral theorems that these virtues are to be promoted as by the direct administration to social needs and by the cultivation of practical habits, for in the progress of society sentiments and opinions have come first, then habits of action, and lastly, moral codes and institutions. Little is gained by creating the latter prematurely but much may be accomplished by the utilization of human interests and affections.

The **community, the church,** and the **state** have the great task of setting the world in order. Each may contribute its part by creating within itself the desire for love and fellowship; by arousing a greater interest in the existence, the progress, and the welfare of each individual, of each family, and of each community. This is not only a task but an obligation. It is an obligation, for the destiny of every nation lies within itself. The destiny of each nation depends upon the social and religious cooperation of its institutions. A nation's institutions are the outgrowth of the qualities of its character. There are no revolutions, constitutions, or despots that can add to or take from those qualities of character of which the institutions are the outcome, for the character of a nation can only be changed by a slow process of unfolding and building up.

Together with character, **ideals** should be accounted one of the principal factors in the evolution of a civilization. They do not exert any influence until after a very slow process of reformation they have been transformed into sentiments and have come in consequence to form a part of the character. They are then unaffected by argument, and take a very long time to disappear.

Each civilization is the outcome of a small number of universally accepted fundamental ideals. What will be the next civilization? The majority of historical events have been due to economic policies. And present day conditions are no exception. No nation has ever yet solved its economic problems by means of war. And no nation will ever solve them thus, for only through a change of character and ideals can the economics of a nation be changed, and the character and ideals of a people are not to be changed in the twinkling of an eye either by brutality or by force. What, therefore, should be the character and ideals of a people? The character should be that of brotherly love, of fellowship and of service. The ideals should be those of higher moral and spiritual relationships. Religious ideals are among the most important of the guiding ideals of civilization. History shows that religion has always played a major part in the life and progress of human society. That which secured for the early Hebrew shepherd his health, his peace of mind, his sense of connection with the Unseen, became the basis for the most wonderful and widespread religion the world has ever known. Perhaps at this moment we need to find that which will secure the **health, the peace of mind,** the opportunity for normal occupation and spiritual growth, as the foundation for a rational conduct of **life.**

The history of humanity has always run parallel with that of its gods. The birth of new gods marks the dawn of a new civilization, be it good or be it bad, and their disappearance marks its decline. Therefore to you, America, there comes this task, that you form such religious ideals as will necessitate the disappearance of the deities of discord and war, causing a decline in their civilization, and bring about the rule of the God of **Peace** and **Fellowship,** with the dawn of a new civilization that your sons and daughters will be eager to carry to every nation and every clime, a civilization whose **Champion** shall be the Prince of Peace.—American Friend.

"If the salt has lost its savor, wherewith shall it be salted again?" If your religion has lost its preserving qualities, what is it good for?

WORLD-WIDE SUNDAY SCHOOL NEWS

Aggressive S. S. Work in Japan

The fourteenth National S. S. Convention has recently been held in Japan. The meeting place was the Reinanzaka church in Tokyo, of which Rev. H. Kozaki is the well known pastor. The report of the Convention was made by Horace E. Coleman, Educational Secretary for Japan and Field Secretary of the World's Sunday School Association. More than 200 delegates were present representing many of the 103 Branch Associations, which would correspond to county or district associations in America. Rev. S. Imamura is the Secretary of the National Association and he and Mr. Coleman work in the closest relationship. Since the World's Sunday School Convention, which was held in Tokyo in 1920, the Japanese have been able to finance their own national Sunday school work. At the Convention just held they increased the amount of pledges for the coming year.

During the Convention a banquet was given to the delegates by the Five-Branch Association of Tokyo. An extensive exhibit of Sunday school material was displayed which gave much information to those who came to Tokyo from different parts of the empire. Renewed interest was manifested in the Japan S. S. Building which is to be erected in Tokyo in memory of the late Frank L. Brown, LL.D., General Secretary of the World's Sunday School Association. The Branch Associations pledged themselves to raise 10,000 yen ($5,000) of the 40,000 needed at the time to complete the portion to be secured in Japan. America has been asked to contribute $75,000 for this much needed Sunday school building in Tokyo.

Leadership Training for S. S. Work in Argentina

Rev. George P. Howard, Beunos Aires, Field Secretary for the World's Sunday School Association, is now on furlough in the United States. He plans to return to Argentina the latter part of the year. During his absence the Sunday school work is under the able direction of Rev. Hugh Stuntz. Mr. Howard is an enthusiast as well as a specialist. Some of his work was described in a letter to the World's Association, in which he said: "I am making the course in Religious Education in our Union Theological Seminary mean all it possibly can to the students. I am determined that these future pastors shall have the modern Sunday school **vision. The encouraging** thing about all this work is that one is building himself into the future. With God's blessing much of the seed that is being sown now will be bearing fruit throughout the future **years."**

"We had a most successful time with our training class for teachers in Buenos Aires. Seventy-five enrolled in the classes. Every night besides the regular lecture, we had someone tell a story. I was thus able to give them certain hints on story-telling. Last Sunday afternoon we held a consecration service for the members of the class and the gathering was called for four o'clock. It was pouring with rain. It is difficult for you to understand how great an effect rain has on these people. Our weather and climate are usually so fine that when it rains heavily it is **something** in the order of a **calamity.** Many streets are poorly drained and whole sections of the city and suburbs get flooded. Then the people are not equipped with umbrellas and raincoats. Therefore, rain is a great meeting-spoiler in this country. But in spite of the downpour we had forty people out."

"One of the oldest men present, a native pastor, with great emotion expressed his joy at being present; he said that fifty years ago in this city there was not one Sunday school teacher (native of course). There were a few missionaries, but the first Spanish Sunday school was just being organized. 50 years ago now a single teacher, and now on a stormy afternoon, forty teachers gathered for prayer and meditation. We would have had a great crowd out if the weather had been favorable. These Monday night lectures were held in one of the Baptist churches. My plan is to make these lectures a yearly affair in the hope that with time they will develop into a city training school for Sunday school workers."

Ninety-One New Sunday School Pupils in Six Sundays

The record of 91 new pupils in six weeks is not found in hustling America but what is regarded as the slow-going country of Korea. This fine work was accomplished at Kwangju by a little girl called Song Chin Soo. Her brother, Song Man Soo, was almost as good a worker for he brought 71 new Sunday school scholars during the same period of six weeks. Other children in that same city brought 60, 54 and 53 pupils. To get such results the workers begin early in the day. One of the missionaries reported that the children came just after daylight, knocking at his door, asking for picture cards, with which they go out and gather in the new pupils. Each new pupil is given a Sunday school picture card and the worker receives such a card when he brings in ten. A package of Red Cross buttons was sent to that station recently and these were used as rewards, one being given when the recruiting agent brought in 50 new pupils. In 12 years the Sunday school membership at Kwangju has increased from 25 to over 1,200.

In sending these facts to the World's Sunday School Association, appeal was made that the Surplus Material Department do its utmost to have more of the picture post cards and Bible lesson picture cards sent to Korea. They explained, "We have a little tract printed with questions on the Life of Christ and other Bible questions and these are pasted on the picture cards which are sent by cooperating friends in America." To obtain a leaflet giving all needed information and the address of a missionary to whom your pictures and many other things can be sent, write to Samuel D. Price, D. D., 216 Metropolitan Tower, New York City, who is Superintendent of the Surplus Material Department. More than 44,000 cards of introduction have been placed. Indicate your denomination that you may receive the name of a missionary of your own church. The Japanese government has graciously ruled that these picture cards shall be admitted to Korea without any duty charge when they are for free distribution. Missionaries in every other country are asking for similar gifts. The large Bible lesson picture roll is unusually valuable and the cost of mailing is less than twenty cents. Every such roll should be forwarded to some mission station at the end of each quarter. Pictures on the Life of Christ are most useful.

A Sunday School Trip in Syria and Palestine

Making a Sunday school trip in a Ford car in Palestine is a decided contrast to some of the pilgrimages of the Master Teacher in an early decade of the first century. Rev. George H. Scherer of Suk-el-Gharb, Syria, is the representative of the World's Sunday School Association in that country. A friend was found in America who was ready to increase Mr. Scherer's usefulness by the gift of a Ford car which was specially equipped for work in Syria and Palestine. Here is a partial description of the journey: "Going south the first day we drove to Nazareth and slept out in the car on the hills overlooking the plains of Esdraelon. The backs of the three seats in the car come down and fit in between the seats, so we had a comfortable

bed, longer and wider than a Pullman berth. We had our thermos flasks with us, and had our two meals the first day, and two the second day. We reached Jerusalem at 2:00 P. M., the second day, after travelling leisurely and comfortably."

Great progress has been made in carrying forward the Sunday school work in Jerusalem, largely due the personal interest of one of the missionaries in that city.

THE S. S. LESSON

Aug 12

Mary and Martha

Luke 10:38-42; Mark 14:3-9

Golden Text:—"Mary hath chosen the good part, which shall not be taken away from her." Luke 10:42.

About two miles southeast of Jerusalem lay the village of Bethany on the slope of Mt. Olivet. Here was the home of Lazarus and his sisters Mary and Martha, where Jesus loved to be. In many respects it must have been a home very much like any other home in Bethany, but in one respect it was different. It attracted Jesus and held His affection. It was not the building, not the display of wealth or comfort that led Him to like to be there. Some of the places that please Him most outwardly are the places of poverty and misery. The reason He loved this home was that it had an atmosphere so different than the rest because of the godly people who called the place their home. They also loved Jesus and were ever ready to show love in the attention they could bestow upon Him. Any home whose chief desire is to please Jesus will be a different kind of a home and the people who make up that family will be a different kind of a people.

Martha was one of those who wanted Jesus in her home. Indeed it seems that she had invited Him to become her guest. But Martha was one of those fretful women, such as there always are, who magnified household tasks far beyond their importance. Who does not know the housewife who is continually fretting about household cares until she is completely upset? Martha had her reward. Jesus came and blessed her house with His presence. His being there opened the way for her sister Mary to enjoy the blessing of closest communion with Him. His tender rebuke to Martha, spoken in all love, let her see that there is something more important in life than just ministering to temporal wants. It was not wrong that she should have desired to serve Jesus by caring for His bodily needs, but it was wrong that she should have regarded such service as that of the highest and best kind. Her fretting and worrying had wrought her up to the point of even displaying irritation with Jesus for she betrays such an attitude when she says: "Lord, dost Thou not care?" Being too much cumbered with worldly things is apt to influence one's relation to Jesus. Some persons think that they could serve Jesus acceptably if they only had money, or something like that, to bring to Him. It is by no means a dishonor or even a fault to be anxious to bring to him all the good things that the world has to bestow but they are not the most important things. In serving Him we must get a proper sense of relationship and give first things first place. Martha missed something that her serving could not take the place of when she only thought of serving. Jesus was here to reveal a character that portrayed God in His goodness and a knowledge of that character could only be secured by intimate communion with Him. We may still spend time with Jesus away from the concerns of the world and the sweetest blessings are the result. The Christian who is concerned with other things and has no time for communion of this sort misses something that nothing else can replace.

On the other hand, let us see what was Mary's. She had a sense of the better things and put herself in the way of receiving them. She heard His Word—a joy more important than simply preparing Him food. Her desire was rather to be with Jesus than to do things for Him. Some one has aptly put it: "Martha opened her door to Jesus but Mary opened her heart to Jesus. Jesus loved them both. Martha remembered the craving of the Lord's hunger but forgot the craving of His love". It was Mary who received the commendation for her desire to be with Jesus. Hers was the better part although Martha's was not a bad part. It was simply being satisfied with something inferior when the superior part might have been hers also.

The anointing of Jesus by Mary took place six days before the passover. Jesus was in the home of the one whom He had raised from the dead. We remember also how that in that home Mary had sat at His feet. She alone seems to have realized that soon He was to die and in anticipation of this she brought the costly flask of ointment and anointed Him. It was a final token of her great love. And in showing that love it did not occur to her to ask how much she must spend. Hers was a love that must simply give without question. Perhaps the value of the ointment represented a life's savings. But what of that? She had already given her heart and with it went her all. The criticism of Judas represents the kind of an unsympathetic attitude some people can show for the service of others. Judas could calculate because he was incapable of love. Mary could not calculate because she was possessed of a pure love and a mighty faith. The concern that was shown for the poor was not borne out in the life of Judas. It was merely an excuse. We could not imagine any poor being permitted to suffer by one so loving as Mary but we would have no hope for the poor from the hands of one like Judas.

Jesus appreciated the act of Mary because of the sympathy it showed for His coming trials and He eternally linked the act with the greatest facts in all history, the Resurrection and the preaching of the Gospel.

THE C. E. TOPIC

Aug. 12

What Can Be Done Toward Abolishing Poverty?

Luke 16:19-30

Poverty is an abnormal disease. It ought not exist in civilized or any other society. We all come into the world with the same needs and the same physical means for supplying these needs. Nature always provides more than enough to feed, clothe and shelter everyone. Poverty is responsible for a large measure of the crimes and miseries to which humanity is subjected. The greatest cause for discontent among the masses has poverty underlying it. Those who live in poverty are the most affected by disease. It is from the homes of the poverty-ridden that the most numerous of the physically, mentally and spiritually stricken come. Society cannot ignore these facts. For its own protection it must find a solution for poverty or it will become more degraded. For the mental and spiritual good of the race the causes of poverty must be discovered and removed. It is within the province of the Christian church to render the greatest help to the victims of poverty.

There will be no poverty of the kind that makes men and women suffer without relief and live in misery when once there is a recognition of the Brotherhood of Man. This will mean that all have the same right to life, liberty and the pursuit of happiness and that everyone will see to it that they have right guaranteed to them. If all men are our brothers they will have a reasonable right to benefit by the surplus of our possessions. No one then can live in luxury while those whom he can reach will suffer for life's necessities. To get rid of poverty does not mean that every one will be made rich but it does mean that every one will do for his fellow what he expects his fellow man should do for him. Some people will remain comparatively poor in spite of everything while others will always have the ability to gather more than their neighbors, but, when all recognize that the reasonable needs must be provided for all by those who have the means for doing so real poverty will disappear. Poverty need not be a crime. Sickness, misfortune, and lack of ability will always exist. But it will always be a crime against God and man when the more fortunate are unwilling to assist the less fortunate in their miseries and distresses.

Sometimes poverty is the result of shiftlessness. Men and women are in want because they will not work. They seem to be under the impression that the world owes them a living whether they do anything toward earning that living or not. This is one of the most hopeless states into which one can bring one's self. The cure for it is work. He who will not work need not expect to eat. The unfortunate situation created by an attitude of laziness is there are frequently dependents who are compelled to suffer for no fault of their own. Poverty of this kind can only be avoided when those who are in this condition because of their indolence are brought to a sense of their responsibility. Surely a Christian will not be any of these because he realizes that he owes it to himself, the world and his God to be properly occupied.

A sad comment on the poverty is the extravagance. Extravagance is any kind of waste of possessions or talents. What we have is entrusted to us of God to be used for Him as stewards. There is a strict responsibility to Him for all that we have. We are living in an age of waste. Some one sometime must suffer loss because the God-given things we possess are not properly used. The best way to prevent poverty resulting from this cause is to realize what a criminal thing waste is and then so to act and use what we have that it will do the greatest and best good.

Some poverty has a social cause for its existence. The poor are exploited for the benefit of the rich. There is a crowding of population in congested masses that keep down those who might rise, that make healthful living impossible, that throws men, women and children into close contact with the vicious and make them miserable because of the iniquities of the vicious. This kind of poverty can be relieved by proper labor, sanitary and living conditions, such as are possible in every community, and every community can insist upon having, if they have a proper vision of public welfare.

Some kinds of poverty are the result of gambling, dishonesty, intemperance and various other kinds of lawlessness. Where there is no respect for law and where its mandates are ignored someone is bound to be the sufferer and that not always the guilty one alone. This kind of poverty may be corrected by a proper enforcement of the law. It is for every decent citizen and for every Christian citizen especially to be on the side of law and order and if necessary to aggressively engage in its enforcement.

A great waste that is consuming wealth and making a terrible addition to the cause of poverty is the waste of men and means in making war and in preparing for war. The cost of the late war would have, had it been so applied, wiped out every slum district in the world and provided for every case that needed charity in the whole world. As it is it has created conditions that will call for charity everywhere for generations to come.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following letter from Bro. A. J. Miller, head of our Relief Unit in Russia, will give some information as to the disposition that is to be made eventually of the tractors which were sent to that country. Our note next week will give a copy of the actual contract entered into between our unit and the organizations taking over the tractors.

* * *

Dear Friends:—

Enclosed herewith is a copy of the agreement made between the American Mennonite Relief and the officials of the All Russian Mennonite Agricultural Union, and the official Representative of the Alexandertalskoye Semennoye Khosiastvo Samarskogo Goubsemupravlenia (Alt Samara, Alexandertaler, Saemerikultur Wirtshaft) for the transfer to them of 15 tractors with plows. The outfits are valued at cost minus 10% for depreciation and the American Mennonite Relief will be reimbursed in three instalments, 30% this year, 35% next year, and 35% the year after next. The American Mennonite Relief may receive as a return for the use of the tractors grain or its equivalent in money. The special form in which this part of the contract is written is to avoid misunderstanding and objection from the Government.

Inquiries are coming from other groups for the taking over of tractors (we avoid the word purchase of tractors) and we shall probably soon make transfers of more outfits. This I believe to be in line with the policy of our Mennonite Central Committee. It is evident that not only the poorest will be benefited from these tractors, because they cannot give the necessary guaranty, but the neediest in the settlements will also be assisted as our contract requires that such help be given where our tractors are turned over. At the same time it helps to bring about an organized cooperative movement on the part of the colonies to help themselves in their reconstruction.

The three tractors that were donated for individuals we are now arranging to turn over. We are not permitted to give the tractor to one individual but he can together with a few of his friends form a group, organize themselves as a collective or farmer cooperative consisting of three to five members and then we will be able to put the tractor outfits entirely at the disposal of that group. No doubt the group will see to it that the individual for whom the tractor was designated will be benefited thereby.

May I state again that it requires time and patience, a long, long time and very much patience to work out these plans; but if the people at home will exercise patience, I believe we can assure them that we are steadily moving towards the goal.

Very sincerely yours,
American Mennonite Relief
Per Alvin J. Miller.

THE OL' CLO' MAN

Emptying the Clothes Closets of America to Cloth Naked Russia. By Rev. S. H. Kirkbride, D. D., Secretary Northwestern Agency, American Bible Society.

A familiar figure on the streets of London and the great cities of the Continent of Europe, and in the pages of literature in a bygone day, was the "Old Clothes Man." With the raucous voice of hucksters and peddlers, arose their cry, "Ol' Clo'! ol' clo' to sell!"

These men made a precarious living, going from door to door, begging and buying worn and cast off garments which they cleaned and mended and sold at a small profit to the dwellers in the slums. Today our cast off clothing is sold by Ladies' Aids at "rummage sales", gathered up by vans of Goodwill Industries, or taken by second-hand dealers who make their business known through newspaper advertisements.

But I have found a new type of "Old Clothes Man". A few weeks ago, we received a letter from Charles Hanson of Minneapolis, who told us that he was going from house to house in Minneapolis to beg worn and cast off clothing. Because so many Russians were freezing to death, there came to Mr. Hanson—to use his own words—"a vision to empty the unnecessary clothes out of every closet in the United States, to clothe naked Russia". These garments he is renovating and getting ready to send to starved and naked people in Russia.

His object in writing us was to know if the American Bible Society would not make grants of the Holy Scriptures in the Russian language, so that he might put a Bible or Testament, or a Gospel, in a pocket of every single garment sent to Russia, so that not only the bodies of these unfortunate and suffering people be warmed by the clothes given, but that their souls might also be warmed and comforted, and these come to "know the great happiness that only Jesus can give". "Often the Missionaries do not have time to talk to every one of the needy about Jesus, then these Bibles and Testaments will do the work instead."

Of course we could not resist such an appeal as that, and set aside $500 for this purpose, and immediately sent him an initial grant of 800 pieces of Russian Scriptures. By this most human and Christian cooperation we shall get the Word of God into thousands of Russian homes.

It is very probable that many persons who get their impressions of Russian conditions through the daily press judge all the Russian people by the Soviet Government. This would be a great mistake. The present government may burn Jesus Christ in effigy, put to death many religious leaders, show their contempt for religion and by every means in their power seek to make Russia an atheistic and religionless country; yet this class, so far as numbers are concerned, are a minority, while the great mass of the Russian people are ineradicably religious and docile, and a deeply pious people.

Several facts have just come to my attention which show the deep regard the Russians have for the Holy Scriptures. One religious worker states so scarce are Bibles in that distressed and famine stricken land that in spite of their poverty and lack of even the bare necessities of life, as high as $100 has been paid for a single Bible. But more astonishing than this is the story, learned from another source, of the means adopted to put the Book to the utmost possible use. I have been told that when a Bible is secured in a region that is destitute of the Scriptures, the Book is taken to pieces and a Gospel or a small portion is given to one congregation, another Gospel or part is sent to another body of believers, and thus the Book is broken into fragments, that as many hungry souls as possible may get at least a crumb of this "Living Bread". One instinctively thinks of Christ's taking the loaves of the lad and breaking them and with them feeding a multitude.

I was in a General Conference on Russia some time ago, and a part of each day was given over to testimonies by Russian Christians. Without a single exception in the many experiences I heard, every man attributed his conversion to a Bible or Testament that had been put into his hands by a Bible Colporteur.

Russia truly has many needs today. Christian nations may fill many of them. Surely not one of the least of the needs of her people is the Word of God in the mother tongue. Christian people have the means, the Bible Societies have the printed Word and the soul of suffering Russia may be strengthened and saved by the cooperation of these two forces.

These supplies are made ready and sent to Russia in charge of missionaries who personally give them away or supervise their distribution. Mr. Hanson and his co-laborers have already sent many bales of clothing, each garment containing a piece of the Scriptures.

We wish that we might find many earnest Christians who would like to share the task and the joy of this modern "Old Clothes Man".

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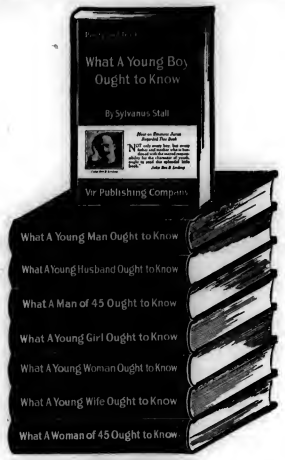

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IN MENNONITE CIRCLES

On Sunday, August 5th, two brethren were ordained as evangelists in the Tabor church, namely W. F. Unruh, and J. M. Janzen. Rev. Unruh has been preparing for foreign mission work, but since the need in Thomas county, Kansas, is so pressing, he will serve there next year. We invite your prayers for these brethren.

The Gottshall Family Reunion, the seventeenth annual event of the kind, will be held in the Eden church, Schwenksville, Pa., August 25th. Members of the Gottshall family have always been prominently identified with this church in the more than one hundred years of its existence.

The newly established Old People's Home at Meadows, Illinois, under the direction of the Central Mennonite Conference, has seven inmates whose ages range from fifty-four to eighty-nine years.

Rev. A. M. Fretz, of Perkasie, Pa., will represent the four churches of his charge at the General Conference with the privilege of sharing his votes with the lay members of these churches who may attend. Several have declared their intention of attending.

On Sunday, July twenty-second the Bowmansville, Pa., church received into its membership by the right hand of fellowship the Russian brethren, Peter-A. Friesen and John J. Penner, who are located in the vicinity. John G. Wiebe of Paradise was also in the service.

The Misses Ada and Fannie Landis, of the Perkasie, Pa., church are at present on a trip to Indiana with Elkhart their chief objective, visiting relatives. They paid a visit to Rev. John Funk, the aged Mennonite minister and publisher, who was raised in Hilltown, Pa.

On Saturday, August 11 the Eastern District Conference Sunday School Convention will be held in the Deep Run Mennonite church at Bedminster, Pa. The Convention theme is Consecration, Concentration, Cooperation.

Harvest Thanksgiving will be held in the following congregation: Deep Run, Pa., August 18; Perkasie, August 26; Springfield, Aug. 19; Bowmansville, Aug. 19.

It has been the custom of the Eden Mennonite Sunday school, Schwenksville, Pa., to set aside the offerings of the first Sunday of each month for missionary purposes. To stimulate the spirit of giving and to give the scholars of the school a more intelligent idea of missionary work in general a bit of news or some letter from someone in the great harvest field of the Master is read on this Sunday. Eden Sunday school combined with the Sunday schools of the town in its annual picnic held in the Memorial Park, one of the favored spots in the Perkiomen valley.

CONCERNING THE TRIP TO THE GENERAL CONFERENCE

Additional instructions having been given us by the officers of the Western Passenger Association, we wish to convey them to those who plan to attend the conference by rail. In substance they are as follows:

1. Persons who travel on the certificate plan should whenever possible buy a ticket for the entire trip, and be sure to get from the agent a certificate which shows place of starting and of destination, date of sale of ticket, price, etc. and must be signed by the purchaser in the presence of the agent.

2. Where certificates are not obtainable, a receipt with the same data should be asked for.

3. Where it is not possible to get a ticket for the entire trip, a certificate should be taken with each ticket that is purchased.

4. Delegates and visitors who come from distant points, the west, the east or from Canada, and probably use excursion tickets, whose destination may be Sioux City or Omaha, can help getting the 250 quota by traveling on the certificate plan from there to Parker, Freeman or Marion Junction.

5. The plan permits the use of any one of the three stations, Parker, Freeman or Marion Junction, with equal privileges.

6. The dates of sale of tickets are:

From Ill., Iowa., Mo., Kans., Nebr., S. Dak., N. Dak., Minn., Wis., Aug. 24-31 included.

From Colo., Idaho, Mont., N. Mex., Wyoming, Aug. 23-30.

From Ariz., Calif., Nevada, Ore., and Wash., Aug. 22-29.

The dates from the east and Canada have not yet been reported, but will certainly be as liberal as the above.

In closing let it be remembered: 250 persons will have to buy going tickets, costing not less than 67 cents each, to get the concessions made by the Association. The total number may be somewhat high, with the auto as competitor, but the fare is certainly low and should help to encourage the making of the attempt. Fraternally,

J. R. Thierstein.
Newton, Kan.

Further information will be gladly given.

CORRESPONDENCE

Dalton, Ohio, Aug. 1, 1923.—Sunday, July 29, was a day of great things long to be remembered by the Salem Mennonite congregation here on the summit of "Sonnenberg". It was the day looked forward to with intense anticipation by pastor and congregation for weeks previous. On that day we had the privilege to witness the dedication for the foreign mission field of one of our own members, Sister Sylvia Tschantz Pannabecker, with her husband, Samuel Floyd Pannabecker, of Bluffton, Ohio.

The day was an ideal July day, and the congregation gathered enmasse, enhanced in numbers by numerous visitors from a distance, among them friends and relatives from other points in Ohio and Indiana.

After the usual Sunday school period the church was packed to the doors for the regular services. These were led by Rev. S. M. Musselman, of Bluffton, of the Foreign Mission Board of the General Conference. He based his address on Phil. 3:12, "not that I have already obtained," etc. In his masterful address he emphasized that the office of the missionary is to "lift up Christ" before his people.

After the address Rev. Musselman first ordained Bro. Pannabecker to the ministry of the Gospel, then called Mrs. Pannabecker forward and installed them as missionaries for the foreign field. The service was both an impressive and a beautiful one. Several numbers were sung by the largest choir ever conducted in our church, under the able direction of Mrs. Pannabecker's brother, Clyde Tschantz.

In the afternoon several children of the Sunday school gave appropriate exercises of a missionary character, and Rev. Pannabecker, of New Carlisle, Ohio, father of the ordained missionary, and Rev. John Amstutz, of Trenton, Ohio, spoke earnestly on missionary topics.

The evening service, in presence of a packed house, were given over to the missionary couple, both speaking in their cheerful way to an intently listening house, of their previously formed intention to dedicate their lives to the missionary cause as Student Volunteers.

At the close both candidates, but especially Sister Pannabecker, had to run the gauntlet of a hand shaking by their numerous friends.

The attendance of these memorable services was considerably enchanced by the presence of quite a number of visitors to the Baumgartner and Bixler reunions held here this week.

Bro. and Sister Pannabecker will leave home Aug. 14th and embark on the 21st inst. on the "Tayro Maru" at San Francisco for China, their future field of labors, on the station at Tamingfu, Chihli Province. But for the first year they will be engaged in language study at Peking. Bro. Pannabecker's special work will be teaching.

N. G. Fankhauser, Corr.

Schwenksville, Pa., July 10, 1923.—It was our privilege to entertain many of our friends of the sister congregations the first three days in May when the Eastern District Conference was held at this place in the Eden church. We term this a privilege because it is on such occasions we make new acquaintances and renew old ones and again meet

those with whom we are familiar. As usual on this first day of conference communion was held when a large number partook of the emblems in commemoration of our Lord's death. Conference was in session Monday and Tuesday. We were especially favored by reports given from the workers in the Altoona Missions We were also favored by Bro. Rugh from Philadelphia who gave us a very interesting and instructive talk. Then, too, for the special music we credit the boys from the Deep Run Old Mennonite Congregation who so kindly and so ably rendered a number of selections. Lastly those of our own home church deserve credit also. It is encouraging to notice on such occasions how our people are united and willingly working toward the interest of the church of God.

The pastor at present meets weekly a class of fourteen for catechetical instruction.

Mrs. Schantz.

Bowmansville Church.—Dear Readers of the Mennonite—Some of you may have been looking for news from the Bowmansville church, Lancaster Co., Pa., the "Garden spot of the world". We are going along as usual under the protecting and loving care of our heavenly Father.

Our services are held semi-monthly and are well attended by the members of the church. Once a month the services are conducted by our pastor Rev. A. M. Fretz, mostly in the German language, and once a month by the writer in the English language. By the faithful attendance and support of the members they manifest their faith in Him who died for them and in the church to which they belong. But we often wish for larger numbers so that we might have services every Sunday. We have experienced however, that God's blessings rest upon a few as well as upon many. We trust that by the leadings of God our wish may be realized some time in the future.

On the evening of July 22 two young brethren from Russia were received into the church by the right hand of fellowship. The faith, which these men have in their Saviour and in our church, is shown by the fact that they travel with horse and buggy, a distance of about twelve miles to come to our church. They put to shame some of us who are always complaining. May the Lord richly bless them in their new homes and in their devotions is our prayer.

R. H. Gehman.

Upper Milford Mennonite Ch. Zionsville, Pa.—Dear Co-workers:—The Ladies' Aid Society of our church have had a very active and successful year thus far, every second Tuesday we have an all-day gathering at the church, our members are regular in attendance and much good work has been accomplished: at this writing we are preparing a consignment of clothing, etc., for Busby, Montana, on several occasions we have entertained societies of neighboring churches and have been entertained in return. These meetings are very interesting and educating, may the Lord bless our labors and activities is the wish of every member.

Mrs. C. S. Shelly, Cor. Sec.

MENNONITES AND WAR

Professor C. H. Smith, Bethel College, Newton, Kansas

(Concluded.)

Then too, in the former centuries armies were small, the soldier class a professional group with plenty of opportunities or plunder, and war a pastime with just enough danger to make it interesting. It was not difficult to keep the armies filled with volunteers. Little resort was had to conscription before the French revolution. Any one, whether conscientiously scrupulous or not, could secure exemption. For these reasons Mennonites in the past were not severely persecuted for their refusal to bear arms in war.

In the United States too Mennonite scruples on the war question were always given respectful consideration by the Government. Several of the wars, the war of 1812, Mexican War, and Spanish war were fought by volunteers entirely and no one was necessarily conscious of the fact that Mennonites were opposed to war. The Revolutionary war in many localities took on the nature of a civil war and even in Pennsylvania there was a sharp cleavage between Tories and those who favored the cause of the Congress. Those who like the Quakers and Mennonites opposed all war on conscientious grounds were often taken for Tories and occasionally mistreated by such zealous advocates of the Congressional party as refused to recognize conscientious scruples. The new state government, however, provided that those opposed to war on religious grounds might be excused from joining the associators but demanded from them an added tax instead, which, some refusing to pay were imprisoned in a few cases. The refusal to take the new oath or affirmation of allegiance, since it seemed like rebellion against constituted authority also resulted in a number of imprisonments.

In the Civil War conscription was not resorted to by the Federal government until near the close of the war and few conscripted soldiers saw active service. The conscription act 1864 had an exemption clause providing a straight exemption for the conscientiously scrupulous upon a straight payment of three-hundred dollars. This sum was paid by such Mennonites as were drafted. All others could secure exemption by furnishing a substitute at such price, of course, as the substitute demanded. In the Confederacy conscription was resorted to earlier and in the end all exemptions were cancelled. exemptions were cancelled. The Mennonites of Virginia suffered real hardships because of their peace principles.

During the recent World War the demand for men was so enormous from the beginning that conscription was resorted to from the very start. This act contained an exemption clause which differed from earlier clauses in that it excused from combatant service, only demanding of all such as opposed war on religious grounds to perform such services as the President should at a later time define as non-combatant.

The several thousand Mennonite young men who were called to camp under this act in the course of the war eventually divided themselves into two classes—those who accepted non-combatant work; perhaps the majority; and the absolutist—conscientious objectors as they were called who refused all service. This latter class frequently suffered considerable abuse at the hands of under officers in the camps who had little sympathy for the law exempting them and still less appreciation of conscientious scruples. But the Government at Washington under both President Wilson and Secretary Baker were inclined to give the conscientious objector respectful consideration and undoubtedly stretched the Conscription Act to the limit to meet the situation, and remedied wherever possible such camp abuses as came to their notice. The church committees who were in constant touch with the boys in camp, and also with the War Department declared that just about at the close of the war a plan had been worked out by the War Department that was perfectly acceptable to the most scrupulous of the objectors.

What of the future? While it is never safe to forecast the future, yet it is altogether likely that future wars if any, especially if any of the major nations are involved will be world wars like the one through which we have just passed, only much more terrible and costly if such writers as Will Irwin in his, "Next War" are correct in their predictions. This will require such a complete mobilization of the man power and economic resources of the nations that conscription will be inevitable from the start. The day of the Volunteer army is past, and that will bring in a new problem for such Mennonites as believe that all war is wrong and have the courage to act on that belief. It is doubtful whether the next conscription act will contain an exemption clause, especially if the people themselves have a decisive voice in the matter.

But is the world doomed to an endless series of world wars? Is there no hope of ever settling international disputes except by an appeal to the sword? I know, of course, the argument of those who strongly emphasize the inevitability of war. They say so long as human nature is what it is men will fight, and you can't change human nature through human agency. The latter statement is true, essential human instincts have not changed since the dawn of history and there is no evidence that there will be any decided difference for the next fifty thousand years if the human race should last that long. If artificial selection could be applied to the rearing of the human family as it is to the breeding of animals a little of the viciousness of human nature might be bred out of future mankind, but the relief would be slight and there are no forces at present at work even in that direction. There is still but one power that can completely transform the human heart and that is the regenerating power of the grace of God and Love of Christ within the hearts of men. That is the only force that can effectively enable men to overcome the essential wickedness of a depraved nature.

Is it true, however, that all wars are the result of human depravity? Is is not altogether likely that many of our world wars have been the result of wrong thinking rather than of evil natures and depraved desires,—wrong thinking about the advantages of war, the inevitability and justice of war? Isn't the world ruled by ideas? Certainly we did not go into this last war because the individual American or the governmantal authorities hated the individual Germans. The German Mennonites fighting in a trench on one side of the battle line shooting at their fellow Russian Mennonites on the other side, did not enter into the war because they hated each other but because of their idea as what constituted their duty.

False notions about national honor; mistaken ideas about the advantages of war; illusions about the necessity and inevitability of war—these are the prime sources of warfare. To be sure the peoples at war were all taught mutual hatred through the press and from the platform but that was rather a result than a cause of the war. What the world needs is right thinking as well as a converted heart and here Mennonites, Quakers and those who think that war is fundamentally wrong should find a fruitful field for constructive teaching relative to the injustice of war. The world perhaps does not need to be taught war is an ineffective method of ending international disputes—that is a self-evident fact. The world does not need to be taught that wars are expensive, the economists and statisticians have convinced us of that. It is said that the recent war cost the world all told in round numbers counting every possible loss which can be traced to it about three hundred billion dollars, which in terms of the present money values would be somewhat lower. In other words the total cost of the last war was about equal to the total wealth of the United States—lands, factories, mines, railroads and everything. So far as the material prosperity of the world is concerned all this wealth might as well have been entirely destroyed. The world for years will have to suffer for this waste. So far as the effect upon the economic welfare of humanity is concerned we might as well have torn up all our railroads, burned down all our factories and farm buildings, cut down all our forests, flooded all our mines and then sunk every acre of our fertile soil beneath the waves of the sea, as to have had this war.

The world perhaps does not need to be taught the terribleness of war. Will Irwin and scores of other writers within the last few years have made that clear.

But what it does need is a conscience on the subject. It needs to be impressed with the conviction that war is wrong. When this conviction prevails much will have been accomplished towards its elimination. Although it is perhaps too much to hope that wars will ever be entirely banished from our civilization. Here is at least a field in which Mennonite teaching should be more positive and constructive than it has been in the past.—The Christian Evangel.

A WORD FROM ISRAEL SAXE ON THE JEWISH QUESTION

"Grace be unto you, and peace from God, our Father and Lord Jesus Christ."

Dear Brethren:—As the time of the "General Conference" is drawing nigh, and the question of the Jewish work, as I noticed, will again come to the front for discussion, I, hereby, take the privilege of writing this short article which I cannot more than hope will be of some help to those interested in the question. I also hope that none of you will think that the writer had any thought of personal benefit in writing this note, but am rather doing it for the glory of the Son of God and His true Church. Neither will I permit myself, at present, to say anything as to the character of the work the conference ought to consider, but I do want to say that the Mennonite church with its great doctrine of "Non-Resistance" had the greatest opportunity of presenting the Gospel of the Son of God to His chosen people, Israel, than any other denomination I know of. Furthermore, like the Jews, no denomination has so suffered persecution for their faith as the Mennonites. Jewish history and the history of the Mennonite church prove this fact. If for no other reason than those mentioned above, they in themselves would be sufficient to say why the Conference ought to consider the Jewish work, but reasons for God's service are never completed without Scriptural proof and so will mention but a few.

There is no doubt in my mind, that you all do agree with me that the Jew is a sinner and therefore needs a Savior. You will also agree with me that Christ in His last commission, "Preach the Gospel to every creature", He also included the Jew, but Jewish work is not based upon these reasons only. Every book in the Bible, every chapter in each book, and almost every verse in each chapter is a message of God to Israel. What greater privilege does the church have than to bring the message of God to the place where God started? Destructive criticism is so void of understanding God's ways, because they do not seek God's ways in the place where God put them, namely, the Bible. They are changing the Word of God for the word of man. Many in the church of God, though not changing the Word itself, are changing God's program, and neither can expect God's blessing. Did not God the Father, Christ the Son of God and the Holy Spirit first teach, deal, and reveal the truth to the Jew first? Did not the Apostles belong and preach to the Jew first? Was not the church of God started with the Jews? How then can we excuse ourselves for not preaching to them? Has the power of God ceased that He can no more save a Jew? Praise God, the writer is a testimony to the fact that God does save the Jew.

Moses was not satisfied, and even at a short period, a few days, perhaps, before he died, reminded them of their relationship with God. "For the Lord's portion in His people; Jacob is the lot of his inheritance." He reminded them how careless they were and would suffer because of their rejection of the ROCK, and exhorted them to return to God, to the ROCK of Salvation, which is Jesus our Lord. Moses also plainly declared that the joy of the nations (Gentiles) should be with His people, Israel. Read Deut. 32:1-44.

Solomon was not satisfied enough with the temple which he built, and even with all its richness in material. Though a great privilege as it really was to build the house of God, yet his hearty desire and prayer was for the forgiveness of Israel's sin when the dedication of the temple took place. Please read very carefully I Kings 8:1-53. How then can the church of God be satisfied when God's ancient people are still rejecting Christ our Lord because of their lack of knowledge of the Word of God? "My people are destroyed for the lack of knowledge." Hosea 4:6.

The Prophets, Major and Minor, are full of the message of God to Israel, and to Israel only. Some say, "Well, that is in the Old Testament". My dear friends, did Christ reject Israel? Have the Apostles changed God's program? I say, on the authority of God, No!

I am not writing this article as I would. Otherwise, I would have written enough to cover the whole issue of the "Mennonite". I am just writing this to remind you that my heart and prayer, though not in person, so far as I know, will be with you at the time when the Jewish question will be discussed.

May God bless you all, and may the Conference be wholly in the hand and the will of God is my hearty prayer.

Yours in the Lord Jesus Christ,

Israel I. Saxe.

DAILY BIBLE READING COURSE WITH ARTICLES TO APPEAR IN YEAR BOOK AND ALMANAC FOR 1924

Every denomination is making strenuous efforts to acquaint its members with the vital denominational doctrines of their faith. There are many ways in which this may be done. To secure the best results none of the avenues of approach should be left untouched. Our distinct doctrines stand or fall as the members in general know and follow them and as they are built on the fundamental principles of God's Word.

There have been in the past repeated requests for more instruction along this line and at a recent Sunday School Convention of the Eastern District Conference, a committee was appointed to provide instruction along this line. The committee decided to utilize the Mennonite Year Book as a means to carry these messages to our people.

The committee felt that in addition, various other aspects of religious life should be developed, therefore twelve topics were chosen, one for each month, and assigned to ministers representing the Mennonite church in all its interests.

The articles were written with the home and home problems in mind, because there, in the quiet of the home, the articles may be studied and Scripture references read and we hope that they may be freely discussed by the members of the family. One or more Scripture passages were designated for each day of the year because the committee sought to encourage and if possible increase the practice of daily Bible reading in the homes. The home problems are touched in such subjects as, The Christian Family, Old Testament Stories, Salvation According to the Scriptural Interpretation. Parents often would like to help their children in their difficulties about conversion and many other subjects. Here the writers have tried to give brief hints which should be helpful to both parents and children. In the subjects, The Life of Christ, and The Life of Paul, the ideals toward which to strive are presented. Sometimes the Old and the New Testament are far apart and seem disconnected, this difficulty was recognized and for this reason, a discussion on, Old Testament Messages of Christ, is given. This is followed by a paper on, The Testament Church. Here a clear statement of the church is giv-

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THE MENNONITE

EDITORIAL

The Mennonite joins with the citizens of our Republic in expressing a keen sense of loss in the death of our President, Warren G. Harding. Mr. Harding was one of those sensible men of the people with the ideals that peculiarly fitted him for the office that came to him as the gift of the people. In so expressing their confidence they selected a Christian gentleman, a well balanced statesman and a champion of law and order. The nation mourns because its leader has been called from his task and the sympathy of its citizens goes out to the bereaved wife, who, just at the moment when it appeared that her beloved husband would be spared to her, found herself bereaved. It was a loving tribute to the affection with which the late President was regarded by all when people of all creeds assembled in their houses of worship in memorial services and prayers for the comfort of the family of Mr. Harding and for the nation.

A new President has suddenly been called to the responsibility of the high office. He already has won the confidence of the nation and as he assumes the trying work of the Chief Executive it is but fitting that all good people should bear him up at the Throne in their prayers for his direction and support.

We cannot let the opportunity pass without calling the attention of our readers to a question to be considered at the National Council of Congregational churches in Springfield next October, which its Commission on Temperance will present. Dr. Morgan the chairman writes:

"This Commission seeks to express the will of the churches concerning temperance legislation and law enforcement. In addition to seeking to promote helpful legislation at Washington, this Commission also leads the churches in their efforts to train young people in total abstinence and law observance."

"To train a generation to respect the law and to obey it is the task confronting the Christian church today. To build up sentiment for law enforcement is a difficult task. Prohibition as a THEORY brings deprivation to no one; but prohibition as a fact takes champagne from many who desire it. Constant pressure from rich and poor is brought to bear on lawmakers and the officers of the law. It is not easy for these men to stand in the face of strong influence and unpopular criticism. Those who are thirsty shout louder than those who desire no wine. The dry forces may not be called upon to out-shout the wet, but they are challenged to make firmness out-influence noise. It is the duty of every Christian to expect law enforcement and to back all officials to the limit in their efforts to bring to justice those who break the law. There are enough Christian people to bring about and to maintain good conditions. But the danger is that good men and women will not speak and act while thirsty men and women both shout and work. The Constitution is challenged. The churches must stand as a unit for law and order."

At various times material intended for publication in the Mennonite has been forwarded to Berne instead of to the address of the editor, with the idea that such a procedure would hasten its publication. In doing this the senders have sometimes caused a delay that might have been avoided had they done the proper thing and let the usual course be followed in having their matter printed. It is the rule of the office in Berne to forward everything intended for the Mennonite to the editor who is responsible for it. We are sure all will agree with us that, beside the physical work of and arranging the material, a paper can only successfully be gotten out when all that appears in its columns has been properly edited by the person authorized to do that work. If it is borne in mind that anything intended for the next issue should be in the editor's hands by Saturday morning we can assure the writer that it will be used for the issue of the following week and be in the hands of the printer by Monday. Even though the printing were done in Philadelphia the work of getting out the issue could not progress with greater speed.

DAILY BIBLE READING COURSE, ETC.

(Continued from page 3)

en, as the large number of passages cited will illustrate. Not only the hope but the task and the scope of the church is indicated.

Next follow two papers showing more directly our distinctive Mennonite doctrines and our history. The Scripture passages will lead us through the same line of thoughts that caused our fore-fathers to formulate those distinguishing doctrines that we have and treasure so highly today. An article is devoted to each of the three following subjects, Studies from the Sermon on the Mount, Christian Education, and The Missionary Task.

This feature of instruction and inspiration added to the other interesting material that the Year Book contains, ought to be of sufficient worth to put a 1924 Year Book and Almanac in every Mennonite home.

A.J. Neuenschwander,
for the Committee.

THE C. E. TOPIC

August 26

Lessons in the School of Prayer
Matt. 18:19-20; Matt. 21:18-22.

"Prayer is the soul's sincere desire, uttered or unexpressed" are the words of a familiar old hymn dear to the hearts of many. Prayer is as old as the race. From the beginning God provided a way by which his earthly children might enter into intimate communion with Him. All the saints of all ages have been men and women of prayer. The pious of all time have found it their chief source of blessing and our Lord often resorted in prayer to His Heavenly Father. We are commanded to pray. Directions are given as to how and when to pray. Jesus taught us the lesson of prayer and even gave us a form of prayer that is so simple that all may understand it and yet so comprehensive that it is applicable to all times and places.

We must remember that prayer is the Christian's privilege. God stands ready to respond to the call for mercy that the vilest may sincerely make, but to ask the full blessing of prayer one must stand in right relation to Him. A rebel in arms is in no position to ask a favor and a sinner, unrepentant, must first surrender his will to the Lord before he may expect to become effective in prayer. We are assured that what we ask in the name of Jesus shall be ours. This limits our prayer to certain definite things. We cannot ask for vengeance because it is contrary to the spirit of Christ. We cannot demand wealth in answer to prayer, Jesus was content to remain the poorest of men. We should not ask position or advantages to the disadvantage of others. He came to minister and that should be the attitude of His followers. A prayer to God is an address to One who sees into the innermost recess of our minds; it should be open and honest. Jesus pointed out the Pharisee who was telling God all about what he was doing as the kind of a prayer to be avoided, because it came from a boastful heart of one who in his self-righteousness did not realize that the state of the heart was as much a part of prayer as the uttered words.

There is nothing more natural than to pray. The one who has a realization that he is the continual recipient of blessings and that every moment of his life is provided for by a higher power will surely want to communicate with the Being to whom he owes so much. Wherever there have been men there has been a search after God and a desire to communicate with Him. Those who have the blessing of revelation can be in no doubt as to the possibility of communicating with God. Page after page tells of prayer and the possibilities of prayer as well as of the prayers of godly men and women. St. Augustine began his confessions with the words: "Thou hast made me for Thyself and my soul is disquieted until it finds its rest in Thee."

In prayer there are many things to be considered. There should be praise. It is a glorious privilege to be permitted to so come before God and in this presence there should be given an expression of a realization of His holiness and glory. A saintly old teacher under whose instruction hundreds have become powerful preachers of the Word always began his prayers with all the terms of endearment that he had at his command. They were described as flowing from his lips like the clear sparkling waters from an inexhaustible spring. No wonder his life was the most loving and pure in word, deed and motive.

Prayer is more than a mere demand upon God for things that we think we need. It should contain a confession of our unworthiness and sinfulness. Forgiveness of sin comes when we confess our sins. The one to whom it does not occur that he is a sinner who needs to crave God's pardon has yet to learn the first lesson of his relationship to God. What we must have to be fit for God's presence is a soul free from sin and as all have sinned and come short of the glory of God it is for us to secure forgiveness before we can hope for His favor.

Prayer calls for faith. Our prayer must be a "prayer of faith". We must believe without seeing, that is one of the elements of faith, but there is much more to it. Faith involves confidence. Having confidence in God we may not only look for all that He promises, but may come to Him without fear and in the spirit of love. If there is trust, love, and a confidence in Him there will also be obedience to Him. We cannot conceive how any one hopes to get anything in answer if that one does not at the same time resolve to be obedient to Him with all the power and ability he possesses.

THE S. S. LESSON

August 19

Stephen, the Martyr
Acts 6:8-15; 7:54-60

Golden Text:—"Who shall seperate us from the love of Christ? Shall tribulations, or anguish, or persecution, or famine, or nakedness, or peril, or sword?"

Stephen was one of the seven chosen to "serve tables" so that the Apostles might devote themselves more "continually and to the ministry of the Word", but he did not remain content in this humble calling. Soon he too, became a power in the "ministry of the Word". When God sets a man or a woman to a certain task it does not follow that he is not developed into something higher and more effective. Some people are possessed with the idea that when they do one part well they have done enough. It is of the nature of a devout Christian to increase in power and usefullness. Suppose all those who have a part in Christian work would aim and work to increase their usefulness in the kingdom of God. In that event the cause would grow in leaps and bounds. Unfortunately there are too few Stephens in our churches and Sunday schools.

Stephen soon attracted attention by the great wonders and miracles he was able to do among the people. The reason for this is given. He was full of faith and power. He had power because he had faith. He was one of those who believed and because he did believe he was able to do unusual things in the name of Jesus. Some people lose power and some never acquire it. Why? Because they are without faith and do not cultivate it. So much and so many things are promised because of faith and so many men and women of faith portray the might of God in their acts and words that one marvels because there are so many others who will not exercise faith.

The work of Stephen was "among the people". This meant that he was aggressive and went out to where the people were and declared Christ to them. He had a true conception of what a messenger of Jesus should be doing. Wherever there are people to be reached he should be active. He began right in Jerusalem, at his own home. Missionary work must begin at home, although it should not stop there. In preaching the Gospel today it is not enough to be satisfied to present it to those who come to hear it in the churches. Church members should go out among the people with their message.

Jerusalem was full of synagogues erected to accommodate all classes of people, but the fact that there were many synagogues did not indicate that there was much true religion there. It is a good thing for a community when there are plenty of churches, but there must be more. These churches should represent great numbers of professed Christians who are living right and doing God's will. Churches alone do not make pious people but where there are such there will be churches in which they gather to worship God.

Stephen was irresistible when he was opposed by these people of the Synagogue. The reason is given. He was so full of so many things that cannot be resisted—"full of faith", "full of grace", "full of power", "full of the Word of God", "full of the Holy Ghost". He also was full of courage, full of love, full of trust and was a man who exercised the power of prayer. We must look at Stephen if we want an example of successfully resisting the opposition of the world in our efforts to build up the kingdom of God.

It is a sign of winning when the other side becomes angry and loses its head. Such were the opponents of Stephen. Instead of listening to reason and opening their hearts to the Word they resorted to lies. Stephen was calm in the knowledge that he was speaking the truth. They thought to stifle the truth by violence. This is the same old story of wicked men. They hope to win out by lies and violence and lose out every time. Though they appeared to win, the cause of Christ that they fought and Stephen preached and died for, has triumphed and will continue to triumph to the end of time. The triumph of the wicked in the interest of untruth can never be lasting.

The persecutors made religion a cloak for their evil accusations and evil doing. Not the first or the last to do the same. If religion is only an excuse for closing one's ears to the truth and doing violence to His servants there can be no real religion there. The best assurance of true religion is an honest desire to get at the truth as God sends it and to show love for fellowmen.

Stephen's speech brought conviction to the hearts of the hearers, but they did not repent. Conviction is just the beginning of things. If it only makes the hearer angry it will lead to other and greater sin. When it does lead to repentance it is the greatest of blessings that comes from hearing. Just in the midst of his greatest oposition and in the face of his martyr's death Stephen had his most glorious vision. Heavenly things appear to the saint when earthly things are vanishing.

Stephen's greatest triumph for Christ came with his death. He became immortal and among those who had a part in the murder, was one standing who, impressed by his death, was to become, as Paul the apostle, the mighty champion who would carry the Gospel to distant lands and like Stephen to suffer greatly and finally die a martyr's death.

REPORT OF THE QUARTERLY CONFERENCE OF THE MENNONITE CHURCHES IN WESTERN PENNA. JULY 3-4, 1923

Held at Barrville

July 3—Bro. L. H. Glass had charge of the meeting.

July 4—10 A. M. Praise and Prayer Service led by Bro. J. M. McGlinsey. Active interest was shown by those present.

Then followed the discussion of the subject: "The Supreme Need of the Sunday School."

1. God—by Rev. Daniel Gerig.
2. The Word—by Rev. G. M. Baergen.
3. The Holy Spirit—by Rev. S. D. Yoder but as he was not present this subject was given to an open discussion in which several took part.

The noon hour was spent in an enjoyable way, all that came from a distance had their lunches along and all spread out on the grass under the trees and satisfied the physical body. And also was the hour enjoyed by meeting friends especially the friends of Barrville.

The Afternoon session.

Prayer and Praise Service, led by Bro. R. F. Orr.

Opportunites in the Home Field, by Elizabeth Unruh. In which was brought the thought in which way all can work for the Lord as the door is before us at all times.

The Call of the Worker, by Rev. Jacob Snyder. The call shall not be of man but of God. And then how necessary it is to follow the call and not to neglect it or over look it.

The Report of the Resolution Committee: Resolved that we thank Almighty God for His graciousness in permitting our assembling in conference at this place, and for the manifest presence of the Holy Spirit during the sessions.

Resolved further that we thank the people of Barrville for generous hospitality, and the various speakers for their interesting and helpful discussions.

Resolved that we recommend that the next conference be held at Mann's Choice, Bedford Co. in Sept. Invite all to be with us at that time.

PROGRAM

For the 23rd Session of the General Conference (A) of the Mennonites of North America, to be held at Freeman, South Dakota, beginning Wednesday evening, August 29th, 1923.

WEDNESDAY EVENING

Opening Services conducted by the officers of the Conference—H. J. Krehbiel, President, J. R. Thierstein, Secretary.

Words of welcome by local ministers and others. Response by P. P. Wedel, Vice-President.

THURSDAY A. M.

Introductory Business.

1. Appointment of assistant secretaries (English and German).
2. Deciding upon the length of the sessions.
3. Presentation of Certificates by the delegates.
4. Appointment of temporary committees:
   (a) The Nominating Committee:
   For the Eastern District Conf.—S. M. Grubb (Chairman).
   Middle Dist. Conf.—P. R. Schroeder
   Western Dist. Conf. (Kans.)—B. W. Harder
   Western Dist. Conf. (Okla.)—H. R. Voth
   Northern Dist. Conf.—Isaac J. Dick
   Pacific Dist. Conf.—M. J. Galle
   Canadian Dist. Conf.—Mich. Klaassen
   (b) Committee on voting privileges.
   (c) Committee on admittance of new churches.
   (d) Committee on letters and telegrams.
   (e) Resolutions Committee.
   (f) Tellers' Committees.
   (g) Memorial Committee for the Departed Brethren.
   (h) Publicity Committee.
   Other Necessary Committees.
5. Reading of minutes of last Conference.
6. Reading of proposed amendments to the constitution.
7. Any other possible business.

THURSDAY, P. M.

The Executive Committee.

1. Regular work:
   Report of work of Committee—J. R. Thierstein.
   Report of Field Secretary—C. E. Krehbiel.
   Report of Treasurer—C. F. Claassen.
2. Papers:
   (a) A plan for pensioning our missionaries, and possibly also our ministers.—J. W. Kliewer.
   (b) The work of the Executive Committee—What it really is, and how it might be made more effective—S. K. Mosiman.

Motion: That the Executive Committee be permitted to have a yearly meeting.

Motion: That the Executive Committee create a committee to revise the constitution.

THURSDAY EVENING

Missions: The Missionaries, H. J. Kliewer of Oklahoma, and P. A. Penner of India, will speak and possibly others, as the two mission boards may order.

The following question is to be answered in connection with one of the addresses: "What relation do our city missions bear towards the so-called Rescue Missions?" (Slum work.)

FRIDAY, A. M.

Foreign Missions:

Regular work.

FRIDAY, P. M.

Home Missions:

1. Regular work.
2. For discussion, etc. also the following are submitted:
   (a) How does this board cooperate with the similar boards of the District Conferences?
   (b) Should we discontinue our Jewish mission work?
   (c) Should our Conference be regularly and systematically represented at the All-Mennonite Conventions?

FRIDAY EVENING

Program of the Sewing Societies. (The Sewing Society committee will prepare and publish the program.)

SATURDAY, A. M.

Foreign and Home Missions (concluded) Question: Should the Boards of Foreign and Home Missions be united, under one Board, for efficiency of service and economy of administration?

(The Amendments.)

SATURDAY, P. M.

Free—for Committee Meetings, etc.

SUNDAY, A. M.

Church Services—under the direction of the local congregations, consulting with the Program Committee:

SUNDAY, P. M.

Sunday School Convention.

SUNDAY EVENING

Young People's Convention.

(The programs for both conventions will be made and published by the respective committees.)

MONDAY, A. M.

Education:

1. General Report—J. H. Langenwalter.
2. A United Campaign for Mennonite Education in the General Conference—S. K. Mosiman.
   (a) The raising of Bethel and Bluffton Colleges to Standard Colleges, with a minimum endowment of $500,000 each, and building and equipment amounting to a minimum of $275,000.
   (b) The encouraging of Freeman College to become a Junior College with adequate support.
   (c) A proportionate share of support for Witmarsum Theological Seminary.
   (d) Discouraging any other institution to aspire to college rank for the present.
3. What lessons can we learn from other denominations, especially from the Catholics and the Lutherans.—S. M. Rosenberger.
4. The Status of Religious Education in Mennonite colleges.—D. J. Brand.

MONDAY, P. M.

Publication:

1. Regular work.
2. For consideration:
   (a) How may we improve our Conf. periodicals?
   (b) Subject: Could it be otherwise than profitable, if our Central Publication House and the German periodicals be transferred westward—into the geographical center, say Newton—among the large German communities, with branch book stores in all districts?
   (c) Could our Articles of Faith be written in a more fascinating form?—Mich. Klaassen.
   (d) The spreading of our doctrines by lectures.—A. J. Neuenschwander.

MONDAY EVENING

Lecture—Jacob Quiring.

TUESDAY, A. M.

Education and Publication (concluded).

Question: Would it be more practical to unite the two boards into one, as their spheres of service and their interests are in so many respects the same?

(The Amendments.)

TUESDAY, P. M.

Emergency Relief:

1. Regular work.
2. Report, P. H. Unruh.
3. For discussion:
   (a) Pros and cons in doing work together with other branches of the Mennonite church—C. E. Krehbiel.
   (b) Systematic giving: Tithing, house to house canvass, taxation, etc.—Should we introduce the budget system?
4. The Immigration,—resp. the Colonization Problem—W. J. Ewert.

TUESDAY EVENING

Lecture, On Lodges.

WEDNESDAY A. M. AND P. M.

Doctrine and Discipline.

1. Report by Com. on Unification of Articles of Faith.
2. Report by Lodge Committee.
3. Report by Ex. Com. on Resolution 76 of last Gen. Conf. (1920).
4. Question: Did not fathers, and some of us, emigrate from Europe because they and we were not willing to render non-combatant military service?
5. What connection may we have with the Peace Movement (Bluffton '22)?—H. P. Krehbiel.
6. A (complete) Biblical treatise on the question of divorce.—A. M. Fretz.
7. Question: Should our ministers perform marriages in which one party is a church member and the other is not?—Elmer Basinger.
8. Paper: The Church deaconess being considered the crown in deaconess work, should we not recommend this to churches?—H. Banman.
9. Question: Should the Gen. Conf. pass a resolution favoring the enforcement of the Prohibition Amendment?—Maxwell Kratz.

WEDNESDAY EVENING

Lecture—Jacob Quiring.

THURSDAY, A. M.

Miscellaneous:

1. Report of Trustees, etc.
2. Report of Statistician, etc.
3. Report of Revision Com., etc.
4. Election of member on Program and Business Committee.
5. Reports of special committees.
6. Report of Mennonite Historical Society.
7. Any timely question or subject that may not have been on the program (such must previously have been reported to the Program Com.)
8. Any uncompleted business.

THURSDAY, P. M.

Closing Session:

1. Report of Resolution Committee.
2. Place of meeting of next Conference, 1926.
3. Closing remarks.
4. Adjournment.
5. Closing exercises.

Respectfully submitted,

The Program and Business Com.

J. J. Balzer, Chairman,
E. J. Hirschler, Member,
J. B. Epp, Secretary.
Newton, Kansas.

Proposed Amendments

5. **Standing Boards and Committees.** Paragraphs a, b, c, and d shall read as follows:

a. The Conference elects from among the delegates or members of the Conference churches the following standing boards composed of nine members each, three of whom are to be chosen at every conference for three conference periods or nine years; 1, One **Mission Board,** and 2, **One Board for Publication and Education.** It also elects, 3. **One Relief commission** of six members, of whom two are to be chosen for nine years, and 4. **One Business Committee** of three members, of whom one is to be elected for the period of nine years.

b, Each Board and each committee shall organize itself by electing from among its members a President, and a Secretary, but a General Treasurer shall be chosen by the Executive Committee of the Conference for the period of nine years.

c and d, (under c) shall read:

c, It shall be the duty of the Mission Board to employ all Missionaries and Workers in the Home and Foreign Mission Fields, to direct all Mission work and enterprises in accordance with the decisions and instructions of the Conference. It shall also thoroughly examine every Mission Candidate before the ordination and employment with regard to foundation of faith, preparation, and qualification for service.

e and g, (under d) shall read:

d, The Board for Publication and Education provides for the publication of our Church Papers, efficient Sunday school literature, and such educational material as the conference may from time to time direct. It shall have charge of the Conference Book Department, and all the business connected with the same, the employment of Workers, Editors, Business Manager and Assistants.

It shall also promote the Sunday school work, the work of the Congregational Schools, and the religious Education of our young people, and support the Preparatory Schools, Colleges and Witmarsum Seminary by arranging such courses of study as will supply the educational needs of our young people, and which are necessary for the education and preparation of our Missionaries, Ministers of the Gospel, Evangelists and Teachers.

It may also create a fund for the support of Students who are candidates for the ministry or for missionary work. This support may either be by a loan or otherwise.

It shall also endeavor to enlarge the scope of our publication by publishing literature dealing with out own denominational history, as well as devotional and educational literature, so that our young people may have more opportunity to become acquainted with our doctrines and our history.

Article 7, pages 30 and 31 shall read as follows:

The Executive Committee of the conference composed of the conference officers and the presidents of the three boards, and the relief commission elects a **General Treasurer,** who shall be manager of all conference funds, make all payments by order, keep record of all receipts and disbursements and give report at each conference or at such times as the Executive Committee may from time to time direct.

The Executive Committee shall see to the safety of the Treasury.

REMARKS, EXPLANATIONS, ETC.

1. By "Regular Work" we mean, the order of business for the individual main subjects is to be as follows: 1. Report (or reports); 2. Recommendations; 3. Papers on questions on the subject; 4. Discussion; 5. Resolution; 6. Election.

2. The language at this conference session will be preferably German, by request of the entertaining congregations.

3. The early morning devotions (about 20 minutes) are to be led by Brother P. R. Aeschliman until Sunday, after that by Brother J. M. Suderman.

4. All telegrams and mail for Conference delegates and visitors should be addressed to Freeman, S. Dak., % General Conference.

5. The entertaining churches will please furnish the song leader for the Conference.

6. The arrangement as to the division of time in general, as indicated by the program, shall be followed out as nearly as possible. The Conference, however, is at liberty to make such changes as it may see fit. This arrangement was an experiment at our last conference session, and it met with general approval.

7. No one should definitely plan to leave for home on Thursday. We may be through with all our work by that time and we may not. We wish to improve in this direction over former conferences, also, so that we do not disregard the last things on the program, hurry some matters through—half-heartedly, or drop them altogether, and about half of the delegates leave before it is all finished. The Conference interests are multiplying from year to year—as it should be, where there is sound growth; and we cannot clearly see, how we can get through in one week. It may be possible, though. Everything on the program is of importance—all should be dealt with properly.

Congregations should instruct their delegates absolutely to remain to the end.

8. If some of the more distant congregations in S. D. wish to have evening services in their churches during the conference week, they must make the arrangements in consultation with the Program and Business Committee of the General Conference and with the officers of the entertaining churches.

9. Bro. J. Quiring's general subject for the evening lectures will be:

"The Christ of God"

Monday evening—"The Crucified Christ and the World."

Tuesday evening—"The Risen Christ and the Church."

Thursday evening—"The Coming Christ and the Consummation."

10. In connection with the P. M. session on Thursday, August 30th:

Whether or not the new amendments will be adopted or not—the revision of the constitution is necessary. Several amendments and resolutions since 1917 are to be incorporated.

The newly proposed amendments were suggested by the Executive Committee, by the Board of Education and by several other leading brethren. Otherwise, the Program Committee should scarcely have ventured to propose such far-reaching changes.

A request: The four Boards in question will please arrange for two short papers (10 mi.) to be read in their proper places, one on "Uniting the two Mission Boards", the other on "Uniting the Board on Publications and the Board on Education".

The Committee.

PROGRAM FOR THE WOMAN'S MISSIONARY MEETING

To Be Held During the Session of the General Conference at Freeman, S. D., Friday Evening Aug. 31, Beginning at 7:30

Hymn—Congregation
Scripture Lesson and Prayer by Chairman, Mrs. S. S. Haury
Address, 15 min.—Mrs. P. A. Penner
Music—By South Dakota
Address, 15 min.—Rev. P. A. Penner
Cheyenne Song—Rev. and Mrs. R. Petter and Helpers
Address, 15 min.—Mrs. R. Petter
Letter from China—Miss Frieda Sprunger
Music—By South Dakota
Remarks, 5 min. each—By Missionary Candidates
Hymn—During the singing a collection for the Building Fund in China will be taken. Closing Remarks, Prayer and Benediction, by Pres. of Mission Board.

The Executive Committee of Miss. Soc.
Pres.—**Mrs. S. S. Haury,**
Sec.—**Miss Helena Liechty,**
Treas.—**Mrs. J. G. Regier.**

GENERAL CONFERENCE S. S. CONVENTION

Freeman, S. Dak., Sept. 2nd, 1923, Afternoon

Chairman—A. A. Penner, Mountain Lake, Minn.

1. Song—Union Children's Choir of all churches in and around Freeman.
2. Topic—A Sunday school in every one of our churches—Why —Rev. M. J. Galle, Aberdeen, Idaho.
   Discussion—Rev. J. Gerbrandt, Drake, Sask.; Rev. Gerh. Buhler, Waldheim, Sask.
3. Song—Bridgewater Choir.
4. Standardization of our Sunday schools—Disadvantages and Advantages.—Prof. E. J. Hirschler, Bluffton, Ohio.
   Discussion—C. F. Mueller, Reedley, Calif.
5. Song—Hutterdorf Church Choir.
6. Creating Interest in Our Own Missions in S. S. and C. E.—Miss Anna G. Stauffer, Los Angeles, California.
   A Practical Example—by a representative of the First Mennonite church, Newton, Kansas.
   Discussion—Rev. P. A. Penner, Moundridge, Kansas; Prof. J. M. Sudermann, Newton, Kansas.
7. Special Music.
8. Song.—New Huttertal Choir.

GEN. CONF. YOUNG PEOPLE'S CONVENTION

Freeman, S. Dak., Sept. 2nd, 1923, Evening.

Chairman—Rev. E. J. Neuenschwander, Marion, S. Dak.

1. Song—Union Choir (Four Churches entertaining Conference).
2. Roll Call—Bible Verse or other Helpful Word.—Conducted by Albert Penner, Mountain Lake, Minn.
3. Song—Dolton Choir.
4. A C. E. Society in Every Church—Why—Rev. A. J. Neuenschwander, Philadelphia, Pa.
   Discussion—Rev. N. F. Toews, Alsen, N. Dak.; Rev. P. K. Regier, Wayland, Iowa.
5. Song—Avon—S. D. Choir.
6. Essentials and Non-Essentials in Present-Day Young People's Work.—Rev. J. M. Franz, Dallas, Oregon.
   Discussion—Rev. P. P. Wedel, Moundridge, Kansas; Rev. M. M. Lehman, Chicago, Illinois.
7. Song—Huttertal Church Choir.
8. Helping Young People Find Their Life Work.—Paul Wenger, Los Angeles, California.
   Discussion—Prof. J. H. Langenwalter, Newton, Kansas.
9. Special Music.
10. Short Business Session.
11. Close.

The Sunday School and Young People's Committee:

C. E. Krehbiel, Chairman
P. R. Schroeder, Secretary
Anna G. Stauffer, Member

(In compliance with the request of the local churches, such that are able may use the German language.)

MARRIAGE

Kennel-Lehman—On Aug. 1, 1923, at the home of the bride near Berne, Indiana, Mr. Alvin Kennel of Dayton, Ohio, and Miss Linda Lehman of Berne, Indiana, by Rev. P. R. Schroeder.

Wood-Alderfer—Frank O. Wood of Telford and Alma Alderfer of Harleysville were united in marriage, May 16th, 1923, by Freeman H. Schwartz in the home of Mr. and Mrs. Alvin C. Alderfer, Harleysville, Pa.

Bechtel-Markley—George E. Bechtel of Schwenksville and Bessie C. Markley of Zeiglersville were united in the holy bonds of matrimony in the Eden Mennonite church, June 22nd, 1923 by Freeman H. Schwartz.

Myers-Nyce—Ulysses C. Myers of Pipersville and Katie Nyce were united in marriage, June 27th, 1923, by Freeman H. Schwartz in the home of Mr. and Mrs. Morris Nyce, Souderton, Pa.

Tice-Baum—On June 23rd, 1923 at the home of the bride's parents in Hilltown, Pa., by Pastor A. M. Fretz, Mr. Frank S. Tice and Miss Bertha May Baum.

DEATHS

Funk—On May 26th, 1923 at the home of her grandson, in Ivyland, Pa., Annie S. Funk, nee Fretz, widow of Joseph S. Funk, aged 86 years, 3 months and 27 days. Interment and services by Pastor A. M. Fretz on the 30th at Deep Run.

Eymann—Died at the Burnett Sanitarium in Fresno, California, on July 9, D. E. Eymann, at the age of 43 yrs., 10 months and 16 days.

Bro. Eymann was born in Lee Co., Iowa. When he was two years old his parents moved to Kansas, making their new home near Moundridge. At the age of 16 he accepted Christ by faith and on December 1st, 1895, was received by baptism into the membership of the Garden township church in Kansas. In the year 1903 he came with his parents to California, where he has since resided. May 11th, 1911 he united in marriage with Miss Lela Beckner and their union was blest with one son. About two weeks before his death he was taken sick with inflammation of the kidneys. A few days later he was taken to the hospital, where by an operation an attampt was made to save his life. For a few days after the operation he seemed to improve, but on the 9th of July his condition suddenly became worse and he passed away that evening. Funeral services were held in the First Mennonite church at Reedley, California, July 12, on which occasion Rev. H. J. Krehbiel spoke words of comfort from Luke 2:29 to the largest audience ever assembled at a funeral in our church. He was a faithful member of our church, a member of the city council, and a well liked business man, and will be greatly missed. He leaves to mourn his death, his bereaved wife and child, three sisters, three brothers and many other relatives and friends. But we sorrow not, as such that have no hope.

CONTRIBUTIONS

TREASURER'S REPORT of the Executive Committee of Mission Sewing Societies for July

For China Building Fund:

Sew. Soc., Berne, Ind., $241.80; Sew. Soc., Hillsboro, Kans., $30; Sew. Soc., Bethel College church, Newton, Kansas, $50; Miss Agatha Claassen, Newton, Kan., $1; Miss Edna Claassen, Newton, Kan., $2; Sew. Soc., Newhopedale church, Meno, Okla., Biblewoman, India, $36; Sew. Soc., Burrton, Kan., Biblewoman, India, $18; Gleaners S. S. Class, Menn. ch., Wayland, Ia., Helena, India, $30; Sew. Soc., Arlington, Kan., Foreign Missions, $18; Sew. Soc., Bethel College church Newton, Kan., do., $50; Mission Soc., Pulaski, Iowa, do., $28.35; Young Ladies' S. S. Class, Upland, Calif., Russian Relief, $5.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS FOR JULY

General Treasury

Friend, Berne, Ind., $5; John H. Ensz, Visalia, Calif., $15; S. S. & Menn. ch., Wadsworth, Ohio, $29.08; Menn. ch., Pulaski, Iowa, $40.51; Bethesda ch., Henderson, Nebr., $180.-22; Nordstern ch., Drake, Sask., $125; Friends, Whitewater, Kans., $45; S. S. Escondido, Calif., $7; Zion ch., Dallas, Oregon, $35.40; Jr. S. S., Springfield, S. Dak., $10.28; Menn. ch., Deer Creek, Okla., $21.58; S. S., Hoffnungsfeld, Moundridge, Kansas, $26.19; C. E. Society, Medford, Okla., $4.26; Deep Run ch., Perkasie, Pa., $30.50; West Zion ch., Moundridge, Kans., $45; Hebron ch., Buhler, Kans., $21; S. S. Helpers Class, Bethel College ch., Newton, Kans., $11; S. S. Arena, N. Dak., $6; Christian ch., Moundridge, Kans., $19; Men. ch., Goessel, Kans., $40; Bethel ch., Hydro, Okla., $15; S. S., Alsen, N. Dak., $4.20; Jr. C. E. Soc., Beatrice, Nebr., $8; Photos sold by P. A. Penner, $93.57; G. E. Toevs, Spokane, Wash., $25; S. S. Salem ch., Wisner, Nebr., $77.23. Friend, Beatrice, Nebr., $25; S. S. and ch., Pratum, Oregon, $12.25; Lena Neumann, Halstead, Kans., $25; S. S. Bethel ch., Mt. Lake, Minn., $185.-55; Interest Conference Funds, Newton, Kans., $85; Menn. ch., Arlington, Kans., $6.50; Friend, Bluffton, Ohio, $50; Salem-Zion ch., Marion, S. Dak., $125.22; S. S. Salem-Zion ch., Marion, S. Dak., $40; Menn. ch., Butterfield, Minn., $24.77; Neho ch., Meade, Kans., $4.97; Bergfeld ch., Mt. Lake, Minn., $39.76; J. R. Duerksen, Hotevilla, Arizona, $100; Menn. ch., Upland, Cal., $25.77; Jr. C. E. Soc., Halstead, Kans., $5.55; Hoffnungsau ch., Inman, Kans., $24.85; Heinrich Schultz, Buhler Kans., Legacy, $25; S. S. Munich, N. Dak., $22.36; Salem ch., Munich, N. Dak., $32.49; Bethesda and Zoar chs. Langham, Sask., $417.03; Menn. ch., Buhler, Kans., $36.71. Johannestal ch., Hillsboro, Kans., $50; Emmaus ch., Whitewater, Kans., $30.78; Menn. ch., Lind, Wash., $75; Ladies' Aid, Schrag and Lind, Wash., $157; Paul Schroeder, Newton, Kans., $15; Photos sold, P. A. Penner, $72.82; Jacob J. Boldt, Laird, Sask., $50; Zoar ch., Waldheim, Sask., $26.60; Collection, Osler, Sask., $18; Bethesda ch., Dolton, S. Dak., $50; Men. ch., City, Beatrice, Nebr., $100; Collection School Dist., Altona, Sask., $17.25; K. Busenitz, Newton, Kans., $50; Rosenort ch., Laird, Sask., $277.61; Bergtal ch., Pawnee Rock, Kans., $37.23; First Menn. ch., Mt. Lake, Minn., $100; Friend, Altona, Man., $25; S. S., Gretna, Man., $13.40; H. H. Ewert, Gretna, Man., $31.25; P. P. Epp, Altona, Man., $2; D. W. Friesen, Altona, Man., $10; C. K. Dalke, Morden, Sask., $11.02; A. A. Doerksen, Lost River, Sask., $15; Altona and District, Man., $15.05; Bergtal ch., Gretna, Man., $97.36. Total, $3,697.52.

Special Fund

Mrs. H. H. Brey, Souderton, Pa., for orphan, $35; Anna Abrahams, Goessel, Kans., for orphan, $30.25; Katharina Regier, Laird, Sask., for Orphan, $25; Dorcas Soc., Wayland, Iowa, for teacher, $50; C. E. Soc., First Men ch., Newton, Kans., for orphan, $30; Members, Bethel College ch., Newton, Kansas, for Hopi Support, $25; C. E. Soc., Garden tp., Moundridge, Kans., for orphan, $39.63; P. J. Wedel, Newton, Kans., for orphan, $10; S. S., Munich, N. Dak., for teacher, $103.41; I. P. Friesen, Rosthern, Sask., for Lepers' Ward, $1,000; C. E. Soc., Hoffnungsau ch., Inman, Kansas, for orphans, $16; Elizabeth Voran, Moundridge, Kans., for orphan, $15; C. E. Soc., First Menn. ch., Philadelphia, Pa., for boy, $10; J. B. Epp, Newton, Kans., for Bible distribution, $10; Richfield Menn. ch., Pa., for Trophia, $20; A. J. Ledig, Upland, Calif., for orphan, $50. Total, $1,576.29.

India's New Station

C. E. Soc., Homestead ch., Aberdeen, Idaho, $26.51; C. E. Soc., First Menn. ch., Monroe, Wash., $29.67. Total, $97.58.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

July 1st, 1923, no balance in bank.

Receipts during July:

Treasury for General Gifts	$3,697.52
Treas. for China Bldg. Fund ..	552.60
Treas. for Special Gifts	1,576.29
Treas. for India's New Sta.	97.58
Karl Friesen Refund	150.00
Total receipts	$6,073.99
Amt. borrowed during mo.	7,006.88
Total receipts and amt. borrowed	$13,080.87
Total amt. paid out during mo.	12.857.80
	$223.07
With A. D. Friesen, Altona, Man.	220.08

Aug. 1st, 1923, Balance in bank $ 2.99

On August 1st, 1923, our Board has a debt of $16,000, besides the $2,000 we owe on Bro. P. A. Kliewer's house.

On August 1st, 1923, we have $8,-350.99 in unpaid vouchers, our workers in the fields are asked to wait till the funds arrive from our churches.

Gratefully acknowledged,
J. G. Regier, Asst. Treasurer
Newton, Kansas.

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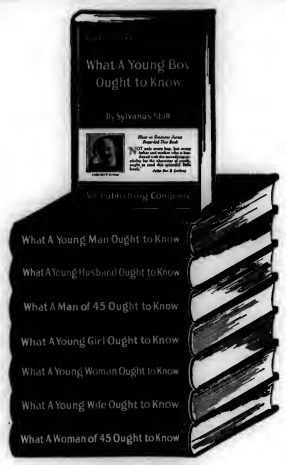

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. AUGUST 16, 1923. No. 32.

LAST INFORMATION TO DELEGATES AND VISITORS TO GEN. CONF.

The conference will be held on the Freeman College Campus at Freeman, S. Dak. Freeman is a little town of about 1,000 inhabitants and is situated on a branch of the Chicago, Milwaukee and St. Paul railroad line. Two passenger trains pass through Freeman daily; one going east at 11 a. m. and one going west at 4 p. m. Passengers coming from the northeast and south, should take their tickets to Marion Junction, which is on the main line of the Chicago, Milwaukee and St. Paul, coming from Chicago via Savannah, Dubuque, Mason City, running into the Black Hills, S. Dak. The afternoon train due at 2:30 p. m. at Marion Jct. makes connections with the 4:00 o'clock train going through Freeman on the branch, but make no connections with the night trains. Passengers wishing to come with the Chicago and Northwestern railroad from the south, should take their tickets to Parker, So. Dak., and upon informing the reception committee of the time of their arrival, the transportation from Parker to Freeman can easily be made by automobile a distance of about 18 miles.

The reception committee will make special efforts to meet all incoming trains in the different towns, to welcome the delegates and visitors, take them to the conference grounds for registration and help them to assign their places for lodging. We would kindly request all those who wish to attend the conference to inform the Reception Committee in advance of the time and place of their arrival and also if preference in place of lodging, so the committee can do registration and assigning work ahead to avoid congestion.

All delegates and visitors coming either by rail or auto must register on the conference grounds to be assigned to their place of lodging, receive the necessary information regarding car parking, baggage checking, meals, etc.

All mail must be sent to Freeman, S. Dak., in care of the General Conference.

The reception committee wish to express their sincere gratitude to the congregations and individuals who have so promptly responded and send in the number of delegates and visitors to the general conference; but there are still a few that have not done so as yet and we would kindly request them, if possible, to promptly comply with that wish.

We kindly invite you again to come and share the conference blessings with us. Wishing you a safe journey and happy reception,

The Committee in full: P. P. Preheim, Chairman; Benj. Kaufman, Sec.; A. A. Graber; A. A. Wollman; Rev. John Schrag; Rev. John Engbrecht; John M. Miller; Benj. L. Deckert; Will Tiessen.

IN MENNONITE CIRCLES

Rev. W. H. Grubb, pastor of the Mennonite church, Normal, Illinois, spent part of his vacation in Trenton, Ohio, visiting in his former charge.

The Sunday School Convention of the Eastern District was held in Deep Run church, Bedminster, Pa. Excellent arrangements were made for meeting and transporting the visitors to this rather out-of-the-way place.

The Anniversary of the Old Folks' Home at Frederick, Pa., will be held on September 16. The usual meals will be served and a table for the sale of fancy work conducted.

Sister Brown of our Mission in Kai Chow, China, recently submitted to a serious operation from which she is reported to be recovering nicely.

Prof. Quiring, of Witmarsum Seminary, who has been spending a considerable time in Kansas, has returned to his home in Bluffton, Ohio.

President Hartzler, of Witmarsum Seminary, has been active making friends and visiting in the interest of the institution. He reports having received a number of encouraging contributions to the work.

The Mennonite Year Book, which is to appear in a few weeks will offer a number of interesting articles that should be of particular interest to the members of our church. Among other things, there will be presented a series of portraits of students and instructors who were connected with the Wadsworth School. There will also appear a number of articles on matters relating to Mennonite history and doctrine, specially written for the Year Book by Brethren who are in a position to speak with authority.

TAMINGFU, CHIHLI, CHINA

July 3, 1923.

Dear Co-Workers:

"I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to everyone that believeth." Rom. 1:16.

What a courage it gives us to realize that our message has a power, the very power of God to whom all things are possible. We have seen the results of this power again during the last few weeks, when even though it is the busy summer season, and the city is hot, we had over forty inquirers, many of whom were country people, in a class of instruction. Some have been inquirers for a long time, and others only for a short time.

There were six classes daily, including catechism, Bible study, and singing. A fervent prayer spirit, as well as a desire for learning, was manifested by both men and women. The men, of course, were able to read, and many of the women did surprisingly well. One woman could, at the end of this time, read her entire catechism, pray the Lord's prayer, repeat the Apostles' Creed and the Ten Commandments, as well as several hymns. Of course she has been learning for some months from her husband who was baptized several years ago. Many of the men brought their wives to the instruction class. One young man, who has been an inquirer for about one year, but who we believe, was converted a few months ago, saw that his mother and two sisters attended the classes regularly, and we are thankful to be able to say that they really have a desire to learn, and are by this time earnest inquirers. The father in the home remains a staunch heathen, but our prayers are that he too may not be able to resist much longer the prayers of his son, who prays so fervently in the meetings.

Many times when opportunity for prayer was given there were those who broke down with sobs as they prayed for unsaved loved ones. One old lady past eighty years was often found either kneeling, or sitting with bowed head, praying. The glorious culmination of it all was that we were privileged to baptize ten women and twelve men on Sunday, July 1st. On the same Sunday we celebrated the Lord's Supper with sixty-seven Christians partaking. Our earnest prayer is that this may be but the beginning of larger things in the lives of all those recently baptized that they may grow and bear fruit to the glory of their Lord and Master.

What a glorious work it is to work with souls. Under their homely exterior they are so much like human souls everywhere. We of Western Lands can hardly imagine what a wonderful new world of joy, freedom and opportunity Christianity opens up to these women whose tiny pinched feet are but symbols of their lives bound by superstition, fear and drudgery. Among the baptized were two women over eighty years, and an old man past seventy. With one exception the women, who were baptized, are wives of Christians or inquirers.

The youngest of the class was one of our school boys—a lad of nineteen—who comes from a Mohammedan home at one of our out-stations. We had thought it wise for him to wait till we knew his parents' opinion on the matter, but, with tears in his eyes, he begged to be baptized for he said, "I have ten-tenths cast off Mohammed, and know that Jesus is my only Savior." So often the Mohammedans want to play the double game; they want to accept "Ersa" (Jesus) religion as a kind of secondary religion, and still cling to Mohammed. We thank God for the boy's testimony, and we pray that the Lord may use

him in his home to bring the true light to them also.

Pray with us for all these newly baptized Christians that they may grow in grace and in witnessing power for their Master. We do thank the Lord of the harvest for visible fruits of the labors of His servants.

Yours in Christ's Service,
Jennie V. Boehr.

THAT BOY PROBLEM

For many years our obvious attitude toward the problem of childhood was one of smug complacency, expressed by, "Oh, well, boys will be boys!" writes Fred H. Rindge in the Christian Herald. Today we are facing stern realities, with the dynamic reminder: "Boys will be men!" What kind of men? It is for us to decide. The future presidents of the United States are now playing baseball! How are they being prepared?

The home, school, church, industry and community are the principal influences affecting boy life. Therefore, if we are to develop the right kind of men, we must assist every one of these agencies to function properly and to cooperate with each other in attaining the highest objective. The basis of an ideal program of boys' work was discovered centuries ago when a lad in Judea "increased in wisdom and in stature and in favor with God and man." Analyzed, these words mean intellectual, physical, spiritual and social development.

The Government, in its Children's Bureau, Health, Labor and Educational Departments, has been rendering very effective service in improving child welfare legislation, making surveys and campaigning for better conditions. Over 3,000,000 boys and young men have been reached in a single year by the gospel of health and right living through the Keeping Fit Campaign, with its convincing posters, stereoptican slides and literature. State and Municipal Departments of Health, Education, Labor and Recreation are increasingly active in these fields of service. Last year five hundred cities spent approximately $10,000,000 in playground work. One recalls with enthusiasm the statement of a Juvenile Court Judge: "Bill has been so busy stealing bases on the ball-field this summer that he has had no time to steal anything else!"

All problems of boyhood are by no means confined to cities. The rural boy has his own peculiar needs, which are being partly met by the school, church, grange, county Y. M. C. A., and other organizations. Last year more than 400,000 boys were members of agricultural clubs, competing with each other in raising corn, potatoes, wheat, cotton, chickens, sheep, etc. It is interesting that these clubs also aim to develop the "head, hand, heart and health" of their members, and grant points and emblems for efficiency.

There are 20,000,000 boys and girls in the public schools of America, taught by 500,000 teachers. The people who pay $500,000,000 in taxes to support these schools have a right to demand thoroughly adequate moral as well as cultural instruction.

CORRESPONDENCE

WHOSOEVER WILL MISSION

Corner S. Ave., 19 and Albion St., Los Angeles, Calif.

Dear Mission Friends:

All work, if worth while, requires patience. Especially true is this about Christian service. Rightly, we expect results from the work we are doing, or that others might be doing whom we help to support. If, for a period of time, be it long or short, no visible results appear to our eyes, we are in danger of getting discouraged. God is said to be a God of patience. Rom. 15:5. It is He alone who knows the heart and fully understands the labor that has been put forward in behalf of some lost and erring one. Faithfulness on our part can safely leave results, whether apparent or not, in His care.

The work here in this district has its peculiar difficulties. It is very hard to reach those people who have grown up in the church of Rome. There is a bondage there which fetters are mighty hard to break, and no one but the Son of God is able to take them away. The great majority of the people in the district are Roman Catholic.

In one of our meetings held in our chapel a little over a year ago a woman came to the feet of the Master and took Him as her Savior. Her Christian life has been a shining testimony to the saving and keeping power of our Lord. Not so very long ago the Lord called her home. She left a husband and two little girls of 6 and 9 years. Prayer is needed for the man that he may yield to the call of the Lord and that God's will may be done in regard to the children.

Children's meetings are held during week evenings. They are the kind who spend most of their time on the street. The character of the homes from which they come is such that it makes work with them extremely hard. How the Master must love just such children, because they are so neglected. Sometimes they seem unlovely and their behaviour is not commendable. It requires patience to work with them. And who would dare deny that work done in Jesus' name for them is in vain? Oh, that we might realize our responsibility to pray.

"Lift up your eyes and look on the fields, that they are white already unto harvest." Souls perishing everywhere because there is no one to urge the claims of a reconciled Savior.

Work in the church is going forward under the leadership of our pastor, Rev. Albert Claassen. Considering the fact that we are scattered all over this large city and means of reaching this Mission are not always the best, our attendance at the morning service is good, and the interest and faithfulness of a large part of our congregation is gratifying.

Two weeks ago we had the privilege of listening to Dr. Mosiman from Bluffton, Ohio.

It would further the work and interest for it if friends who are passing through this city would come and visit us. They are assured a hearty welcome. The more interest there is taken in a work of this kind the more prayer will be made for it. And that is what counts after all else has failed. I Cor. 15:58.

Rudolf Schmidt.

Wadsworth, Ohio, Aug. 7, 1923. —Since Rev. S. S. Miller has assumed the duties as pastor of the Wadsworth Mennonite church, twenty-five persons have been received into the church. Fourteen by letter and eleven by baptism. Rev. Miller was here only a short time when he surprised his parishioners with a church paper, "The Pastor's Helper". This paper not only contains the news of the church and religious articles, but also items of spice and good cheer. The Pastor's Helper is enjoyed by the older ones, the middle-aged and the young.

More than a half year has expired since Christmas time. Yet the pageant entitled "Joy to the World" given by 60 young people, was so beautiful and impressive in its character that it will live in the heart forever.

At happy Easter time the attendance at the Sunday school was larger than usual as well as the attendance at the communion service. Appropriate exercises given by the Primaries and the uplifting music rendered by the choir were appreciated by all.

The Children's Day Service was a most enjoyable one. The main theme throughout the program was: "The Secret of Happiness". The setting was an out-of-door scene. The decorations were inexpressibly beautiful. To carry out the real spirit of the program many of the beautiful flowers were taken to the hospital and distributed to the patients there.

The new activities instituted by our pastor, Rev. L. L. Miller, are a Daily Vacation Bible School, a Junior Choir, a church paper and through our pastor's effort we had the opportunity of attending a course of Bible Study conducted by President J. E. Hartzler, of Witmarsum Seminary. The series of meetings began at the Mennonite church, June 26th and continued until Sunday evening, July 1st.

We hope President Hartzler will come again and remain a longer period of time.

Mrs. W. B. Schaub.

HISTORY AND DEVELOPOF JANJGIR MISSION SCHOOL

The Janjgir Mission School was opened June 24th, 1908 by Miss Annie C. Funk, a year and a half after her arrival in India. Rev. Kroeker had fostered the idea of opening a Girls' School before Miss Funk's arrival, and encouraged the Mission Board to send someone for this work. At that time there was probably not one woman in Janjgir or in the surrounding villages who could read or write. For a number of years there has been a Government Boys' School in Janjgir, but as it is not customary for boys and girls to go to the same school in India, no girls have ever attended there. Therefore, there was a very great need felt for the opening of a Girls' School. There were no newspapers or local gatherings to announce that such a school would be opened. It was only through house-to-house visitation that sufficient interest could be created to promise the support of a few parents. As the parents themselves were ignorant and unlearned, it took much persuasion on the part of Miss Funk and Bro. Kroeker to make the parents believe that the schooling would be of value to the girls. From the very first they were made to understand that religious instruction was to be included in their studies. Many objected to that because they were afraid of a new religion being taught to their children. When the school opened on the above date, there were 16 children present. All were from non-Christian homes except one, little Susie Kroeker, who was the daughter of our missionary, Rev. Kroeker. At that time there was no Christian community in Janjgir. The missionaries had secured from neighboring Missions two native Christian evangelists with their wives to do preaching in the surrounding villages. They also secured from the American Mennonite Mission at Dhamtari a young man, Itwari, as colporteur, although there were very few among the men in the villages who could read at that time. This young man's wife, Dulara Bai, was an orphan girl from Dhamtari, who had read through the first few grades. This girl was the first and only teacher Miss Funk was able to secure when she opened the school here in Janjgir. She got for her wages five rupees per month, which is $1.66.

For the school-house Rev. Kroeker bought a tract of land of about half an acre in size within the village of Janjgir, about three-quarters of a mile away from the Mission Compound. On this tract of land there was a mud house of two rooms. A few years later our present school-house of burnt brick, stone foundation and tile roof was built on this same plot of ground. We are still using the mud-house as a kindergarten-room. The roof has been repaired repeatedly, and the floor has been filled in with mud so that the water does not flow in anymore during the rainy season. During the first few years the children sometimes stood in puddles of mud to recite their lessons. It is very necessary to have high foundations and good roofs where it rains nearly every day for three or four months.

Miss Funk soon found out that the children did not come of their own accord, and so she secured the services of a well-known woman in the village to go from house to house each morning and call the girls to school. Sometimes the children had to be coaxed with native sweets and pictures, and sometimes harsher measures had to be used by the parents if they really cared enough to send their children. This woman was paid $1.00 a month. Without her services there would have been no school. Then the parents demanded that a woman of a respectable caste be secured to carry water to the school house for the children to drink, because several Brahmans sent their children to school, and they were not allowed to drink water which any one had touched except a woman of a high caste. This woman was also given $1 a month for her services. After 15 years these two same women are still employed in the school to call the children and to carry water for them to drink. Without them our village children would stop coming to school.

Of the sixteen girls that were present on the opening day, two stopped during the year, six came for a whole year, five came for two years, two came for three years, and one came for ve years. During the first year five new ones entered, and during the second year five new ones were admitted. I have looked up these records in order to give you an idea how unwillingly the girls came to school and how much encouragement the parents gave to the idea of educating their children. Most of them said their girls would soon be married, and therefore, needed no education. Upon inquiry I have found that most every girl is married by proxy before she is twelve years old, and when she is twelve she has another marriage ceremony, after which she leaves her home and goes to live with her mother-in-law. In later years we have admitted as many as 15 new girls from the village into the school, per year, so that we have had as many as 40 heathen girls enrolled in the school. When the non-co-operation movement started three years ago, and Gandhi, their leader, urged that every woman should learn to weave and spin, many understood that he meant to discourage the education of girls, and so they refused to send their children to school. Three years ago we had only four girls from the village. Since the movement has been checked by Government and Gandhi arrested, more girls are coming again. This year we have eighteen village girls who are from non-Christian homes. On the average they never come more than three years.

During the fifteen years since the school has been opened at least 200 girls from heathen homes have been attending our school. It is to be regretted that most of them come only for two or three years. They read through the first and second readers. They learn many Christian songs, and Bible stories. But, after five or ten years these same girls have practically forgotten how to read. Not one of these girls has become a Christian. They have all gone to live with their heathen husbands. If they believe on Jesus Christ, they dare to believe on Him only in secret. They have not been under the influence of Christianity long enough to make them willing to suffer persecutions that would follow if they openly confessed Christ. During the first few years all the village children were urged to attend our Sunday school on Sunday, and most of them did. But during the last two years our church has been so crowded with our own orphan girls and boarders, with the Christians and their families, that we have not had any room to invite out-siders. As soon as we have a new church we shall urge all the village girls to attend Sunday school again

One may ask, What is the use of educating village girls, if there have been no definite results? That is a vital question. We long to see the results of our labors, and sometimes feel that that part of our work is in vain. And yet we know that it is not in vain. We sow the seeds of the Word of God into their heart, and hope and pray that if we may not be privileged to see the harvest, someone else may reap what we have sown. The Bible women tell us that whenever they go through the villages to preach, and there is a girl-wife present who has attended our school some time or other, she is always the one who is the most eager to listen to their songs and stories of the Bible, and often joins in some song which she has learned in school. She is the one that shows the most hospitality and joy at their coming. Although all the girls that attend our school live in Janjgir, yet we find them scattered through all the surounding villages after their marriage. Thereafter they remain in seclusion, and one does not see them except one goes to visit them in their homes. On very special festivals and holidays they are allowed to come out. Sometimes when one walks through a dense crowd at a heathen gathering, and one sees nothing but a mass of strange faces, one is suddenly surprised to hear someone call you or to have someone pull at your sleeve, and you turn around to find one of your school girls smiling at you, seeking recognition. You speak a few words to her, and her relatives move on, and she is gone. Wherever we can we keep in touch with these girls, but in many instances we lose track of them altogether. They move to some far-away village, and we never hear of them again. We hope that some day a mass movement will break out, and then these girls who have had some religious instruction in our schools, will not be the most ignorant of what they have accepted. In mass movement areas where whole vilages accept Christ, because their leaders do, the greatest hindrance to growth in their spiritual religious life is the ignorance and superstitions of the women.

Until now I have mentioned only the influence of education on non-Christian girls, because our work began with these. (I use the word non-Christian instead of heathen, because the native Christians who know English do not like for us to use this word. As one of them said, "Heathens live in Africa.") Until 1912 there were not more than one or two Christian girls in the school. That year several girls of our Christian families were admitted. The next year the Girls' Orphanage, which was at Champa, was moved to Janjgir. There were five girls in the Orphanage at that time. In keeping a statistical report the orphan girls were counted as Christians. In August, 1913 there were 40 non-Christian girls enrolled and 10 Christian girls. At that time they read up to the third class. There were three teachers. Up to this time the boys of our Christian families and the orphan boys which Bro. and Sr. P. W. Penner were caring for, had been attending the Government Boys' School in Janjgir. But they did not receive any religious instruction there. So it was decided that they attend the Girls' School. They did so until the Boys' Orphanage and Boarding House was transferred to Mauhadei in May, 1918. Since then no boys have been attending the Girls' School.

In March of 1912 Miss Funk received a cablegram stating that her mother was seriously ill. She decided to leave for home at once, and gave over her school to Miss Braun. After the sad news of Miss Funk's death, it was decided to build an Orphanage and Boarding House for the Christian girls from other stations as a Memorial to her. Quite a number of girls came from Champa, and a few years later a large number came from newly-converted families in Korba and the Southern Field, which had recently been opened. As the number of girls increased new classes were added, and with each class a new teacher was secured.

(To be continued.)

A THOUGHT

It is a friendly thing to think,
Upon our sunset sands,
Of other little girls and boys
In distant morning lands.

When I awake, their bedtime comes,
Perhaps they think of me,
And softly say, "Good night, good night,
Dear child across the sea!"

—Frances C. Hamlet

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EDITORIAL

There are many reasons why every member of our church should be interested keenly in the undertakings of our keenly in the undertakings of our conference. For one thing, whatever conference does, it does because the people expect it done and should be behind it with their means and moral support. It would be a mere sham for measures to be undertaken by the people's regularly selected representatives only to have neglected or ignored. No loyal member of any of our General Conference churches can evade the responsibility of making our publications go. They are responsible to the conference for what goes in them and officially represent it as its organ. A strong denominational paper, having behind it the backing of the people is one of the great essentials of church work. It keeps the people in touch with what is going on in the church and presents to them such reading matter that will strengthen their confidence in what the church stands for and increase their store of information concerning its history, its present plans, and the people who are active in the work.

We do not want to be understood that we advise no other good reading matter in the home except that which the church produces, but we feel that it is but reasonable that the reading matter of the church be given first place. There are numerous religious publications being circulated everywhere, some good and others not so good. Among them one may find much that is helpful in one's Christian life. Yet, as members of a peculiar church, with its own history, traditions and developements, with its peculiar organization and responsibility, there is nothing to take the place of the official papers of the church.

The matter of church loyalty should be taken into consideration when it comes to church papers. A Mennonite should feel it to be his duty to subscribe, to contribute and to boost. Now our denomination is hardly large enough to support many papers. Those we have would be sufficient and would serve all necessary purposes if all that the church has a reasonable right to expect of the people were done for them. They are brought out at an enormous cost which must be met by subscriptions or out of the conf. treasury. A healthy publication business, one that has the support and the confidence of the people, is in a position to make its own way and give the church more than just its papers, but a business that goes behind and piles up financial obligations will soon become a drag and a hindrance in other lines of the work. What The Mennonite particularly wants is a body of subscribers who believe in the church, who stand loyally behind its undertakings and who are opposed to anything that might be the driving of a wedge between those called to carry out the wishes of the people and their means of supporting such enterprises.

PEACE NOT WAR

Rev. J. W. Kliewer

Text: Seek Peace and pursue it. Ps. 34: 14.

This is the Sunday nearest to the ninth anniversary of the outbreak of The World War. A request has been sent out by a number of peace societies that peace sermons be preached on this day. And surely, peace is a worthy subject for the Christian pulpit. By our text we are directly admonished to strive for peace. The wording of our text suggests that peace is not easy to obtain. It does not merely happen. It does not merely drop into one's lap. It must be sought. It is elusive enough that it must be pursued.

Other Scripture passages hold peace before us as an object that we should obtain, and still others hold the hope before us that it can be attained. Let us notice just a few. He that will love life and see good days . . . . let him seek peace and ensue it. I Peter 3: 10,11). Blessed are the peacemakers (Mt. 5:9.) They shall beat their swords into plowshares and their spears into pruninghooks: nation shall lift up sword against nation, neither shall they learn war any more (Isa. 2:4.) I will break the bow and the sword and the battle out of the earth (Hos. 2:18). Love the truth and peace (Zech. 8:19). Have peace one with another (Mk. 9:50). Peace on earth, good will toward men (Lk. 2:14). Live peaceably with all men (Ro. 12:18). Follow after the things which make for peace (Ro. 14:19). But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace (James 3: 17, 18).

In view of these and similar passages, and in view of the fact that we as Mennonites have ever stood for the peace principle, I considered it perfectly proper to speak on the peace movement, even though I speak from the pulpit. This is a subject that is more to the fore among intelligent people all over the world than any other subject. The horrors of the world war and the realization that the next war will be even more horrible, make men everywhere labor under the burden of the question of what can be done to establish peace among the nations of the earth.

Those of us who have ever stood for peace and therefore realize the slowness of the movement more keenly than do others, must beware of discouragement because of this slowness. The opponents of the movement point the finger of scorn at its failures. They ask whether the Peace Palace at the Hague has justified its outlay. They ask what has become of the Peace Ship of Henry Ford? They ask what has become of the Utopian dream that the World War should end war.

It must be conceded that there have been disappointments in the peace movement, but to call it a total failure is an exaggeration. Nor does its failure deserve ridicule. A true child of peace would rather fail in its attempt at peace than succeed in a militaristic program, realizing that "not failure, but low aim is crime". The failures in connection with the movement but prove that establishing peace is not as easy task as it has been thought. An evil that has been growing as long as the human race exists, cannot be speedily eradicated. The social and political life of men changes only as their thought life changes. But we are so slow to think new thoughts. As long as we think war and the strategy that goes with war honorable, so long we will not try our utmost to avoid war. As long as men think war, they will wage war.

There are evidences, however, that the thoughts of men on this subject are undergoing a change. Even the World War had its proofs of this. Formerly wars were waged and no great effort was made to justify them. Might was right. The victorious side needed no justification, the vanquished side could not get any. Not so during and after the late war. No nation wants to acknowledge its blame for bringing it on. The debate on the question who was to blame is not closed yet. The justification that made the most telling appeal for the support of the war was, that it was a war to end war. This apparent change of attitude towards war is an undeniable gain for peace.

We must believe that the Spirit of God has led the hearts of men like waterbrooks in this respect. But, as the Bible teaches us, as men think so they are. The thought that war is not necessary is increasing. As this thought increases the effort to stop war will increase. These efforts are of three types.

1. **Political and Civic.** Among the political and civic efforts there are both movements and utterances. The League of Nations is a movement in this direction. Whatever we may think about the past achievements of the League or about its future possibilities, it must be conceded that what popular support it has received has come to it from the thought that it would end or at least lessen the probability of war. The League was unfortunate in its time of being launched, it was unfortunate in beginning with a classification of nations as worthy and unworthy, guilty and not guilty. That in spite of these unfortunate circumstances it enlisted the support of over half a hundred nations is proof that the world is war-weary. The League of Nations, whether accounted a success or a failure, is proof that men are beginning to think in terms of peace intsead of war.

The Allied veterans of the World War, in a meeting they held in New Orleans in the fall of 1922, condemned as things making for war secret international agreements, and territorial aggrandizement. They demanded an international court of arbitration, and, as soon as such a court is in operation, the total disarmament on land and sea. Sometimes one hears talk as though opposition to war were an insult to the boys who risked their lives in the World War. The resolution of these boys at New Orleans should lead to a different conclusion. But opposition to war may and should bring dishonor to the men whose bungling diplomacy sent these boys to the hell of war.

At a meeting of the International Lyceum Association the question was discussed how the lyceum platform could be used as an agency for the dissemination of the peace principle.

Reports come from Japan that any attempts towards a militaristic program are not popular there. Japanese Christians and Chinese Christians had a conference at which they advocated peace between these two nations that have long occupied a hostile relation towards each other.

When Lord Robert Cecil visited America last winter he alluded in one of his addresses to the efforts at humanizing warfare and said in that connection: "I should deceive you, if I pretended that any regulations for humanizing warfare were really likely to be of great value. The only thing istoprevent its happening. That is the only security for humanity." In that same address he pointed out the fact that ancient civilizations that have passed away were destroyed by war. He emphasized that we must disarm morally as well as materially.

2. **Efforts and Utterances of Churches Without the Peace Tenet.** The Pope in his last Christmas letter drove home the thought that Christian morals were needed between nations as well as between individuals. Only thus can the Kingdom of God come and the Christ reign. He made special reference in this connection to peace between the nations.

The Detroit ministers at a joint meeting a few months ago condemned war in no uncertain tone.

An utterance of Chicago ministers is as follows: "Perhaps the challenge to the Christian church was never more urgent than it is today, to cultivate an intelligent program of information and education that would lead to a compelling public opinion that war must be outlawed among the nations and some other means be found for adjusting international differences.

At a meeting of the Executive Committee of the Federal Council of churches of Christ in America practically every speaker at its session held in Indianapolis, no matter on what subject he spoke, is reported to have shown that he labored under the burden of the thought that the churches must do something constructive for the preservation of international peace.

At Copenhagen the churches of twenty different countries had their representatives at a conference where this all absorbing question of international peace was the object of the assembly.

(To be concluded)

THE S. S. LESSON

August 26

Barnabas, the Great-Hearted

Acts 4:36-37; 11:19-30.

Golden Text: "He was a good man, full of the Holy Spirit and of faith." Acts 11:24.

The Christians of the early church in Jerusalem were men and women of love and faith. They believed that what they possessed they only held as stewards and was to be used in the work of the Lord. The commune they established was short lived and the only experiment of the kind recorded in the New Testament. Nevertheless, it was a remarkable exhibition of faith in God. They willingly gave up what they had for the benefit of others, believing that God would take care of them in their needs, should such needs arise. They also felt that they owed a responsibility to the whole brotherhood and that their possessions belonged to all "as they had need". We learn that the need was great and that the Seven were appointed to care for the needy ones. In meeting this need it took all that the other Christians possessed. We wonder if Christians of our day would be willing to sacrifice their all in relieving the needs of their fellow Christians. There have been notable instances in which large sums of money have been raised for relief, but we fail to find a single community where all beggared themselves in order to meet a very pressing need of the poor. There are, and have been, bodies of Christians at various times, who, basing their belief on this example, have held to communism as a duty imposed upon the church, but as there is no evidence of this having been the case of the primitive church except for a short while in Jerusalem, we must believe that this was only a temporary arrangement made necessary by the circumstances of the time.

Barnabas was not a native of Palestine. He hailed from the Island of Cyprus, to which at a later time the church at Antioch sent him with Paul as the first foreign missionaries. He evidently was a man of some means, being a land owner. On one occasion the ignorant heathen population supposed him to be an incarnation of the Greek god Jupiter. Since Jupiter was the most eloquent of the gods and of imposting stature, we may suppose that these were characteristics of Barnabas. Being a Levite we may believe that he had been brought up according to the sacred traditions of his tribe and had a thorough understanding of the symbolic rites of the Temple.

There was a holy enthusiasm about these early Christians that led them to show their loyalty without question. It was a love that must give and give without asking how much. Had we a spirit of this kind in our churches today there would be no question about finances. Our missions and benevolences would be so well taken care of that they could be carried on to the limit. But, as we shall see later, Barnabas was one of those who was ready to doa great deal more than just give. He was prepared to give himself and for this reason received the honor of being chosen to carry the Gospel abroad. The fact that he was from Cyprus and made that island his first field seems to indicate that he has the salvation of his fellow countrymen very close to his heart. Missionary zeal generally begins with one's concern for the salvation of the souls of those nearest to one.

After the death of Stephen the church at Jerusalem was scattered. It was like scattering the seed over the earth making come true the saying: "The blood of the martyrs is the seed of the church". Here and there little circles of Christians found one another and a church came into being. Antioch, at that time was one of the world's greatest cities, in whose crowds the handful of persecuted Christians found refuge. Soon there was a revival. Hitherto, preaching had been confined to Jews. It could not be limited and the Gentiles came to accept the Lord. It never had been the purpose of the Lord to limit Christianity to a Jewish sect and it took the terrible persecution of Stephen to scatter the Disciples to all the world, as they had been instructed to proceed. Being a great world center, Antioch was in a position to extend an influence through its commerce and intercourse with other centers. Christianity would soon flow through the same channels.

A great revival is like a great fire. It cannot be confined. Jerusalem was affected when Antioch had its revival. The church sent up from there one to investigate the matter in the person of Barnabas in whom it had the greatest confidence. The reason for this confidence is easily found: "He was a good man full of the Holy Ghost and of faith." Qualifications of that kind cannot be hidden under a bushel. Barnabas was one of those men who had the gift of selecting good men for the task for which they are fitted. He recalls that the young convert, Saul, now in practical retirement in his native city of Tarsus, might be the one best suited to assume a leadership in this new field. And to Tarsus he went and brought Saul. It would, no doubt, be interesting for us to know how Barnabas led Saul to decide to go back with him to Antioch, but all we do know is that he came and later the two men were comrades in the pioneer mission enterprises in which they engaged. For a year there was a program of assemblies and teachings. This prepared the church for larger enterprises and developed a leadership in Barnabas and Saul that the church of Antioch felt that they should send forth into the world as its choicest gift to the cause of their Lord and Master. During this period the disciples received a name that stuck to them ever after. Some wag called them Christians. This was a nick-name, but nick-names have a way of sticking and redeeming themselves from the ridicule they supposed to bring. This, in later centuries, was the case with the Quakers, the Methodists and others. It was significant that the name Christian should have such a world-wide application. Three great races were involved in making that name as they were in the sign over the cross. The word Christian is the Hebrew name of the Jewish Messiah expressed in the Greek language with a Latin suffix.

The benevolent spirit of the Christians showed itself in their concern for their brethren in the South. They sent relief and already they felt that the best men to send on the difficult and dangerous journey with Barnabas would be Saul. From now on these two men were destined to cover many weary miles in many lands in the cause of their Lord.

THE C. E. TOPIC

August 19

How to Get on in Life.

Deut. 8:1-18.

The children of Israel were at the door of the Promised Land, waiting for the Lord to lead them through and Moses, in one of his final addresses, reminded them that it was the Lord's leading that led them hither, protecting

and caring for them all the way. They had learned lessons by their failure and were to profit by them. Their future life was to be a blessed one if they continued to walk in the ways of the Lord their God. To all of us the morrow opens the door of new opportunities and new blessings. Our past experiences are to show us that misery always follows our unfaithfulness and blessings come when we walk rightly in the paths that God has opened for us.

The advice given by Moses to Israel showed them a way of getting on in the world, indeed any other line of action meant failure for them. It is important that every man have a plan of life that is designed to best please his God, for there is no other way by which one can rightly get on.

Recently we heard an address by a prominent leader, who showed how easy it is for one to get rich, the idea that the attainment of riches is the proof of success was carried all through the address. This is a popular idea, but a very false one. To get riches and nothing else makes a very poor showing for one's getting on in the world. It is not Christian, and it is not human. First, because our Lord taught us to know that it is more important to lay up treasures in heaven than to pile them up in bank or to invest them in property, and second, those who enrich themselves in this world's goods, do so at the expense of others. If they have luxuries and things in abundance that may be wasted, some one is deprived of something that he ought to have. It is not right that a few should have riches while many must live in hardship in order to earn the wealth of the rich. The parable of the rich man and Lazarus should be a sufficient warning to anyone who seek to be happy by acquiring riches.

Imitation of others seems by some to be the chief aim of their lives. They feel that they are not decently dressed if they do not follow the styles set by others. They think they are not living normal lives if they do not do as others do in the matter of pleasure and amusements. They think any kind of conduct is to be excused on the ground that others are doing the same. But a sober thought will lead anyone to see the folly of sticking one's head in the fire because others do it. Christians get on only as they meet the approval of their God. He calls them to be a separated people, and not to be conformed to the world. The fashions of the world spell doom for their slaves. Israel wanted a king because other nations had a king and by that choice Israel brought upon itself a terrible oppression.

Pleasure appears to be the chief aim of some lives. If pleasure brings contentment and the approval of God it is all right. Such pleasure consists in service, in sacrifice, in love, in the faith life, in the prayer life. But this is not the kind of pleasure most people regard the sign of a successful life. Their idea of pleasure comes nearer the pride of life, the delight of the eye and the lust of the flesh, all of which spell damnation to body, mind and soul. Like the wise man of old, after all the pleasures of life have been tasted to their fill one can only have one verdict: "Vanity of vanities, all is vanity". "What shall it profit a man to gain the whole world and lose his own soul?"

Both the pounds and the talents show us that the final accounting of our stewardship is what counts. We should use whatever we have, remembering that there is a final responsibility which we cannot escape. Any plan in life that makes no provision for this heads straight to absolute failure. Some people think they are getting on in the world when they live for the present and take no thought of the future. Things may go on smoothly as a summer's day. The sea of life may be calm. But there are storms to come which we must be prepared to weather and, after all, when ease and comfort come to their end there is the possibility of a bitter change to take place. Nothing is more pathetic than the lament that the prophet records: "The harvest is past, the summer is ended and I am not saved."

Jesus once gave utterance to the thought that it is better to give than to receive. Getting on in life should include giving for others. All the examples of the best men show that a life of unselfish giving of means and efforts is the best kind of a life. Man does not live for himself alone. There is so much misery in the world that may be relieved that one of the highest forms of satisfaction is to be experienced in helping those in less fortunate circumstances than ourselves. Jesus regards those who are needy in body, mind and spirit as His little ones. In the final verdict the proof of a life well spent will be heard in the comment: "Ye have done it unto Me."

Neglect of God is the surest way to failure. All other things matter little if our relation to Him has been right. The faith life, the prayer life, the life of love and service needs little of this world's goods to call it a success, but it does need all the love and devotion, obedience and trust we can command.

O Thou, Christ, the Crucified,
Keep Thy servants near Thy side!
Counting all our gain but loss,
Let us glory in the Cross!

By that Cross our hearts inspire,
Touch our lips with living fire;
Dumb for ever let us be
Rather than not speak of Thee!"

RELIEF NOTES

(Conducted by Vernon Smucker)

Following is a translation of the contract and agreement entered into by the representatives of the American Mennonite Relief in Russia, and the various groups in Russia to whom tractors are being turned over, as was stated in Relief Notes last week:

CONTRACT-AGREEMENT

between the American Mennonite Relief and the representatives of the Committee of Organizations of the All Russian Mennonite Agricultural Union, and the representative of the Alexandertaljskoje Ssemenoje Chosijaistwo Samarskogo Gubsemupravlenija.

The American Mennonite Relief Director in Russia, Alvin J. Miller, on the one hand, and the representatives of the Committee of Organizations of the All Russian Mennonite Agricultural Union,—Peter Fr. Froese, Franz Fr. Isaak, and Cornelius Fr. Klassen, and the representative of the Alexandertaler Ssemenoje Chosjaistwo,—Herman Jac. Riesen,—on the other hand, have made the following agreement between themselves.

1. The American Mennonite Relief turns over to the Union of the Alexandertaler Mennonite Settlement, which forms the Alexandertaler Ssemenoje Chosjaistwo, 14 (fourteen) tractors marked "Fordson" on the following terms:

(a) For each tractor is to be given to the American Mennonite Relief grain to the value of $560, or at the direction of the American Mennonite Relief this amount is to be paid in money which shall be used exclusively in Relief Work.

(b) For the use of the tractors for the work already done, 10 per cent. is to be subtracted from the above sum.

2. Terms of payment are: 30 per cent. on October 20, 1923; 35 per cent. on October 20, 1924; 35 per cent. on October 20, 1925.

3. The grain or the money is due at Moscow. If money, it is to be figured at the rate of the dollar that day.

4. The administration of the Alexandertaler Mennonite settlement is under obligation to plow for the poorer farmers, and of these in the first place those who have no horses, according to the instructions of the American Mennonite Relief.

5. The tractors are the property of the American Mennonite Relief up to the time of full payment, but as soon as the last payment is made the American Mennonite Relief shall have no more claims on the tractors and they are to be turned over in full to the Alexandertaler Mennonite Settlement (Alt-Samara).

6. After the signing of this contract the tractors are to be sent immediately to the stations Pogrusnaja and Besentschuk, Samara-Slatoustowskaja Railroad.

(Signed) American Mennonite Relief, Alvin J. Miller, Director in Russia.

Representatives of the All Russian Mennonite Agricultural Union, F. F. Isaac, P. F. Froese, C. F. Klassen.

Representative of the Alexandertaler Ssermmoje Chosjaistwo, H. Riessen.

* * *

The following is an extract from a letter just received from Bro. A. J. Miller.

"A telegram from Mr. Friezen, Siberia, states that half of the Mennonite population is hungering. We were not permitted to ship food supplies from Moscow to that place. Next week we hope to send a man to the Siberian colonies to investigate conditions. If the need is as great as reports indicate, we shall sell to government organizations some of our supplies in the Moscow warehouse and transmit the funds to Siberia for the purchase of flour locally."

July 27, 1923.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR JULY

General Fund: Burrton, Kans., Ch., $5; Escondido, Cal., S. S., $5; Wadsworth, O., S. S. & Ch., $29.08; First Menn. Ch., Upland, Cal., $64.84; Sichar Ch., Cordell, Okla., $19.65; Menn. Mission Ch., Los Angeles, Cal., $51.53; Johannestal S. S., Hillsboro, Kans., $55.07; a friend, Halstead, Kans., $25; Pulaski, Ia., Ch., $20.90; Brudertal S. S., Hillsboro, Kan. (for City Mission), $53.26; Salem Ch., Ruff, Wash., $8.24; Rosenort Ch., Laird, Sask., $128. Total, $465.57.

Balance on hand, July 1 .....$ 846.38
Paid out during July..... 1310.50
Cash on hand, Aug. 1 ..... 1.45
Unpaid orders on Aug. 1 ..... 100.00

Gratefully acknowledged,

J. E. Amstutz, Treasurer,
Trenton, Ohio

Statistics of the Middle District Conference for the Session of 1923

Name and Location of Congregation	Membership: Increase: Baptism	Membership: Increase: Letter	Membership: Decrease: Death	Membership: Decrease: Removal	Membership: Decrease: Dismissal	Total Membership	Blessing of Infants	Sunday School: Teachers	Sunday School: Scholars	Contributions: Congregational Purposes	Foreign Missions	Home Missions	Sunday School	Mission Society	Y. P. Society	Education	Other Charity	Totals	Preaching	Y. P. Meeting	Prayer Meeting	Services: Mission Society: Meetings	Membership	Sunday School: How often	Teachers' Meeting	Teacher Training Class
Apostolic Mennonite, Trenton, O.	1	6			2	238	6	10	146	$ 2,016.41	$ 258.59	$ 143.00	209.33			$ 750.00	142.50	$3,519.83	Twice weekly, Ex. July, Aug.	Bi-weekly	Weekly, Ex. July, Aug.	Monthly		Weekly	Yes	
Bethel Mennonite, Fortuna, Mo.		2				161		18	191	1,419.24	414.29	162.36	95.03			55.29	245.75	2,391.96	Twice weekly	Weekly	Weekly	Monthly		Weekly		
Emmanuel Mennonite, Noble, Ia.	3																					Jr. Interm. and Sr. Monthly	477	Weekly	Weekly	Yes
First Mennonite, Berne, Ind.	45	5	5		20	994	44	1128		7,572.30	9,080.38	1,681.53	603.36				3,312.90	22,250.47	Twice weekly	Weekly	Weekly	Monthly		Weekly	Weekly	Yes
First Mennonite, Bluffton, O.	2	3	1	15	3	315		24	426		1,299.00	500.00	253.10					2,052.10	Twice weekly	Weekly	Weekly	Monthly		Weekly	Weekly	Yes
First Mennonite, Chicago, Ill.	2	3		9		28		17	238	638.18	51.25	891.85	1,198.54				248.43	1,229.71†	Twice weekly	Weekly	Weekly	Monthly		Weekly	Weekly	Yes
Grace Mennonite, Pandora, O.	6	2	4		3	329		27	331	3,131.42	1,477.59	423.99	563.91		$ 50.00	83.75	2,352.13	8,032.79	Twice weekly	Weekly	Weekly	Monthly		Weekly	Weekly	Yes
Pulaski Mennonite, Pulaski, Ia.	6	2	5	7		232	2	16	200	1,850.00	287.78	139.11	78.65	$ 183.85			165.72	2,521.26	6 times a month	Junior and Senior Weekly	Weekly	Monthly	Town-Bi-weekly Country-Monthly				
Salem Mennonite, Dalton, O.	7	5	1			172		13	190	925.00	510.00	125.00	325.00				835.00	2,720.00	Twice weekly	Weekly	Weekly	Monthly		Weekly		
Summerfield Mennonite, Summerfield, Ill.	1	1	1			156		10	121	1,401.67	75.00	1,387.83	438.81				173.11	1,476.67	Weekly	Weekly	Weekly	Monthly		Weekly		
Swiss Mennonite, Bluffton and Pandora, O.	24	2	3		9	676		44	725	3,820.70	2,213.50	1,387.83	438.81					8,033.95	Weekly	Weekly	Weekly	Monthly		Weekly	Yes	
Waddworth Mennonite, Waddworth, O.	14	7	3			190		8	142	1,886.05	150.47	192.93	333.01		12.68			2,727.77	6 times a month	Bi-weekly	Weekly			Weekly		
Wayland Mennonite, Wayland, Ia.																										
Zion Mennonite, Donnellson, Ia.	1	1	2		1	217	5	14	203	3,055.52	804.82	363.47	399.16	336.48		576.00	318.74	5,515.71	Twice Weekly	Weekly	Weekly	Monthly		Weekly	Monthly	Yes
TOTALS	110	43	35	71	44	3708	57	201	4008	$27,714.49	$16,622.67	$6,011.07	4,497.90	336.48	62.68	$1,465.04	$7,794.28	$86,072.22								

† Contributions for S. S. counted twice.

PROGRAM

for the Middle District Conference to be Held at Donnellson, Iowa, August 23-25.

Thursday Evening, August 23rd

Conference Sermon, by Rev. J. M. Regier.

Friday, Aug. 24th.—Forenoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.

Forty-five-minute Bible Address—The Summons in an Evil Age.—Rev. J. F. Balzer.

Organization (a) Reception of delegates' certificates; (b) Minutes of last conference; (c) Order of the day; (d) Granting of complimentary votes to visitors; (e) Appointment of temporary committees.

Topic: To what extent should Matt. 13:24-30 be applied to church discipline?—Rev. P. R. Schroeder.

Afternoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.

Forty-five-minute Bible Address—Judgment on God's People.—Rev. J. F. Balzer.

Topic: The relative importance of emphasizing religious education and evangelism in the church.—Rev. L. L. Miller.

Topic: The standardization and adequate support of our educational institution.—Dr. S. K. Mosiman.

Evening Session

Ladies' Missionary Society.

Saturday, Aug. 25—Forenoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.

Forty-five-minute Bible Address—The Solace of Grace and Justice.—Rev. J. F. Balzer.

Business Reports: (a) Evangelization committee; (b) Education committee; (c) Forward movement committee; (d) Witmarsum Seminary; (e) Trustees; (f) Other reports; (g) Resolution committee; (h) Election of officers.

Afternoon Session

Fifteen-minute devotional—Rev. C. H. van der Smissen.

Forty-five-minute Bible Address—A renewed people.—Rev. J. F. Balzer.

Topic: What is the Mission of our Rural Mennonite Church?—Rev. S. M. Musselman.

Sunday Morning, August 26

9:30—Sunday School.

10:30—Mission Service.

a) Foreign Missions—Rev. S. M. Musselman, member of the Board of Foreign Missions.

b) Home Missions—Rev. J. E. Amstutz, Treasurer of the Board of Home Missions.

Missionary Offering.

Monday, Aug. 27—Forenoon Session

Ministerial conference, in charge of Rev. A. S. Bechtel.

Address, "A Teaching Ministry" — Prof. E. J. Hirschler.

Round table discussion of the topic—"The Many-Sided Work of the Minister." Different phases to be presented:

"The Minister in His Study", Rev. P. K. Regier.

"The Minister in His Reading", Rev. J. E. Amstutz.

"The Minister in His Pulpit", Rev. W. S. Gottshall.

"The Minister in His Visiting", Rev. P. P. Hilty.

"The Minister Among His Young People", Rev. J. M. Regier.

"The Minister in the Community", Rev. S. M. Musselman.

Program Committee,

A. S. Bechtel,
J. M. Regier,
D. W. Bixler.

PROGRAM

of the S. S. and C. E. Convention in Connection with the Middle District Conference at Donnellson

Sunday School Program

Sunday Afternoon, August 26th.

P. P. Wenger, President, presiding

Opening Song Service

Devotionals, in charge of the Pulaski S. S.

Special Music .... Girls' Chorus, Donnellson.

Reports of the officers and appointments of committees.

Offering and announcements.

Special Music ..... Wayland S. S.

The Rights of the Child, an illustrated address by Rev. P. R. Schroeder, pastor of the First Mennonite church, Berne, Indiana.

Closing Song ..... Convention

Adjournment.

Christian Endeavor Program

Sunday Evening, Aug. 26th.

President, presiding.

Opening Song Service.

Devotionals, in charge of the Wayland C. E. Society.

Special Music .... Male Chorus, Donnellson.

Reports of committees and unfinished business

Announcements and offerings.

Special Music .... Pulaski C. E. Society.

The Great Task, by Mr. F. D. G. Walker, the silver tongued Field Secretary of the Illinois Christian Endeavor Union.

Closing Moments.

Benediction.

Program Committee,

Ada Lehman,
Magdalene Fankhauser,
C. A. Lehman.

PROGRAM

of the Woman's Missionary Societies, to Be Given During the Session of the Middle District Conference at Donnellson, Iowa, August, 1923

General Topic: **Missionary Education.**

Devotion.

Quartet: Wayland and Noble society.

Topic: The Church Papers and Missionary Magazines a Source of Missionary Knowledge—Mrs. N. G. Fankhauser, Dalton society.

Topic: Missionary Education from a Medical Student's Viewpoint—Miss Ella Garber, Fortuna society.

Reading: When the Deacon Talked in Church—Mrs. A. S. Bechtel, Pulaski society.

Topic: The Value of Mission Study Courses—Mrs. E. J. Hirschler, Bluffton society.

Duet: Mrs. J. V. Lowenberg and Miss Freda Krebill, Donnellson society.

Topic: Missionary Education the Direct Information from the Field—Mrs. W. S. Gottschall, Ebenezer society.

Paper: Others—Mrs. P. P. Wenger, Noble society.

Topic: The Responsibility of the Woman's Missionary Society for the Missionary Education of the Children—Berne society.

Missionary Offering.

Close.

Mrs. J. Quiring,
Mrs. A. D. Krebill,
Mrs. S. F. Pannabecker,
Program Committee.

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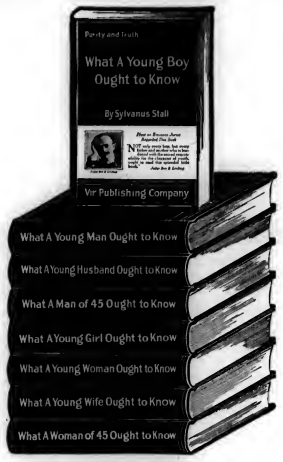

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. AUGUST 23, 1923. No. 33.

ATTENTION, PLEASE!

Those congregations of our conference that haven't sent me their delegate-certificate as yet—and there is a goodly number of such delinquents—should not address them to me at Newton, Kansas, after August 24, but to Freeman, S. D., instead.

Two months ago blank certificates were mailed to each congregation on the conference list, with the request that the election of delegates be held as early as possible, so that the result of it might be reported to the conference secretary in good time. Only two of the letters came back unclaimed, all others evidently reached their destination, and there would seem to be little excuse that certificates are still outstanding.

J. R. Thierstein, Conf. Sec.

TO DELEGATES AND CONFERENCE VISITORS

According to reports the brethren and friends from the west, northwest and no doubt also from the east are traveling to the Conference on excursion tickets, which they can procure at remarkably low rates. But as these tickets take them only to such centers as Sioux City or Omaha, etc., they can still help getting the 250 number by making the remaining distance to Freeman, Marion Junction or Parker, S. D. on the certificate plan, i. e. taking from the agent at those points a certificate, as noted previously in the church papers. By doing this they may be doing others a favor without cost to themselves.

With so many going in their autos, it will be no easy matter to reach the 250 mark.

J. R. Thierstein.

IN MENNONITE CIRCLES

Miss Helena Liechty, secretary of Sewing Societies, has been bedfast for a number of months.

A number of Russian Mennonite families are reported to have arrived in Canada in two groups during the past two months. The brethren there will locate them.

Bluffton College hopes to house some of its students in the new Dormitory this fall. The building is now under roof and rapid progress toward completion is expected.

Rev. Adolf Ellenberger, former pastor of the Mennonite church at Friedrichstadt, Germany, and later assistant to the Rev. H. van der Smissen, Hamburg-Altona, is at present located at Oxford, Pa., where he is teaching in a private family.

The Northern District Conference meets on August 26 in the Friedensberg church, Avon, S. D. The officers of this conference extend an invitation to General Conference visitors to meet with them on this occasion.

The program for the meeting of the Middle District Conference to be held at Donnellson, Iowa, Aug. 23-25 appears in this number. Visitors on their way to the Dakota Conference are welcome to stop off and attend this meeting.

Bluffton College Library was recently enriched by the gift of a number of valuable works from Mr. Berend Stauffer of Allentown. A complete file of the Volksblatt and several other out of print publications is in the list.

The First Church of Reedley, Cal. enjoyed visits from Rev. C. E. Krehbiel, Field Secretary of the conference and President Mosiman, of Bluffton College, last month. The twelve-yearold son of the pastor, Rev. H. J. Krehbiel, who recently underwent a serious operation, as the result of an accident, is reported to be doing as well as might be expected under the circumstances.

Rev. A. J. Neuenschwander, of the First Church, Philadelphia, has left for his home town, Berne, Indiana, in order to spend his vacation before the meeting of the Gen. Conference.

The Bethlehem church of Bloomfield, Mont., which has been without a minister for months is not without preaching. The officers of the church take turns in conducting services.

Rev. Gus. Frey, one of the recent graduates of Witmarsum Seminary has located in Hillsboro, Kansas, where he will have charge of the Hillsboro Bible Academy.

Prof. and Mrs. Langenwalter of Bethel College are spending their vacation in Wheeling, W. Va., visiting the parents of Mrs. Langenwalter.

Rev. N. B. Grubb, of Philadelphia, Pa., was in Schuylkill county Pa., for several days looking up old friends and relations. He will preach several times in both the First and Second Churches while their pastors are attending Conference.

Bethel College closed a very successful Summer School, which was conducted in the Newton high school building. 70 were enrolled, as compared with 46 last year. Of this number 25 were members of the Mennonite church. Most of those attending the Summer School were either teachers or are preparing to become teachers.

THE MATERIAL OF WHICH MARTYRS ARE MADE

Near Mashan, a village seven miles away there lives a lad who might easily have died a martyr a few months ago.

Young Chang heard the Gospel and believed, the first in his home to do so. When it was known, his mother and uncle were furious. They tried to force him to worship the ancestral tablet. On his persistent refusal they beat him, but he remained firm. Then they bound him to a ladder and took him to the riverside to drown him.

"Kill me if you like," he said, "I will still believe in Jesus."

After a while they released him and let him alone.

Then came the day of his baptism. He went home to a fresh outbreak. His relatives were determined that he should worship the idol. They dragged him to it and tried to force him to his knees, but he would not give in.

"Only say, 'I won't believe in Jesus', and we'll let you go", they said.

But, no!

Then his mother herself beat him so that he was almost unconscious. Still he would not recant, and at last the others accepted the mother's word that he would leave the Lord, and he was let go.

The lad was here a few weeks ago and told us that his mother now believes in Jesus Christ too. He is not clever, he cannot read, and as he is a tailor working for a master, he cannot often get away to attend service. Will someone please take him up specially for prayer, and his mother also?—Mrs. James Lawson in "China's Millions."

HISTORY AND DEVELOPMENT OF JANJGIR MISSION SCHOOL

(Concluded)

The English Government had provided for an Educational Department in each of its Provinces, each Province having power to make out its own Course of Study. For a long time this department was in the hands of Englishmen. But since many Indians have gone to England for University Education, the work in the Educational department has gradually been transferred into the hands of Indians. The Course of Study prescribed by this department is considered quite practical and well selected. Miss Funk already planned to introduce this course of study into her school. When Miss Braun took charge, she followed the Government curriculum and used Government text books. The Central Province Government puts out an Educational Manual which Miss Braun studied and followed in organizing the school. The last Manual was printed in 1917 and is still being used in the school at present. A chapter summary will be of interest.

1. Classification of Schools.
2. Admission, Transfer, Promotion.
3. Recognition and Grants.
4. Examinations and Certificates.
5. General School Rules.
6. Hostels and Boarding Houses.
7. Fees.
8. Buildings, Furniture, Libraries.
9. Girls' Schools.
10. Scholarships.
11. Administrative and Inspecting Agencies.

12. Divisional and District Officers.
13. Channels of Correspondence.
14. Government Schools.
15. Special Institutions.
16. Board Schools.
17. Enrollment and Attendance.
18. Examinations for Departmental Officers.
19. Text Book Committee.
20. Appendices showing Curricula, etc.

The first chapter begins thus:

"All schools which conform to the standard of efficiency and courses of study prescribed by the Educational Department and which are recognized under the rules of this manual are called **recognized schools.**"

"Schools are classified as follows:

1. **Vernacular Schools:** These are intended to prepare pupils for higher education, and also to give a suitable education to those who will proceed no further. They may contain 7 classes. Schools which contain more than five classes are called **Vernacular Middle Schools** and those which contain five or less than five classes are called **Primary Schools.**

2. **Anglo-Vernacular Schools:** These schools are intended to give a higher general education than that provided in Vernacular schools. They may contain seven classes. Schools which contain more than four classes are called High Schools and schools which contain four or less than four classes are called Anglo-Vernacular Middle Schools. (The lowest class is called Class VI, and the numbering is consecutive up to Class IX—Middle Schools, and Class XII—High Schools.)"

"Schools are divided according to management into—

1. Schools controlled by Government.
2. Schools controlled by Local Bodies.
3. Schools controlled by private bodies."

I have quoted the above from the Education Manual in order that you may understand the terms which we use here to designate our schools. The Janjgir Girls' School was recognized by the Government in 1917. An Inspectress comes twice yearly. In August she comes to inspect the teaching staff and the general condition of the school, and in February or March she comes to give the oral examinations of the pupils. In 1917 the school was called a Primary School because it had only five classes. The Government issues a Primary Certificate to each pupil who passes the fifth class. With this certificate the child may enter the sixth class of any recognized school. In the last five years, since the first Primary certificate was issued in our school, 23 girls have received certificates. All of these but one are Christian girls.

In 1918 the sixth and seventh classes were added to our school. Since then the school is recognized as a Vernacular Middle School. Because of the lack of teachers and the high salaries demanded by those who teach the higher classes, the 8th and 9th classes have not yet been added to the school. The girls who seemed fit for further study and whom we wished to train for teachers, have been sent to schools of other Missions for further study.

Until 1920 all the subjects in the school were taught in the Hindu language, the subjects taught being, reading, writing, grammar, spelling, arithmetic, history, geography, drawing, hygiene, physical training, sewing and Bible. When the first girl passed the seventh grade and we sent her to a neighboring Mission school to pursue her studies in the eighth class, she could not enter the eighth class, because she had had no English. It was an Anglo-Vernacular School in which English was introduced in the sixth class preparatory for High School, where all the subjects are taught in English except Hindi literature. Our girl, Agarmati, had to go back into the sixth class and thus lost two years of study. Since the other subjects were all the same, it was decided to introduce English into our school, in order that our girls entering other schools might be admitted without difficulty.

I began to look around for an Indian Christian lady teacher, who knew English well enough to teach it, and who might become the head mistress in our school. Until now I had had a poor set of teachers and the yearly examination results were very unsatisfactory. But where should I get such a teacher as I was looking for? There was none in our Mission. I wrote to several different Missions, but they all wrote back that they had none to spare, and that those girls whom they were training to be teachers would be needed in their own Mission schools as soon as they were well enough educated to teach. They all advised me to send my own girls for training if I wished to have a future supply of teachers. We took the matter to the Lord in prayer. My brother, who was much interested in the progress of the school, often prayed for such a teacher as I needed, even during his illness. He did not live to see the answer to his prayer. But soon after his death, in the summer of 1920, I was able to secure the services of an Indian Christian girl, Miss Grace Lall, who had just finished High School in a Presbyterian Girls' School in Allahabad. Through her teaching the school has improved very much, and the yearly results are much better. English is now taught as a separate subject in the sixth and seventh classes, and the girls who leave our school are accepted in other schools.

As I have mentioned before it has always been difficult to get teachers for the school, and until we have our own supply of trained girls to choose from, the difficulty will remain. Miss Funk began with one orphan girl, who had read only to the fourth grade. Each year as a class was added another teacher had to be put on the staff. Miss Braun had great difficulty to get teachers. For several years men teachers were employed because women teachers were not to be had, although it is our aim to have only women teachers for our girls' schools. Monohor who was one of Bro. Kroeker's orphan boys, was sent to a Government Normal School for two years of training after he had read through the seventh grade. From 1915-1920 he was head-master in our Girls' School. He teaches under Miss Lall now. He began with 11 rupees per month. (Three rupees make a dollar.) Now he is getting 22 rupees per month. His wife, Bimola Bai, is also one of the teachers. She was one of the first girls to be sent to a Woman's Normal School for training. She read through the fifth grade and had two years of training. She has now four small children and it is very difficult for her to do all her home duties and be in school at 6:30 in the morning to stay till 11:30. We have our school session during this time in the hot season, and from 11:00 to 4:00 during the cool season. Bimola Bai has been teaching the second grade for the last six years, and we keep her on only because we have no one else to put in her place, and because she has proven to be a good teacher. She gets 15 rupees per month.

At present there are five teachers in the school, with 102 pupils enrolled. We need no less than six. But one of the girls got married during the school term and moved away, leaving a vacancy. Besides the teachers already mentioned, there is Myrtle Lall, Grace Lall's sister. She has passed the ninth grade, and was willing to come for one year. Next year she will continue her studies in the High School at Allahabad. She gets 17 rupees per month. She has had no Normal Training, but speaks English well, and therefore was able to teach the sixth class in English. Clara Walters is the fifth teacher. She is the sister of our new language teacher, who came into our Mission from the Methodist Mission last year. She has read through the seventh grade and has had two years of Normal training, but failed to pass her final examination. She gets 14 rupees per month. Each year one or two teachers drop out because of marriage or removal to another Mission. Each year the problem of filling vacancies arises. Grace Lall, who has been teaching in the school for the last three years, began with 30 rupees per month. This year she is getting 45. There are many Government vacancies open for her where she could get higher salaries than we are able to pay her. During the last few years the Government has begun to open schools for Hindoo girls wherever there is a demand. In the larger cities quite a number of schools have been opened lately. Therefore there is a great demand for women teachers. Because the Government is able to offer much higher salaries than the Mission, the teachers employed by the Missionaries often become dissatisfied and ask for higher salaries. We cannot always grant their demands. Different Missions have different scales of salaries according to qualifications. Some are able to pay more than others, which again makes it difficult to make the raise from year to year and often causes discontent among the teachers. Efforts have been put forth by missionaries of various Missions to have a uniform scale of salaries, for all Missions in our area, but so far these efforts have been unsuccessful.

The school term opens during the last week of June and continues to the last of April. During May and June the girls from Korba, Mauhadei and Champa go to their homes. They get two weeks' vacation for their Christmas holidays and two weeks during the yearly Bible Course in Champa. The teachers are paid for twelve months of the year. We do not charge any school fees from the village girls nor from our own Boarders. The village girls are asked to pay their own books, if they are able, but they are seldom willing to do so. The Mission supplies all the girls with books when school opens, and at the end of the year the books are kept back to be used over as long as they are good.

The Missionaries at the station make out a yearly budget for the school to be sent in to the Mission Board. The Missionaries also choose the teachers and decide their salaries. They decide on new school buildings or necessary equipment. Recently an addition was built to our school house because it was too small to accommodate all the pupils. We hope to be able to build a new school house on the compound within the next year or two. The following is the total expense for our Girls' School for the last five years. It includes the salaries of the teachers, maps and books for the school-room, and all the slates and text-books of the pupils:

1918-1919	1072 Rupees
1919-1920	1073 Rupees
1920-1921	1131 Rupees
1921-1922	1647 Rupees
1922-1923	1735 Rupees

Until 1920 the Mission bore all the expenses connected with the school. Then we applied to Government for a Grant-in Aid. My brother helped me much in this matter. There was very much correspondence done before we were able to get the grant. As grants are sanctioned every five years the government required that we make out an estimated expenditure for each year of the ensuing quinquennium. Since the work was new it was difficult to estimate the correct amount of expenditure with a view of a yearly growth in the number of pupils as well as an increase in the staff of teachers. A grant sanctioned by the government is not to exceed one-third of the annual expenditure of the school. The quinquenniel grant-in-aid, which has been sanctioned for our school is as follows:

1920-1921	362 Rupees
1921-1922	412 Rupees
1922-1923	464 Rupees
1923-1924	514 Rupees
1924-1925	515 Rupees

Our expenses have been more than were estimated, hence the grant does not cover one-third of the actual expenditure, as it might, had we made our estimate higher. In 1925 the application for the grant is to be renewed, and an estimate made of the expenditure of each year of the following quinquennium. We hope to be able to get a larger grant, since the salaries of all the teachers have been raised considerably, and necessarily continue to increase from year to year. We also hope to add two more classes to our school within the next few years, thus making it an Anglo-Vernacular School, preparing pupils for entering High Schools or Normal Schools. This will mean the addition of two more High School graduate teachers. By that time we hope to have girls of our own school who have finished High School somewhere and are willing to come back into our own Mission area to teach.

At present there are ten Indian Christian girls supported by our Mission, attending schools elsewhere. Five of these girls attended our Janjgir Girls' School at some time. The other five were sent from Champa and Korba before our school had the sixth and seventh grades. One of our girls finished High School last year and is teaching in a Methodist Mission School at a much higher salary than I was able to offer her. Another one of our girls has finished High School and is taking a medical course at Ludhiana. The Champa Mission hopes to have her services as a lady doctor after she has finished the medical course. Two girls are attending a two years' Normal School for Women at Bilaspur. They both passed the seventh grade in our school last year. We expect both of them back as teachers in our Primary Department here. Six girls are taking the Anglo-Vernacular course. One of them will finish High School next year, after which we hope to have her as the head-mistress in school here at Janjgir. One of the girls will take up nursing after she has finished the ninth class. The other girls are preparing to be teachers. We shall need them as some drop out of our school each year. Monohor, of whom I have written before, will be transferred to a boys' school as soon as one of the girls will be ready to fill his place. After two or three years the problems of obtaining good teachers for schools will be solved as these girls who are now in higher schools will be available. The problems of obtaining good teachers are the same at present in Bro. Wiens' Boys' School at Mauhadei, and will be solved as the boys who are now reading in higher schools will come back as teachers. Each year other boys and girls must be sent on for training, so that finally our Mission may have its own supply to choose from just as other older Missions have been doing during the last years. As it is now we often have to depend on discarded material from other Missions.

All the girls and boys who are sent on to higher schools for further education cost the Mission large sums of money. Most of the parents are too poor to support their children in school. We give all the Christian parents an opportunity to send their boys and girls to our boarding schools almost free of charge until they have read up to the seventh class. They pay a very small boarding fee acording to the parent's income. Medical attention is given to them free of charge. Each of the boys and girls of Christian parents have a supporter in America. In our own dormitories it costs about $30 per year to feed and clothe a child. Nearly all of the clothes for the girls are sent by home churches. Wood for cooking is one of the largest expenses as it has to be sent in by rail over a hundred miles. The girls do much of their own work in the dormitory. When we send them on to other schools the expenses per student are much more. No opportunities are offered to earn their board. The books themselves are a very large item. Money from supporters does not cover all the expenses. The balance is taken out of the Mission treasury, the estimated amount having been put into the budget.

Until last fall each missionary decided for himself whether the boys and girls of his station were to be sent on to higher schools and chose the course to be persued. This led to an uneven distribution of money and complaints among the parents, as some missionaries gave better opportunities than others. As long as the parents do not have to pay expenses they, of course, wish for all their children to be sent on through High School, since High School graduates get the highest salaries. During the last two years the number of pupils in our Primary Schools have increased very much. It will become impossible to send them all on through High School at the expense of the Mission. At the Conference of Missionary Workers last November, it was decided to choose an Educational Committee of three missionaries whose duty it will be to decide what pupils of those who have passed the seventh grade here in the Janjgir Girls' School and at the Boys' School at Mauhadei shall be sent on to higher schools, and what course they may pursue. It was also decided that instead of paying all the expenses of the pupils, the parents must bear a larger share of it than heretofore. The money given by the Mission will be in the form of scholarships, the amount of each scholarship to be decided by the Educational Committee. Only those pupils who receive the highest grades will receive scholarships. We still aim to send quite a number on through High School, as we need many trained leaders in our Indian churches. Some we hope to send on to medical schools, for doctors' and nurses' training. Some will be sent on to Bible Schools and Theological Seminaries, to become Bible women and pastors. Bible schools have been opened by the Methodists, Friends and Evangelical Missions in the Central Province. Lately the American Mennonites at Dhamtari have also opened such a school. Many of the boys and girls will become teachers as we shall need many more for the schools we hope to open. Many of the boys will become farmers or carpenters or will take up some other trade. Our aim is to have a self-supporting Indiana church, but before they can be self-supporting they must be able to earn their own living.

We have come here to India to evangelize and to preach the Gospel. But we have found out that the Indians themselves can preach the Gospel much better in their own language than we ever can. So what we must do is to train leaders and those must go out into the villages and establish other churches and open more schools until the masses are won for Christ.

We have come into the second step of Mission work. The girls and boys with whom we work, live in a Christian atmosphere. They will never go back into heathendom because their parents have accepted Christianity. As a rule I think these children are much more religiously inclined than the children at home. They memorize chapter after chapter in the Bible, they sing Christian songs from morning till night. In fact, they are not taught any secular songs except "God Save the King", and a few action songs in school. In church services and prayer meetings the girls offer prayers freely. Sometimes I wonder whether they do not make their prayers too long. I would say they are very religious. But it is the Orient, and again we must know how to teach them the deeper spiritual things as found in Christ, as love, patience, forbearance, serving one another with joy.

It is a privilege to be here to work among them. We see many opportunities for development and progress. We wish to open up many more schools for heathen girls that we may teach them Christ. In order to open schools we must have trained teachers. To train teachers we must have money. How far we are able to carry out our plans of extensive evangelization through schools depends upon the Mission treasury, and that upon the churches at home who fill it.

Martha Burkhalter,
Janjgir, C. P. India,
April 12, 1923.

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EDITORIAL

OUR GENERAL CONFERENCE

Perhaps no General Conference ever assembled that had before it so many measures of a radical nature as the one which is to assemble in S. Dakota within a few days will have. Among other things to be considered will be the unification of the Foreign and Home Mission Boards and the Publication and Educational Boards. This conference will also have a report presented from the committee of last meeting elected to draw up a "uniform Confession of Faith". Besides this, a paper is to be read discussing the advisability of moving our Publication Headquarters to Kansas. Any one of these measures has within it the possibility of changing the whole program and entire make up of the conference personnel and unless a good reason is given for bringing them forward they might have the appearance of being what, in the language of the politicians, is sometimes called a "ripper". At least, if they are adopted it will mean a practical reorganization of the conference.

Conference members must consider that if these propositions receive favorable action the members of the four boards in question will find themselves out of office and hardly more than half of the number of former board members will be elected to take their places on the new boards, thus concentrating power into fewer hands. In our mission work it may mean that a little less than half of the local interest maintained by board members in their communities will disappear. It may also happen that the Home Mission work, already severely burdened because of greater interest shown to the Foreign Mission work, will find its sources of income drying up altogether and no one remaining on the local field to keep the light burning.

No doubt all parts of the Conference, as well as the western part of it, could increase their interest in its publications and give them added support, but that is quite a different matter from wiping out one Publication Business that has been happily located for years and developed into a successful enterprise and then endeavoring to start it all over again hundreds of miles away. We see in this proposal as well as the others a great possibility of disorganization which might call for years and years of effort for recovery, and should the measures, as they are suggested, go through the inference certainly may be drawn that there exists a woeful lack of confidence in the old committee and these then who have labored long and hard through the heat of the day merit nothing but discard even at the risk of upsetting the whole machinery of Conference. The Program Committee has regularly and properly presented the proposals in the way provided for by the Constitution of Conference, but, out of fairness to the members of the Committees it is proposed to abolish, and out of fairness to the work itself, it might be well if the sources of these proposed amendments were known. We have heard nothing of the need of these changes either in the minutes of the various district conferences, the reports of the committee, the church papers or the action of the individual congregations, and yet an action on these amendments, coming from sources generally unknown, may have far-reaching results that might be impossible to change should they be discovered not to be to the best interests of the Church. Delegates who will be called upon to act in these matters should be prepared to represent the will of their congregations rather than their individual opinions and it is a question in our mind whether our congregations generally have a sufficient understanding of conditions that call for such radical changes.

Among other things we note that it will, according to the proposed changes, be the duty of Board for Publication and Education "to promote—the religious education of our young people and support the preparatory schools, colleges and Witmarsum Seminary by arranging such courses of study as will supply the educational needs of our young people." What will the official boards of such institutions, particularly Witmarsum, have to say concerning such an undertaking? In Witmarsum Seminary our General Conference is but one of several branches that have an interest. Does it mean that our Conference is to undertake to domineer the institution to the exclusion of what the other bodies may have in mind? May it not be that under such a law there will be hidden the seeds of the same kind of trouble that will send Witmarsum and the other institutions the way Wadsworth and Goshen went?

An important action of the last Conference was the election of a committee "to draw up a uniform Confession of Faith". It is not fair to anticipate the work of that Committee with unfavorable criticism but one naturally wonders what the work of that Comittee will show. A Confession of Faith represents an historical attitude born of years of travail. Is the presenting of a ready-made Confession to mean that the churches of our Conference are to be committed to it? If so, what have the churches of our Conference told the Committee they stand for and how has their attitude on fundamental matters of faith and practice been ascertained? We have always as Mennonites, emphasized correct life above creed. Will an action of Conference now make us the champions of a creed of which none but the members of the Committee had knowledge until the meeting of Conference? In many things the Mennonite Church was hundreds of years in advance of Protestantism, but if, at this late date, we take to the manufacture of creeds we will be hundreds of years behind the other churches who have long ago ceased the making and preaching of cereds and given their attention to impressing their membership with the necessity of righteousness in living.

On the whole, there is enough interest centered in the Conference program to command the prayerful and thoughtful consideration of every member of our beloved church. We have been several generations in erecting a form of church polity as outlined by our Constitution that has been the means of wonderful blessing and usefulness. It would be well to deliberate long and carefully before breaking it down in order to enjoy the sensation of trying to build a new one upon the wreck of the old.

It may not be my way,
It may not be thy way;
And yet, in His own way,
The Lord will provide.

PEACE NOT WAR

Rev. J. W. Kliewer

(Concluded)

The world Alliance for International Friendship through the churches, an organization endowed by Andrew Carnegie, resolved: "That the continued recognition of war as a legal method of settling disputes among nations is a survival of barbarism, a travesty of justice, a negation of morality and religion and a constant menace to our civilization. There must be, there shall be, the commanding voice of a conscious civilization against armed warfare."

The Prot. Nat'l church of Geneva through its pastors, sent this message through an encyclical: "Either the nations, dominated by egoism, . . . will continue to cherish thoughts of vengeance, violence, and hatred, or they will listen to the call of the Savior and welcome His message of peace, hope and life. Was it not He who said: 'Love one another. Love your enemies. Blessed are the merciful'? . . . Unless we the disciples of Christ believe and know that the world can be saved "by the folly of the cross, by a burning flame of charity, by the power of sacrifice freely rendered, there is no hope."

Recently there was broadcast throughout our country an appeal entitled, "The Churches' Plea Against War and the War System", and it was signed by about 150 signatories. Among the signers are the following persons: William F. Anderson, Bishop Methodist Episcopal Church; Roger W. Babson, Statistician; Kenyon L. Butterfield, President Massachusetts Agricultural College; Francis E. Clark, of the United Society of Christian Endeavor; Stephen J. Corey, Secretary of the Foreign Mission Board of the Disciples of Christ; Ozora Davis, President Chicago Theological Seminary; Cleveland Dodge, Hamilton Holt, David Starr Jordan, Fleming H. Revell, Charles M. Sheldon, and others equally noted. The Plea reads as follows:

The present situation in international affairs, involving as it does the imminent peril of war, must give concern to every thoughtful Christian. After a devastating conflict which has cost millions of lives, created immeasurable hatred and piled a debt of fifty dollars for every minute of time since Christ was born, the nations of the earth, apparently having learned nothing and forgotten nothing, are once more planning the old game of competitive imperialism and competitive armament. The Church of Christ was severely blamed for the occurrence of the last war. That

the Gospel should have been so long on earth and yet should have not prevented the great catastrophe with all its hideous cruelty and suffering was a charge against the church so serious that all thoughtful ministers felt its force and were driven defensively to meet it. Even more will another war bring down upon the Church of Christ the charge of moral cowardice and fatal inefficiency.

Yet another war is being prepared in the vindictive hatreds, the nationalistic ambitions, the scheme of racial and imperial self-aggrandizement which mark the world's international relationships. The spirit of good will and sincere cooperation for the welfare of mankind as a whole is so lamentably weak, is so openly scoffed at in influential quarters, and expectations of war are so freely voiced and preparations for it so pushed, that another war is inevitable unless a better mind can speedily prevail.

There are some among us, of whom the signatories of this appeal form a small group, who regard war as the most ruinous organized sin which mankind now faces; who are sure that the war system and the Christian Gospel cannot permanently abide together on the same earth; who see clearly that the spirit of war and the spirit of the Gospel are antithetical, the one representing what the other hates and would destroy; who recognize that war is futile as a means of furthering Christ's Kingdom, even where the end sought is righteous and where the spirit of the combatants is sacrificial.

Our position in this appeal does not involve theoretical pacifism; we are not concerned to deny the necessity of using force, massed force, it may be in an emergency, nor a moderate military organization for defensive purposes. But the war system is not an appeal to force in emergency—it is a long drawn out and deliberate preparation for the use of every known means of cruel and collective destruction. It rests upon the assumption that the welfare of one people involves the ruin of another, and it plans far ahead of the event to be able to compass that ruin. It represents the deliberate organization of the world into isolated and armed peoples, suspicious of each other, hating each other, waiting to fall upon each other, instead of sanely cooperating peoples finding the best interests of all fulfilled in a decent, peaceable and reasonable fellowship.

We will not believe that mankind is so deficient in character and intelligence as to make the rational solution of our international problems impossible and to commit us to the continued rule of insane fear, hatred and collective destruction. And we are certain that unless the Church of Christ takes now a clear and consistent stand on this matter of life and death to our civilization and to the world, she will merit the contempt of men and the judgment of God.

We, therefore, urge all the people of the churches, and all ministers in particular, to an outspoken declaration that the war system and the Gospel of Christ are diametrically and irreconcilably opposed. We urge that without delay this crisis of decision between war and Christ be unmistakably recognized and staged. We would have every Christian church the center of a frank and courageous antagonism to war and everything that makes war, until in our own country and in all lands we succeed in reinstating Christian loyalty to Christ where it belongs—far above all local prejudice, racial hatred, and divisive nationalism. We are convinced that no question faces the people of God more crucial than this, and we have thought it worth while to make this appeal in the hope that our conviction might be shared by the general body of the Church of Christ."

Someone may accuse some of the men who signed this plea with being insincere, because during the late war they were the most ardent exponents of the war. But let us remember that the whole country was under the spell of an unnatural war excitement. When a man makes one statement while he is excited and a contrary one when he is calm, we can see his real soul better in the second statement. Thus we should interpret the utterances of these men.

More in accordance still with our Mennonite attitude is the spirit of the appeal issued by a number of yearly meetings of the Friends, which says:

"The small fraction of the Christian Church which ventures to address this appeal to you, does so in a spirit of fervent hope that we may give our united strength whole-heartedly to uphold and advance the standard of peace which some followers of Christ have long cherished as a fundamental Christian principle.

Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war, by renewed preparedness of the most efficient military, economic, educational, and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands definite organization for peace.

These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign-posts of Jesus Christ, our Lord. Christ would not send His disciples where He Himself does not lead. "Follow Me", has been forever His watchword. Shall not, then, the Christian Church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent with one's loyalty to native land. The higher loyalty includes the lower, and gives to it all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in his love of God and his fellowmen. Christ taught the fatherhood of God and the brotherhood of man; His church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and class for class. It must rise to the height of its divinely given mission. It must not depend on the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war, as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Caesar's and that which is God's.

As Christians, we are striving for a "warless world". We are firmly convinced that this can be achieved only by a refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armaments, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

A principle is greater than any or all of it applications. The fundamental peace principle of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principle in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statesmanship that is proposed; it will not be misled or coerced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of any war whatsoever.

The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on earth another step nearer to realization.

The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting cooperation among the nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian Church in practice and profession must condemn the whole system of war unequivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind.

Fellow Christians, we can scarcely exaggerate the loss and suffering of the Great War. There is a bitter Macedonian cry in our afflicted time for physical help and healing, but far more for the things of the Spirit—for faith and hope and love. What greater message of cheer and reconstruction could be brought to mankind today than the assurance that all who bear the name of Christ in every land have solemnly resolved to have no part in war or in preparation for war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, believeth all things, hopeth all things, endureth all things, and that never fails? Shall the torch of spiritual heroism be borne by the church of the Living Christ, or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirits? Which master shall we who call ourselves Christians be known by all the world to serve, the God of Battles or the Prince of Peace?

We see by comparing these two lengthy quotations that Christians do not agree in the length they go in the rejection of war, but the hopeful sign is that both groups are thoroughly ashamed that the Church of Christ has in the past not opposed war, but abetted it. Both groups seem now to be seeking peace and pursuing it. In so far they obey God. Such obedience will have its reward. Amen.

THE VALUE OF TIME

The average man is the proud possessor of a watch and the ordinary home is blessed with clocks in nearly every room. The large old time piece stands in the hall with its steady beat. The marble ornamental clock graces the mantel and the Big Ben alarm clock ticks noisily in the bedroom. Perhaps the church or City Hall has a large face which stares you out of countenance and tells with crashing effect the hour by day or by night. Why, then, are so many folks late for an appointment and so tardy in their apologies for such a waste of your precious hours? We must put more conscience in this matter. Ten o'clock is very definite and what a commentary on habit is the strolling air of a person late yesterday, today and forever, carelessly remarking, "Why such a stew!" Grieved perhaps that the waiting group should even notice his late arrival. Of Washington it is said that when his secretary, on one occasion was late, and excused himself by saying his watch was too slow, the reply was, "You will have to get a new watch or I another secretary." Napoleon used to say to his field marshals, "You may ask anything of me but time." And of John Quincy Adams it is said in Congress he was never known to be late, and one day when the clock struck and a member said to the Speaker, "It is time to call the House to order," the reply was, "No, Mr. Adams is not in his seat yet." And while they were yet speaking, Mr. Adams came in, he being punctual, while the clock was three minutes fast.—Sel.

We never need unlearn the evil that we never learn.

The Master never passed by the needy ones who waited by the wayside.

THE C. E. TOPIC

Sept. 2

Lessons from the Psalms. IX. A Singing Psalm

Psa. 96: 1-13.

The Psalms were written to be sung. Hebrew poetry differs from modern poetry, but it was the means by which men of God of old expressed their loftiest thoughts and the people found sweet joy in singing. Song always has been a glorious part of worship, both private and public. Jesus and His disciples sang together, as did the early Christians. When the church of the middle ages neglected congregational singing spirituality declined. When the Reformation was ushered in it was on the wings of song. The opponents of the movement had to confess that the people were singing themselves into the Reformation. The dearest memories of our childhood are the sweet songs of the Gospel with which our saintly mothers sang their children to sleep. The most stirring events of the world have always had the enthusiasm of song associated with them.

There are some Christians who think that only the Psalms are fitted for devotional music and that they should not sing any others but the songs that have the same inspiration as the other portions of Scripture. No doubt they find such singing good for their souls, but we do not find that our singing is to be limited to Psalms alone, much as they are appropriate to our spiritual exercises. All ages and numerous saintly men of God have contributed to the world's store of sacred music that has inspired and helped the multitudes and we need not deprive ourselves of the joy and blessing that comes from singing it.

One of the most pleasant exercises in Bible study would be in making a study of the songs preserved in the Bible. This would include the Psalms of course, but to make them must be added such songs as the Songs of Moses, Miriam, Deborah, of Hannah, of Mary, of Anna and Simeon. As we read the songs recorded for us in the New Testament we cannot help but feel that those who gave them to us were full of the songs that came down to them from the Old Testament. Mary, the mother of our Lord, in her song, makes one feel that she delighted in these songs, particularly those of the women of ancient Israel. One who delights in the songs of the Bible will hardly be facinated with some of the modern music that goes under the name of sacred music. The adaptation of the music of the stage, of the music halls and of the cheap periodical to sacred uses degrades the worship with which it is associated. There should be both dignity and appropriateness in the singing that we bring into our worship. Some one points out that in music there is no morality except as it is associated with things that are not proper. Perhaps so, but in sacred music there must be sacred association and it should find its birth in the spiritual experience of those who write it. No song like "Jesus Lover of My Soul", "Nearer My God to Thee" could be written except by those who felt the sentiments expressed and one who cannot feel these should not sing them for they are expressions for which God is sure to hold the singer to account. A hymn is a prayer and any prayer insincerely made is a mockery.

Worship without song is something that does not seem complete. In the singing of psalms and spiritual hymns all may have an active part. Sometimes the preaching does not touch every one, not because they would be irreverent, but because in a gathering there is sure to be a difference in age, in understanding and in intelligence and the address cannot possibly reach all at the same time. When the whole gathering unites in song however we have a part that appeals to all, all can take part in, and all can appreciate. In planning services care should be taken so that there is music that inspires, helps and edifies.

Next to memorizing Scripture, hymns should be memorized. There are so many that help and have helped that the Christian cannot afford to be without them. Very often a song stored up in the memory comes to one's aid in periods of depression, sorrow and temptation. Surely when one is engaged in singing the grand old hymns that have come to us through the ages the devil will have a hard time in diverting our minds in the direction of evil. A fable is told of the evil one going out to seek victims. He first came to a tired mother. She was singing "Nearer my God to Thee." He left and approached a youth who was in a position to help himself with other people's money, but he was humming: "Yield Not to Temptation". Next he came to a child. She was lisping: "Loving Jesus, Meek and Mild". Then he came to the bed of an invalid. He was feebly singing: "On Christ the Solid Rock I Stand". Needless to say he left without a new victim.

After one of the Indian wars of Colonial times it was arranged that the children captured by the Indians should be brought to a certain place for their parents to claim them. One child had been so long among the savages that she had forgotten all of her past, even the language of her parents. She could not be placed. Finally the officer in charge asked the mothers to sing the songs they had sang to their lost babies. One mother sang and soon the girl remembered the words and the tune and joined with her and so mother and child were united with a song that many years before had lulled a little one to sleep.

THE S. S. LESSON

September 2

Paul the Apostle

Acts 22:3, 6-10; Phil. 3:7-14

Golden Text:—"I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Phil. 3:14.

I. Paul's Pedigree and Conversion (3, 6-10).

1. A Jew of Tarsus (3).

Paul was never ashamed of his natural citizenship. In his testimony he constantly referred to the fact that he was a Jew and that he was born in Tarsus which was no ordinary city. This is a touch of patriotism that we may admire in Paul, yet his heavenly citizenship occupied far more space in his thoughts than did his earthly. It is better to be more interested in the things of Heaven than the things here on the earth.

2. Light from Heaven (6).

Paul's training had made of him a persecutor of the Christian religion. With authority to arrest Christians he was pressing his way on to Damascus. At the time when his mission was almost ready to be fulfilled God interfered. The light of the glorified Jesus shone about him and at the revelation of this glory of this glory Paul went down and took for the first time first hand instructions from Christ, Himself. Light from heaven given in this manner will, every time, settle many of the problems that trouble an intellectual mind. So long as the heart life leads the head life a man is safe.

3. Persecuting Jesus (7-9).

Paul fell unto the ground and heard a voice saying unto him, "Saul, Saul, why persecutest thou Me?" He did not at once identify who was speaking to him. Jesus soon reveals Himself and makes known to Saul what He wants done. Others saw the light but the intelligent voice was only understood by Saul. God was dealing only with Saul. This manifestation of Jesus immediately transformed Paul from a persecutor to the ablest defender of the Truth the church has ever had.

4. What Shall I Do? (10).

He knew the Lord was speaking to him. It is hard to define but we usually know when God is talking to us. He surrendered fully and at once took orders from his new Lord and Master.

II. Paul's Consecration and Devotion to Christ. Phil 3:7-14

1. What Things Were Gain (7).

In the light of the new revelation of Jesus the thing that had been held of value, Paul saw

were sordid and in no way comparable to the knowledge that had just come to him. He discarded all of his old information and with avidity began to master the new. It is always so. The new birth brings new resources to view and the heart filled with them draws away automatically from the things of the old life.

2. The Loss of All Things (8).

It cost Paul, in the natural, something to turn away from his traditions and training but what he gained was far in excess of what he lost. It has cost others something to follow Jesus wholehearted, but those who have given up find themselves so graciously enlarged that there is more joy in the new possession than there was pain over the loss of the old possessions. Godliness is preferable for this life even if there were no rewards in the next.

3. In Him (9).

This manifestation of Christ and God's plan of salvation showed Paul at once that he was not to stand before God in his own personal righteousness. He was not to earn his salvation but simply by faith to accept the provision that was perfect and complete that had been accomplished through the death of Jesus Christ. Not a righteousness that was won by the works of the Law but a righteousness that was provided through grace and received by faith that gives the believer equal standing with Christ Himself, before the throne of God. This is the glory of our Gospel message.

4. That I May Know Him (10-14).

Paul was not interested in simply knowing something about Jesus Christ but the glory that had been revealed had created in him a passionate longing to know Christ personally. Later in his epistles he declares that, "I know whom I have believed." It simplifies the Christian life greatly when we have the true vision that we are dealing with a true Savior rather than with a creed or a system of doctrine. We can know Him without knowing much about many of the technicalities of the doctrinal truth and go on our way rejoicing knowing that that which we have committed to Him will be properly cared for.

Practical Points

1. The new birth alone confers heavenly citizenship with its privileges and obligations.

2. Education is useful but it cannot give eternal life. Some who are pressing the educational claim need to consider this.

3. Paul had zeal but he did not up to this time have salvation.

4. Paul's conversion was sudden, revolutionary and miraculous.

5. Paul was prostrated under the power of God. Some who object to such manifestations today would get light by studying the story of Paul's conversion.

6. Light from Heaven came and dispersed Saul's intellectual darkness. This is the only cure for many intellectual problems today.

7. Saul was ready to accept God's program when he saw how much better it was than his own.

8. In a glimpse he saw that works of righteousness was not God's method but pure grace on the basis of the Cross and an indwelling Christ was God's provision for a sinner.

9. What Jesus offers so far excels the cost of discipleship that the Christian life becomes attractive when this is seen.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following news release, sent out by the American Relief administration just prior to their withdrawal from Relief Work in Russia, gives some information concerning the different agencies still at work there.

Moscow, Russia, July.—When the last contingent of the American Relief Administration withdraws from Russia this week it will leave six parentless American organizations behind it to carry on, each of which has concluded a separate agreement with the Soviet Government. They are the American Jewish Joint Distribution Committee, the American Mennonite Relief, the National Catholic Welfare Council, the National Lutheran Council, the Northern and Southern Baptist Conventions, the Y. M. C. A. and the Y. W. C. A.

These organizations, with the exception of the J. D. C., have been under the protection of the A. R. A. since the beginning of operations two years ago. The J. D. C. struck out for itself nearly a year ago and has been concentrating its activities in the Ukraine and White Russia since that time. While the work of this organization is directed throughout a territory embracing a large Jewish population there is no discrimination made in either race, religion or politics in the distribution of relief. The J. D. C's future efforts will be two-fold—agricultural reconstruction for the peasants, and child and adult feeding in orphanages and hospitals. Dr. Boris Bogen is chief of the Russian mission of the J. D. C.

The National Catholic Welfare Council, under the leadership of Dr. Edmund Walsh, will continue general relief in the larger cities through the medium of food packages for the poor and unemployed, not as an emergency measure but with the purpose of assisting those who have been bereft of their means of livelihood as a result of changed economic conditions.

The American Mennonite Relief, which has been of great service to the peasants, in the farm regions of South Russia, will carry on its agricultural help in this center. Tractors and farm machinery furnished by the Mennonites have greatly assisted in the tilling of the wheat and rye fields of Ekaterinoslav and the Crimea.

The Lutherans and Baptists will devote their engeries to general food and clothing relief in the poorer districts and agricultural relief to peasants. The Y. M. C. A. and Y. W. C. A. programs contemplate the feeding of 10,000 university students in the cities of Petrograd, Moscow, Kiev and Odessa.

Aug. 3, 1923.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED BY THE TREASURER OF THE EMERGENCY RELIEF COMMISSION FOR MONTH OF JULY, 1923

For Russia:—Sewing Socy., Hydro, Okla., $18.39; Young Ladies S. S. Class, Upland, Calif., $9.20; Friedenstal Cong., Tampa, Kans., $13.40; Christian Cong., Moundridge, Kans., $66.00; San Marcos Cong., Paso Robles, Calif., $8.75; Eicher Menn. ch., Wayland, Iowa, $25.43; Bergtal Cong., Pawnee Rock, Kans., $17.88; S. S. Mission Class, Pawnee Rock, Kans., $23.00; Gerhard Wiens, Newton Kans., $27.00; Bethesda ch., Henderson, Nebr., $109.94; Zoar Cong., Waldheim, Sask., Krehbiel Meetings, $14.46; 1st Menn. ch., Monroe, Wash., Krehbiel meetings, $16.00; Sichar Cong., Cordell, Okla., Krehbiel meetings, $6.91; Rosenorter Menn. ch., Laird, Sask., $10.00; Young Ladies S. S. Class, Upland, Calif., $5.00; Ruff Salem ch., Ruff Wash., Krehbiel meetings, $9.26; Total—$380.62.

For Germany and Europe:—Deer Creek, Okla., ch., $12.66; Junior and children classes, Bethel S. S., Hydro, Okla., $11.50; Sewing Socy., Alexanderwohl ch., Goessel, Kans., $10.00; Menn. Mission ch., Los Angeles, Cal., $49.25; Friedensberg Cong., Avon, S. D., $40.81; "A Friend" Altona, Man., $1.00; A. A. Krahn, do., $2.00; Jacob D. Derksen, do., $1.50; Emmaus Cong., Whitewater, Kans., $117.71; Bergfeld Cong., Mt. Lake, Minn., $16.49; Henry Mueller, Jr., Halstead, Kans., $1.00; Caroline Mueller, do., $1.50; Buhler Menn. ch., Buhler, Kans., $22.52; Eden Cong., Inola, Okla., $14.36; C. H. Regier, Elbing, Kans., $100.00; 1st Menn. ch., Upland, Cal., $30.26; Total—$432.56.

July 1, 1923, Balance	$3,926.48
Rec'd for Russia	380.62
For Germany and others	432.56
	$4,739.66
Paid out during month	879.25
Aug. 1, 1923, Balance	$3,860.41

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans., August 13, 1923.

DEATH

Rittler—Elizabeth Rittler was born Sept. 15, 1839 at Wernges, Hesse, Darmstadt.

Her home environments were of a deeply religious character, that at the age of five years, she knew the Apostles' Creed, the Lord's Prayer and many Bible verses set to music, all these and numberless others she remembered clearly, and repeated them often until a few hours before the final summons.

She had such implicit faith in the Master for even as a child of nine years of when her father passed to the Great Beyond she sat a pathetic little figure beside his body and prayed that Jesus the Lowly Nazarene might bring to life her loved one as He did in the long ago.

At the age of fifteen she realized the dream of her desire that of seeing America. So with sixteen of her schoolmates, they bid farewell to home and friends, and began their six-weeks' journey to the land of promise.

She emigrated to Canada, where at the age of eighteen she was married June 14, 1856, to Louis Rittler.

Two years later they came to Iowa settling on a farm near Crawfordsville. They endured all the hardships so characteristic to pioneer life. Shortly after her husband's death, she moved to Wayland, Iowa, where she spent the calm evening of her life. She bore her great suffering of several weeks' duration with a Christian's fortitude. The end came sweetly and peacefully Friday morning, July 20, 1923, just as the new day was breaking and her little feathered friends were bursting forth with songs of praise, her soul took flight to be at rest with her Savior whom she had served so well for 83 long years.

Mother Rittler was deeply religious. She knew and felt God's never failing care. She loved her Master and hand in hand she walked with Him.

She talked with God in the silent watches of the night, and prayed to Him when danger impended or guidance was needed. Her solicitude for others is beyond expression.

She gave liberally to all worthy causes and never stayed her hand when one of God's tiniest and most pitiable sought for alms. She was great because she remembered the little things of life, and it is indeed sad for loved ones and friends to realize that she, on whom we have so much relied, with whom we have been so proud to stand, whose life and example throughout the long years have been an inspiration and a benediction, has passed on.

Those left to cherish the memory of a loving devoted mother are four sons, five daughters, thirteen grandchildren and six great-grandchildren.

Funeral services were held at the Wayland church of which she was a faithful member and dearly loved to worship there, Rev. S. M. Musselman and Rev. P. K. Regier, spoke words of comfort, based on John 11:25-26 and Rom. 8:16-17.

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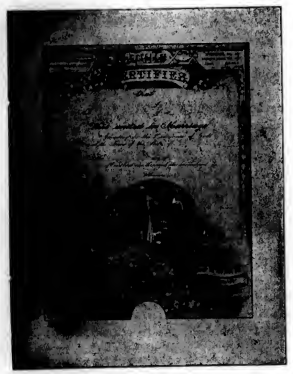

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. AUGUST 30, 1923. No. 34.

IN MENNONITE CIRCLES

The 1500 Russian Mennonites who arrived in Canada this summer expect many others, up to the number of 3000, to join them before winter.

Bro. Adolf Krehbiel, son of the late Rev. Jacob Krehbiel, of Geary, Oklahoma, is the editor of the Mennonite Weekly Review that has recently made its appearance in Newton, Kansas.

The greater part of the ministers of the Eastern District Conference are attending the General Conference. Satisfactory arrangements have been made for the care of their churches while they are away.

The Mennonite Year Book and Almanac for 1924, which had made its appearance contains a number of new features, including: Special Articles relating to Mennonite affairs; a series of pictures of former Wadsworth students and instructors. Some pictures illustrating the type of Mennonite churches as our fathers used to build them and an arrangement of daily Scriptural references to be used in connection with specially written articles.

The Year Book of the Bethel College church, Newton, Kansas, makes its appearance in an attractively bound little volume, the cover being printed in silver. This is quite appropriate since the church celebrates its twenty-fifth anniversary.

Bro. Levi Mumaw, of the Mennonite Publication Board, Scottdale, Pa., and secretary of Central Mennonite Relief Committee recently left Scottdale for Lancaster Co., Pa., on a mission somewhat different from his former trips. It was to take unto himself a wife. Congratulations.

On another column there appeared the notice of the death of the oldest member of the Pulaski, Iowa, Mennonite church, Sister Elizabeth Miller, who passed to her eternal reward in her 95th year.

The secretary of the Foreign Mission Board, Rev. P. H. Richert, writes: "Perhaps the last Missionary number as it appears in connection with The Mennonite this week will have made its appearance. If conference accepts the recommendation of the Mission Board a separate Missionary Paper will be issued in the future. The purpose of such a paper is, of course, to awaken, strengthen and spread interest in missions so that no church, or even a single member, might lag behind. We need the support of all in prayers and gifts so that our dear workers will not have to wait for their salaries, as is now the case."

AN ANSWER TO PRAYER

H. J. Brown

K'ai Chow, Chihli, China

It was in the year 1920 in spring that our K'ai Chow district had a bad drought. North of us a large region had no grain left in the fields. Around our place the wheat still yielded a half crop; but all spring no grain could be sown. About April 15 is the sowing time but against all hopes we had entered the first half of July and still there was no rain. The season was now so far advanced, that the people began to give up hopes of being able to sow any grain whatever. All through these months we had seen the people flock around the idol temples worshipping and imploring them for rain. The Mandarin or district official had had a great procession to the temples praying for rain. Hours he had lain on his face imploring those gods for mercy, but without any result. The people carried many idols out into the sun to have them experience the torturing heat of the sun. Many people came to us, and daily there were great gatherings especially of women in our church yard. Of course we often prayed for rain; but at last the decisive moment had come. The people were despairing, it meant immediate rain or no crops for the year. After bringing the matter earnestly before God, we were moved to take a decisive stand. Big posters were put up announcing that next Sunday, (July 13th if the date doesn't fail me) should be prayer Sunday for rain. Everybody knew it. We had thrown down the gauntlet to the heathen gods. What thoughts and doubts and fears passed through our hearts and minds in those days, can not be described. Sunday came, very early our church yard was already crowded with people from far and near. When at last the church doors were opened, the church could not hold the crowd.

The services were opened by myself as usual. The text chosen was from I Kings 3:5. Ask what I shall give thee! The whole audience was very attentive all through the services, when I applied the text to the audience a great number sprang to their feet and answered "rain", "we ask rain!" I said, "yes, you ask rain. You have in vain worshipped all idols and implored them for rain. Now then, if you will leave your idols and turn to the true God with your whole heart. He will give you rain." After speaking on for a whole heart, He will give you "What do you ask of God?" and again I was showered by, "rain, rain, we want rain!" The Lord was with me and for His sake I was getting bold, so I said, "Very well, you have chosen the true God, and ask Him for rain. If you turn to Him now with your whole heart within three days, you shall have rain!"

Going home from that meeting I realized, that I had taken a daring step, but I had done it in the name of the Lord. That afternoon the clouds rolled and rain was in sight but it did not come. Oh how I prayed and clung to God in those days! Monday passed by, but no rain came. Tuesday again the sky clouded and under many "praise God's" the rain poured down. After the sky brightened up, some said, that it was not enough for sowing the fields. So our hearts immediately turned to God again, and on Thursday another shower came. So the ground was soaked through and through. At other places relief work had to be done, we had sufficient rain!

FROM OUR LOS ANGELES MISSION

August 20, 1923

To the Churches of the Gen. Con..

Dear Brethren: Greetings to you from your mission-workers in Los Angeles with Phil. 4:19. "My God shall supply every need of yours according to His riches in glory in Christ Jesus." In reviewing our experiences particularly since we came to this, your mission field a year ago in answer to the call of the Home Mission Board, how wonderfully true has the Lord made this promise of His to us! We praise His name for this grace. This year has been one of intensive study of the conditions, opportunities and problems of this field and of rapid adjustment thereto on our part. Our environment and duties were strange and new, we came far short from doing justice to the work. The field left vacant by the brethren who labored so ardently here before us presented peculiar opportunities and problems. The Lord graciously overruled our shortcomings and failures for good. Your present workers here were all more or less new in the field. Sister Burkhalter who entered the work 15 months previous to us was the one best acquainted with the field and her assistance proved very valuable to us. Bro. Dirks, who joined us in the work, retained his obligations as student in the Bible Institute, and could only give of his spare time to the work here. So we had very special needs and the Lord has never failed us. Next to the Lord we are indebted for this to your work of intercession and support. "The effectual fervent prayer of the righteous availeth much." . The kind and considerate backing of the brethren in the Home Mission Board has meant more to us than we can tell. The appreciative loyal support of the local congregation and individual brethren who lived more or less transiently in the city, has been a source of comfort and inspiration to us. The earnest zeal of our fellow-laborers to keep the unity of the Spirit in mutual fellowship has helped us to overcome difficulties which at times seemed to dishearten. We feel humbly thankful for all the grace received through all these

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channels of blessing. May the Lord richly reward you who have interceded, supported, counselled and cheered us in the work of the Lord.

The work as it has been carried out is fully known to the Lord. He has weighed and estimated correctly every effort and its motive which entered into the work. Our valuation of this may be entirely incorrect, so may be that of such who praise or criticise the same. Looking over the activities of the past year we are happy to report that the Lord permitted us to sow His eternal Word in many hearts by means of preaching services, Bible Classes, prayer meetings, in visitation work in homes of believers and unbelievers. We were privileged to see souls coming to the Lord, erring ones returning from ways of error and destruction. To needy ones we were permitted to bring of the gifts of yours. In all these tasks we count it a privilege to spend ourselves for Jesus' sake.

But there are grave and heavy problems before us. In order that the present services of our Conference here be continued and carried to their real fruition, all who have labored here with us and know conditions, seem to agree that we must change our location. The outstanding reason for this is that our district mission field is vanishing from us because of the change of the population from American to Italian and Spanish, whose language we do not speak, and for whom the Baptist church maintains a mission for a number of years a block distant from ours. The few American families left in the district are continually moving. Many of these are objects of the mission activities of the other Protestant churches in the vicinity, for this is by no means an unchurched district. The many families with whom the workers of your mission have been working in former years have moved out. New families which came in are either foreigners or such who intend to stay only for the time being and frequently are unwilling to respond to the invitation to link up with our Sunday school and church services. Other reasons are that our Mennonite families living in the city or coming here to make their homes here, find it difficult to reach the church through the congested streets and by means of the overcrowded street-car facilities, nor do such find this locality inviting for them to settle near the church of their own denomination where they would attend. So they settle wherever each individual is attracted or finds his work.

To some of these the distance or difficulty of reaching the Mennonite church is the only obstacle that keeps them from joining this church and thereby retain their faith and obligation of Christian duty to our Conference work. Others claim that this place was intended to serve missionary ends toward the unchurched only and neither the location nor the services are suiting their needs. Still others whose love for their church through which the Lord has found, saved and blessed them is so great that they will overcome great difficulties in order that they may worship and serve the Lord in the church of their own denomination. They desire to make their spiritual home with this Mission church and with them the Lord builds our Mennonite church in Los Angeles. Their loyalty and devotion is a great asset and help to us both in the mission and church work. Their offerings to the activities of our Conference are contributed in the spirit of our Savior's injunctions, Let not thy left hand know what thy right hand doeth. Such sacrifices are not without the reflecting blessing upon the church through whose channels they are offered. If the computation of these should mean nothing more than the mere mathematical facts, which would place the account of this, your mission on the credit instead of on the debit side of the Conference ledgers, that fact would have weight in the question of how much the Conference should continue to allow for this mission field. But such reckoning would take account only of the material values of our Conference work, and we are not to put our emphasis on things material but spiritual. And here the Lord has a more correct estimate of this little Mission church than we are able to give.

These things being as they are we feel that we can come confidently before the churches of the Conference even in these strenuous and troublous times with the request to increase your labors of intercession and support in behalf of this, your mission field, so that we may be given permission to carry out the changes which were suggested by the committee appointed for the purpose of studying the situation and offer constructive suggestions for the future of this work. The suggestions of this committee have been unanimously endorsed by the workers and the local congregation and submitted to the Home Mission Board. They include the transferring of our mission work to a new district just opened in the southern part of the city called the Greater Goodyear Park, where two lots were bought, but retain for the present the church and Sunday school services in our present place until the Lord shows us what further steps to take. This calls for great sacrifice of labor and means to build up a new station and work up a new field there. But, the Lord's promise is that He will supply every need of ours, and as our day so shall our strength be. Shall we trust and obey Him and may He have His way with us.

Go, labor on; spend and be spent,
Thy joy to do the Father's Will;
It is the way the Master went,
Should not His servant tread it still?

Yours in the Master's service,
Albert Claassen.

EDITORIAL

WAS THERE A MENNONITE SETTLEMENT IN NEW YORK BEFORE THE SETTLEMENT OF GERMANTOWN?

In the records of the Reformed church in Holland there is preserved a communication to the Consistory at Amsterdam, a report on the State of The Church in New Amsterdam and the Province of New Netherland in which an interesting picture is drawn of the spiritual condition of the year 1657. In this account mention is made of the endeavors of the Lutherans to establish themselves in the face of opposition from the Reformed ministers. Also, there is reference to a feeble attempt to christianize the Indians which was regarded as a failure because of the disappointment they found in an Indian who prefessed conversion and of the bad example the whites were setting. A reference to some Mennonites located in Gravesend, Long Island, leads one to wonder whether they were numerous enough to establish themselves as an organized community and have regular service. It is also a question whether those referred to were not confused with some other sect of Dutch origin. The communication goes on to say: "The four other villages, viz., Gravesend, Middleburg, Vilssingen and Heemstede were established by the English. Those of Gravesend are reported Mennonists; yea, they for the most part, reject Infant Baptism, the Sabbath, the Office of the Preacher and the teachers of God's word, saying that through these things all sorts of contention comes into the world. Whenever they meet together one or the other reads something for them." Their rejection of Infant Baptism has the earmarks of Mennonite practices. These who were making the report were Dutch Reformed ministers, speaking in the name of a church that at that time was making strong and fanatic efforts to exclude all other forms of worship from the Province and they regarded themselves the only proper guardians of the spiritual affairs of the people. When they say that they reject "the Sabbath, the Office of Preacher and the teachers of the Word of God" it seems safe to assume that they meant that this Mennonite community rejected the Sabbath involving worship in conformity with the Dutch Reformed and in doing so naturally ignored the claims of the Reformed ministers to a monopoly of the preachers and teachers of the Word of God.

Another interesting item relating to this community is to be found in a census taken in King's County, N. Y. in 1698 where there appears the name of Isaac Mennist, his wife and child. The same list contains the name of Dirck Tyseen. Both the given name and the family name of this latter party frequently appears among Mennonites and the only marked grave of the first settlers in Germantown, that of Cornelius. Tyson who died in 1716, might suggest there were Tysons in America before his arrival. Concerning Isaac Mennist it may be that the name of his church relation is given instead of his family name. This would not be impossible since it sometimes happened that a given name was used in place of the family name. The Dutch had a habit of omitting the final appellation as we note in the case of a number of persons who were prominent in the Germantown settlement. Thus, we find that in the contemptoraneous records the Van Bibbers are referred to as Isaacs, Isaac, Jacobs, and Matthias Jacobs, the Op den Graffs as Dirck Isaacs, Abraham Isaacs and Herman Isaacs, etc.

Perhaps at this late date it will be impossible to learn more of the Mennonites who were in Long Island long before William Penn offered our fathers a refuge in Pennsylvania but there may be a discovery of sources of information at some later time that will give us a more complete record of the pioneer Mennonites in America.

CONCERNING PHULJHAR

Dear C. E. Members and Friends:

After a silence of several months, our committee met and deliberated upon what steps should be taken to secure the necessary balance for the new Mission Station to be erected at Phuljhar India. As is well known, the C. E. Societies of the General Conference, with the consent and well wishes of the Mission Board undertook to raise the funds required for this station, which was estimated at $10,000. It is gratifying to report that the movement has been well supported, and that $6,264.92 of this amount has already been received.

We as committee, had decided to let the matter rest until after harvest time, with the hope that at this time the funds might be expediated, and the preliminary work of obtaining funds might be finished in a very short time. In our last report in the Bundesbote and Mennonite it was pointed out that the cool season in India begins in November, and that is the best time for building, hence the balance should be in the hands of our Mission Treasurer J. G. Regier by October 1st, so that no delay may result on account of lack of funds.

It is at Phuljhar, India, where more than three hundred people were baptized, having accepted Jesus as their personal Savior. These people, however, are without a place for worship, and are not receiving the shepherding they should have. Let us, who are enjoying the many blessings and privileges in our places of worship, stretch out a helping hand, and supply the necessary balance, and may God add his blessing to our efforts and the material things that are necessary to bring about this better condition for worship, and saving of souls for His kingdom. Most of the societies have contributed liberally, and we would like to urge and encourage all C. E. members and friends to respond as quickly as possible, so that building may begin promptly and the work of the Kingdom may be furthered for the glory of our Lord and Master. Let us act then, as according to the words of Scripture in Malachi 3:10, and Gal. 6:9. With heartiest wishes we are,

C. E. Committee,
Newton, Kansas.
By **A. D. Unruh.**

UNDYING LOVE

"God hath not promised
Skies ever blue,
Flower-strewn pathways
Always for you.
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But He hath promised
Strength from above,
Unfailing sympathy,
Undying love."

—Sel.

REPORT OF THE WOMEN'S MISSIONARY SEWING SOCIETIES OF THE GENERAL CONFERENCE FROM AUG., 1920 to AUG., 1923

Dear Sisters:—

In looking over the past three years we are moved to an expression of deep gratitude to our Heavenly Father for the many blessings He has bestowed upon us. The Lord has prospered His work among us and it has grown very much. It gives us great pleasure to report, that during the last three years 18 new societies have been organized. In all there are now 103 societies with a membership of over 3,209 (not quite all of the new societies reported their membership.)

Our General Conference numbers about 130 congregations. We hope to report, till the next session of the same, that we have a society in every congregation.

Several Sunday school classes have also done work under the Executive Committee. Some have sewed, while others have gathered money, etc. Three classes paid 90 subscriptions to the magazine, "The Missionary Review of the World", for our different mission stations.

It will surely be of great interest to know, that the gifts for the Girls' School in China have come in richly, and that the school has been built and is to be opened this fall. Let us earnestly pray to God that He may add His blessing for the salvation of many souls there. Aside from the gifts for the Girls' School, there is also a considerable amount for the Building Fund in China collected.

The different societies have in the last three years supported 44 native evangelists, Bible-women and orphans.

The Executive Committee wishes to heartily thank all the sisters for their prayers and faithful support during the past three years and also for the prompt returning of the questionaires. 102 questionaires were sent out and 93 of them filled in and returned. The following report has been compiled from the same:

REPORT OF THE WORK OF THE SEWING SOCIETIES

	Children's Clothing	Girls' Clothing	Women's Clothing	Boys' Clothing	Men's Clothing	Pretties Tablets Books	Quilts Comforters Other bedding	Pounds of Dried Fruit	Balls and toys	Handkerchiefs and Dolls	Layer Jackets
India	304	425	218	360	122	457	133	325	414	406	757
Champa	643	751	852	461	256	656	116		365	217	
Janjgir	762	1628	1151	271	209	187	79	20	406	396	
Mauhadei	350	487	298	733	154	610	44		475	221	
Korba	280	541	348	264	160	179	39		255		
New Station	70	9	1				11				
Total for India	2409	3841	2868	2089	901	2089	422	345	1915	1240	757
China							100				
Kai Chow			22			144	3	120		112	
Tamingfu						240	13			63	
Total for China			22			384	16	220		175	
Montana		182	686	137	137	144	52	487	200	204	
Lame Deer	183	283	257	165	265	76	102		205	243	
Birney	267	182	276	85	228	36	81		97	137	
Busby	615	312	420	254	395	42	152	20	269	395	
Ashland	571	256	496	220	373	144	157	320	339	376	
Total for Montana	1636	1215	2135	861	1398	442	544	827	1110	1355	
Arizona			21								
Moen Copi	218	11	65	9	108	24	41		29	89	
Hotevilla	198	80	208	66	72	61	79		22	126	
Oraibi	219	57	226	18	66	113	49	92	21	55	
Tuba City		84	56	64	42	6	70		45	80	
Total for Arizona	635	232	576	157	288	204	239	92	117	350	
City Missions:											
Altoona							2		14	10	
Chicago	135	3	6				7				
Hutchinson	194	178	41	53	7		11		5	13	
Los Angeles	109	38	68	19			22	900		12	
Total for City Missions	438	219	115	72	7		42	900	19	35	
Russia	245	295	422	243	162		146			5	
Germany	434	326	341	279	353		19			8	
Station (unnamed)		193	251	108	69					30	
Total for all	5797	6321	6730	3809	3178	3119	1428	2384	3161	398	757

Besides the above named, there were sent to Russia the following: 26,729 lbs., 3 boxes, 30 sacks, 1515 pieces of clothing.

MISCELLANEOUS ARTICLES

4058 Unnamed
268 pair stockings and socks
6 boxes crayons
46 baby caps
65 head shawls
76 pairs mittens
115 pair wristlets
773 yards goods
175 pounds goods
8 boxes goods
322 pieces of goods
236 pounds clothes
1 bundle old clothes
53 drawers
6 dozen diapers
51 aprons
4 gowns
6 sweaters
6 union suits
688 lbs., dried fruit
19 boxes dried fruit
3 gallons jam
281 bags
69 towels
27 jackets
3 lbs. cotton
21 lbs. soap
7 pair scissors
5 dozen spoons
20 packages of needles
50 dozen buttons
3 rugs
100 flour sacks
3 dozen safety pins
20 combs
28 pair shoes
5 hair ribbons
14 Baby dresses
2 layettes
184 spools thread
3 mattress covers
65 pillows

MONEY COLLECTED

China	$5608.39	India	$2328.36
Oklahoma	1083.03	Support of School boy	30.00
Freight and express	2608.02	Arizona	168.45
Russia	3647.02	Montana	1674.01
City Missions	577.07	Hospitals	106.20
Sanitarium	48.50	Other fields	732.00
Jewish Mission	25.00	Not designated	77.85
Home Missions	195.10	Local ch., Freeman S. D.	463.00
Germany	445.97	Gen. Miss. Treas.	5240.10
Gifts to missionaries	100.00	Total of all	$25,158.07

With kind greetings,

The Executive Committee,
Helena Liechty, Secretary

MISSIONARY REPORTS

From Our Stations in China

WATCHMAN, WHAT OF THE NIGHT?

By H. J. Brown

The night is associated with darkness and is opposed to the day as darkness is to light. Whatever may have been the Prophet's troubles, that seemed so dark and pressing, at the present day this above question is forcibly coming to the minds of many dear people in the homeland. They have years ago very enthusiastically sent of their own friends, as missionaries to India, China, Japan or some other country. It meant a great sacrifice for them to give up some of the best friends and most promising workers for their own church and community in order to go to the mission field; and it meant a further great sacrifice to bring double donations and gifts in order to enable their chosen delegate to take up and do the work there. After years of earnest intercessory prayers and all the sacrifices, they would address to him the above question: "Watchman, what of the night?" Any man in business must either make good or fail and give up in a comparative short period. Politicians as representatives of the people, must prove themselves as able and faithful man or else will soon lose the confidence of the public. The people are used to look for results in other lines of work, why not on the mission field? They understood the heathen people to be in a benighted and sin-suffering state. This man was their choice to go and bring them the Light of the world, to bring them a Gospel of love and salvation, to get them out of their misery and sin, and to bring them into the happy and blessed salvation of Jesus Christ their Lord and Savior. Therefore they cannot but ask: "Watchman, what of the night?"

It is needless to say that the new missionary went out with great courage and hope. He had read and heard of the great darkness of ignorance, superstitution, and sin, that prevail in some of the mission countries, he had seized every opportunity to get first hand and personal information from returned missionaries. He has pondered over the prevailing conditions on the field. He may even have gone so far as to in advance formulate a definite plan of procedure for himself upon reaching the field.

A few years have in meantime gone by. It may even be that his first term of service has expired. Before him lies the furlough, and he must meet the home circle. Or by chance he has entered upon his second term of service already. At any rate the missionary is striving hard to find the answer to this question: "Watchman, what of the night?" His work may have been and still is quite different from what he expected it to be. The people, their nature, the effect of the Gospel message upon their life and so on, are quite different from what he had supposed they would be. However he is not discouraged either on account of the work or the results. This issue of the "China Number" is part but not nearly all of the answer, that the China mission worker gives. His answer is more fully written in his quarterly and annual reports to the Home Board, in his articles to the papers, in his personal letters and above all in his "stick-to-it-iveness" on the field.

A GREAT NEED

Kai Chow, Chihli, China
June 12, 1923.

Dear Friends in the Homeland, greetings in the Master's Name!

Some time ago at Tsing Feng Hsien, where we have one of our Day Schools, while talking with the teacher and other Christians we noticed a rather excited crowd was passing on the street. Upon going to see what it was about we found men, women, and children loudly talking to each other as they hurried towards the West Gate of the city. Upon inquiry we were told that there was to be an execution. Soon we heard the bugle of the soldiers, seemingly to call the crowd together, and after a while we saw the victim, a bandit, being half carried and half dragged by. He was dirty, naked to his belt, half starved, bound, and had an unforgetable expression of despair on his face.

Although I had seen many heads on city gates before I had never witnessed an execution and so asked the teacher to go with me. Suffice it to say that the shooting which was followed by beheading, cutting out of the heart (which is to be eaten to produce bravery), the tearing of the rags from his body, and finally the covering of the corpse with a little earth was enough to cause loss of appetite and sleep but on the other hand stimulate thought.

When on another occasion I saw how a father tried to sell his two little children who were crying so bitterly, and a few times have also seen how the dead bodies of children were thrown out to the dogs, the thought has often come to me that here lies the cause and also the solution to a good many of China's ills. China today would be in less physical and spiritual misery, and would have fewer bandits (who of late cause even the government to tremble), if they in the past would have known to train and teach their children in

Some of the school children in the Kai Chow District. Taken at one of the closing programs of the Boys' Boarding School.

the ways of the Lord. But China's neglectful attitude toward their children is also the great opportunity of the church. Parents will not interfere, in fact are glad, if the mission in as far as possible takes the responsibility of raising and training their children. Oh, what an open door the church has here to bring the youth, with whom the future of China rests, to the Master and thereby make such incidents as the above unnecessary and impossible.

In this district we now have 10 day and one boarding schools for boys. This, however, barely touches the crying need of the mass of children here. Just recently we have closed another blessed school year. The work could go forward much faster if there were more funds. In the boarding school we have for years been over crowded and in the surrounding villages many knees, and prayed to the Lord of harvest to send more reapers. The women's work is especially needy. My time and strength are devoted to it; but of late my bodily condition prevented me from much going out. I have however the Bible women, whom I use in the work. They would bring their reports to me. We consulted together about the work; and thus encouraged they would go out again. I longed to go out with them together, but this privilege was not granted me this spring. However while they went, I would take time to support them in prayer, and thus we worked together. I must frankly admit, that the work of the Biblewoman is no easy task. They don't always receive friendly receptions, and sometimes are even treated meanly. At such times they get discouraged, and occasionally are ready to give up. However a season of insistant pleas to send them a Christian teacher we were forced to turn down. Since Russia has been helped may we now pray for more aid in the darkness here.

In the name of our Saviour,
Ed. G. Kaufman.

COUNTRY WOMEN'S WORK

By Maria Brown

While the other workers may long have finished their contributions to this issue, I have been detained by sickness. Even now I am not yet out of the hospital, where I had to go for an operation for appendicitis. Many a time when I look over the mission field, it appeared like an immense ripe wheatfield and with just a few reapers at work. With tears in my eyes I fell upon my

quiet talk and prayer with them will lift them up and so they take courage to go on again. But praise to God, it is not all discouragement. There are times when they return with a radiant face. The people had very kindly welcomed them to their homes. The women from the village have flocked together, eager to hear the Gospel. Sunday comes, and when as a result of such a visit groups of women attend the services, it is the Bible woman that rejoices and tries her best to introduce these newcomers to the Christian circle. Of course this is all preliminary work, and many quietly drop out. It is the ones that continue to follow the truth, and after a year or two of faithfully attending the meetings, finally come out in proclaiming Jesus as their Savior, and with the request to be baptized and received into the church, that can stand the test as real fruit of the Bible woman's work.

One thing burdens my heart, we have single sisters who devote all their time to the Girls' School, to the nursing of the sick and even for city work, but we have no such sister to spend her whole time among the women in the villages. Other missions have such godly self-sacrificing single ladies. Oh to God, that we would get one to do this so needy country or village work.

"TALITHA CUMI"

There is a knock at the door: "Is Cai Chiao she at home?" The gateman stands at the door, and beside him a little girl, dirty and ragged, with hair unkempt and untidy, but with eyes that sparkle with frank eagerness. Oh, this child is looking for more than a mere existence; life, real life is what she wants. "You may come back tomorrow," she is told.

The next day the child appears promptly and awaits orders. A piece of cloth has been cut into a pattern for a garment for her, ready for sewing. "Can you sew?" she is asked. "No for I have no mother, only a father living." We gave her a bit of the cloth with needle and thread and set her to work. She went to work courageously, but somehow the stitches would get too long, the seams would turn out crooked and the poor child was quite distressed, because of all the criticism. The school girls playing in their court, became interested in the little girl and come to see what it all means. The waif is quickly surrounded by the girls who examine her from head to foot, question her, and discuss her freely. In a little while, the girls are seen to run to their rooms and back again in a very important way. What can it all mean?—Basins of warm water and cold water are being brought, —one of the teachers brings up the rear with a precious piece of soap. Before the child is aware of it, she finds her head ducked into the soapy suds and cleaning process has begun. Brushes, coarse combs and fine combs are brought into play in the violent effort on the part of the girls to exterminate the many inhabitants of the dusky head, which through the unaccustomed stirring up seem to have become very much alive. The shoes which boast of only partial soles, are taken off, for from somewhere, a pair of stockings, and better shoes appear. The school bell now calls the mob away and our little waif breathes a bit more freely, as she again applies herself diligently to her sewing. After some coaching accompanied by frequent

A Bible Class which is receiving religious instruction preparatory to baptism. Kai Chow, Chihli, China.

rippings, the little girl has finally completed her garment. Proudly she puts it on; her hair has been smoothly combed, her now clean face beams with joy, and she presents a neat appearance.—She has been awakened to a new reality of things, by the loving ministry of those who, like herself, had at one time been almost dead to higher desires and impulses. The school girls too, in this their act of kindness have come to realize the truth of the words: "It is more blessed to give than to receive." On Sunday morning our little friend sits happily in church throughout the service, after which she wedges her way to my side and whispers confidently "Father says I am to stay with you; may I?" "We'll see about it next year." (This is the end of the school year).

"Talitha Cumi," are the words I would like to write above the door of our new school building, for indeed our wish and prayer is that many a girl may here arise to a new life, physically, mentally and spiritually; may be awakened to new aspirations to a new life in Christ Jesus, which alone really enriches and enables. Such shall be the source of joy for us, greater than that of the sorrowing parents in the home of Jairus when Jesus had spoken the words: "Maid, arise!"

With sincere gratitude to God and to the dear friends in the homeland,

I remain yours,
Talitha Neufeld.

Kai Chow, Chihli, China.
June 15, 1923.

SEND THE LIGHT

Some time ago when I accompanied Brother Kaufman on a trip to visit the homes of some of the school boys the Chinese phrase, "Chieh kuang, lau hsiung," (Borrow light, elder brother). impressed itself deeply upon my mind. The country roads were crooked and the cross roads many so that repeatedly it became necessary to ask the way, but instead of asking directly for the needed information the Chinese helper who was with us would first say "Chieh kuang, lau hsiung", and then make his inquiry.

This phrase has come to me again and again since then. It has come to me while walking along the city streets where one meets most every class and in my private intercourse with individual men. No matter where we missionaries go we are constantly coming in touch with those who seem to say "Brother we want to borrow light"; and one does not need to be long in studying lives of these people and the surroundings in which they find themselves in order to discover how much they need "The Light" and how hopeless they really are without it.

This does not say that they all realize that what they need is the light that we find in Jesus. How easy it would be to bring them to Him if they did. As it is we must reach them as best we can, scattering the Gospel truths here and there hoping that God through His own Holy Spirit will move the heart of the one or the other so that he will let Jesus come in.

We who are in a special way responsible for bringing the Gospel to the mass of people who live within the K'ai Chow city walls have at present much to encourage us. Within this year will come to us a home and some much needed equipment in which many of you have had a share through gifts and prayer. Our religious meetings in our present little chapel are comparatively well attended. The chapel being on a side street is not as well situated as it might be and yet often those who have never been in a religious service before find their way in, perhaps influenced by the pupil who attends the mission day or school or the child that comes to Sunday school. It is said that "a little child shall lead them" and that undoubtedly has at times been the case here though there are influences that play their part.

The attendance on the part of the business people is small and irregular thus far. We hope that this will not be the case after we have a larger chapel but as a whole this class is hard to reach. The business man as a rule is a comparatively busy man. During the day he is in the shop waiting on his customers, even taking his meals there, and has very little time to listen to the missionary or the evangelist who may come there to speak of the Gospel. However, they have leisure moments and it is for the religious worker to make the most of these. Just now I am especially interested in a young business man who often comes here to talk as he says about the "Jesus religion". His partner is a Catholic and he says his problem is whether he shall join the Catholic or Protestant mission. Thus far K'ai chow has only a few Christian business men and are glad for each one of them. Our prayer is that they may be shining lights that throw their gleams far out into the darkness so that others may find through them the way to Him who said, "I am the light of the world."

Here is a people surrounded by darkness, pray with us that they may soon receive the light.

Sincerely,
Sam J. Goering.

What you can do, or think you can, begin it;
Action has boldness, power and magic in it.
Only enlist and then the mind gets heated,
Begin it and the work is half completed.
—Exchange.

DISPENSARY WORK

Dear Friends in the Homeland:

After our language study in Peking and the Western Hills we came to the station last fall and took up the work in the dispensary, which had up to that time been taken care of by Rev. Brown and others to the best of ability, alongside with other duties which come to us newcomers on the field.

Although we had spent some months in China, yet there were many new experiences awaiting our acquaintance, especially in our line of work. Coming from our home hospitals and institutions to a small dispensary as our only place of taking care of the sick, which came in large numbers, with diseases familiar and unfamiliar, and in every stage of development, the patients speaking a language which is still to the greatest extent new and unintelligible to us, was indeed a difficult beginning! The people had their hopes in a "foreign doctor" set very high, expecting him to be able to remedy and cure all their ails and illnesses, no matter of how long standing and of what kind they were. Our hearts were moved with pity and we tried to do what we could for them. To many only temporary relief could be given because they needed hospital care and we were not ready for that. Those who were benefitted were encouraged, they found the "foreign" way and the "foreign" medicine more effective than those of their own heathen practitioners, whose equipment for surgical performances consists of a few dirty, often rusty thumb forceps, scissors and needles, all sizes, with which most dangerous treatments are performed.

A most pitiable sight present the many patients with sore eyes, a large per cent. of them beyond human aid, all cloudy and scarred from long infections of what they call "hai yen" which means "injured eyes", surely a very true term! Much more could be done if the people would come for early treatment and some day we hope to be more equipped for optical work.

So many come with ugly skin diseases, boils and rash of every kind, due obviously to their ignorance, poverty and insanitary ways of living. The effect of the treatment is much impaired because they have only one coat which is worn all the time and soon becomes filthy with the infectious discharge. Think of it to wash such clothing at the public beating stone in the river or some pool of water! Soap with them is a foreign article, they say they cannot afford to buy it. Repairing of Chinese buildings formerly used for chapel and living quarters of our workers, is going on and we look forward to the time when patients can be taken in for more effective treatment.

In the month of January the wife of one of our evangelists came in for confinement. Their furnishing of the home is very scarce and they wished us to take care of them. A room was vacated, a stove put up and a wooden bed, covered with a straw mat and Chinese quilts, was placed in the room. This was our first venture and we felt we were closely observed on all sides. A son was born to cheer the home where two sons had previously died. How I prayed the Lord to definitely guide us in our every action, because it meant to awaken and nurture the confidence of

This is the group of Christian boys who did work with the Children in their home places, in all they gathered some 350 children who attended regularly to listen to the Bible stories and learn Christian songs. In the 15 places where the boys had these summer schools last summer we hope sooner or later to be able to open a Christian day school. During winter while the boys are in school again they go to the nearer of these places to lead a Sunday school with those same children every Sunday.

the people in our ways! All went well, mother and son were able to return home on the tenth day.

Not only in their need physically but in their need spiritually do we see our great call and we hope later, when the patients come to stay a few days for treatment, to acquaint them with Him in whom we too, have found healing, not only we sought our Saviour but they also, whether they realize or oftentimes do not.

In this great work in which we encounter many difficulties, especially in the beginning, we need your prayerful support, that we may courageously go forward, also in the further study of this difficult language. From the Lord is expectation, He is our joy and strength!

Yours in His service and yours,

Elizabeth D. Goertz.

DOES IT PAY?

Recently I read an article by Sister Elizabeth Ruth, which brings account of experiences similar to mine in my house to house visitation among the Chinese women. I too take consolation in Isa. 55: 11 when I return from my visitations as it seems without any apparent success.

It is very rare that I am received in homes other than friendly. Actual opposition I have not encountered, although I have often felt that they were not willing to have anything to do with the Gospel. As long as we talk of common things like: weather, garments, food, harvest and prices, they converse freely and with interest, but as soon as things spiritual are touched we often hear the familiar phrase: "Wao pu tung" (I do not understand).

How helpless we often feel in the face of the tremendous task having them realize their need of a Saviour. Of course they do not realize their spiritual state, their minds are benighted and painfully we see how strong the bonds of darkness and superstitution are which keep them bound in ignorance. It does not lie in our power to set them free, the Spirit of God must free them and lead them into the truth of liberty through Jesus Christ our Lord.

Our hope is that Eternity will show the fruits of our efforts, even there, where we see no effects.

One of our evangelists came up to me one day and said all discouraged: "A whole year have I prayed and labored to save souls, but not one soul have I saved." As we talked over problems connected with evangelistic work, we wondered if perhaps we were to sow and others to reap, whereupon he said hastily and much relieved: "O if that is the case I shall be satisfied to work on patiently, others may gladly reap what I have sown."

But, praise God, there are also cases when we are greatly encouraged.

Not so very long ago I visited the home of one of our Christians, who about a year ago accepted Christ as his Saviour. While I walked along the street enquiring for his home, I was told by the neighbors, "In that home we are often invited evenings for devotion. Mr. Wang (see Mrs. Lohrentz's article) then expounds the doctrine to us. Are you going to his house? we will all come along." A few minutes later the little yard was filled up, over 30 women were present, children not included. Again and again they plead: "Explain some more." These understood, for the desire to know was there.

Must mention that this very gentleman was won for the Gospel by the above mentioned evangelist soon after that conversation.

This gentleman, an educated and well-to-do merchant is not one who is satisfied to have received salvation for himself but has tried to interest his whole family: mother, mother-in-law, wife, sister and other relatives, for the Gospel. When I told him that his daughter, whom he had brought to school since his conversion, had expressed her desire to take part in the catechetical class, he was so pleased. She had been in school only a few weeks and she could repeat already the beatitudes, the Lord's prayer, ten commandments, and a few Bible verses, which as she told me her father had taught her.

Referring to the evangelistic work in China I would like to quote an extract from the "Fenchow," a paper given out by the American Board Missionaries: "It is a long work. It is the magnitude and the endlessness of it that appall one and makes it difficult to awaken and keep at a ready glow the evangelistic fervor."

Committing myself and the evangelistic work to your prayerful support I am,

Aganetha Fast.

"ONE OF THE LEAST OF THESE"

In the south suburb of the city of Tamingfu, the part of the city lying in our Dist., the population is made up mostly of Mohammedans. These are friendly to us outwardly, for they feel that their religion is very much like ours, inasmuch as they do not prostrate themselves before idols, and worship one God. They take pride in the thought that this seeming similarity in their and the "foreigner's" religion gives them a certain prestige with the foreigners which the "heathen" Chinese do not enjoy. Because of this selfsatisfied feeling, the Mohammedans are not easily won for Christ. The thought of humbling themselves to the point of admitting that they are "undone" because of sin in their lives, is rather obnoxious to them; nor does the thought of God in Christ "taking upon Himself the form of a servant", appeal to them.

Through this Mohammedan district I was walking one morning on my way home from the city compound, where I had spent the night. Suddenly there came into my path a very ragged woman, who prostrated herself before me and begged most entreatingly that I come and take a look at her sick father. I followed her a few steps to where an old man was lying on a grass mat at the side of the road. His clothes, too, were ragged and filthy, his face was jaundiced and bloated. In general he seemed to be very ill. On his feet he had a number of loathsome, running sores which needed attention sadly. I promised to come back in a short time and do for him what I could.

I learned that these unfortunate people had straggled in from the outside in the hope of securing help. They had no money, no home, and no way of earning money. Accompanied by a Bible-woman, I returned in a little while with a supply of things necessary to dress the wounds, and continued thus for several days. Always there was a crowd of onlookers when the wounds were being dressed, and there were expressions of amazement and appreciation. We distributed tracts and the Bible-woman would tell the crowd of the Christ who loves us, and them also, and in whose name we were doing this. To them it all seemed so new.

After some time we found a room for the sick man, which we rented for a small amount of money. It was very poor and mean, but better than being obliged to lie out in the open. We tried to point the sick man to Christ, but he was so very ill that we fear he did not understand much of what we tried to tell him. We trust, however, that to the daughter and her little son there came a real desire to know our Christ. Since the death of the old man the daughter has attended our services.

All this was a small matter, outwardly. Somehow, though, as we noted the interest and the amazed expression of the Mohammedan and other Chinese we were made to feel that it might please the Lord to use the administering of medical help, linked up with God-given interest and sympathy for their physical ills, to help break down the strongholds of Islam in this field. We are praying that the Lord might open the way for such work. Will you join in this?

Yours in Him,

Frieda N. Sprunger.

"NUNG GEE BOO NUNG"

If we had the power that Christ had, we would answer without fail, "Nung Gee," "Go, thy faith hath made thee whole!" The literal translation of the above phrase, is, "can heal not can?"

During the month of May 393 patients applied for help. Some of these are counted twice or oftener, but often the patient does not return for the second time; not because the help didn't do him any good, but his faith is so great that he thinks one helping will do. Faith, yes, faith great enough to be healed of any and all diseases if it were in our power to say with Christ, "Go thy way, and as thou hast believed, so be it done unto thee." Having been blind for ten or more years, they will come from a distance of over thirty miles, either walk in, or carried in on a bed or in a basket (quite like in New Testament times), to receive their sight again; or if the end of a finger is completely cut off, they will stick it back on with the hopes that when they get to see the doctor he will be able to put it on again, yet the power is not ours like that of Jesus when He healed the severed ear.

A saying of ours, is, "Cleanliness is next to Godliness;" in accordance with this the majority of Chinese are removed from Godliness to the n-th degree. They have no knowledge of modern sanitation whatever, which makes it very hard to start a hospital. Contagious diseases come under the same category with all the rest; they know that some of these diseases are contagious, but of isolation they know nothing. In fact it is practically a disgrace if a person hasn't had smallpox. Whether or not the child has had smallpox, is a question asked by the parents when a child is given in marriage, for if not the danger is that they might get them when grown up, at which time smallpox are very severe, and the person usually dies.—The loss of a person in this way means the loss of a worker in the family.

The ordinary kind of medicine which seems to serve for many purposes, is some kind of black adhesive substance smeared on oil paper. This is then stuck over the area of the disease. For example, an abscess, instead of opening it and letting the matter out, they will close it up with this plaster; or in case they have sore eyes, which is very common, the plaster is pasted over the temple area; or if they have stomach ache from eating green fruit, which they relish particularly, the plaster is stuck over the abdomen.

Their medicine stores are full of collections of weeds, bark, wood, roots, leaves, rocks, shells, and everything imaginable for the healing of physical ailments, and their many temples are full of gods to help them in time of need, yet nothing seems to bring them relief. It is up to modern science to bring them physical relief, and the Gospel of Love and Truth and Peace to help them in their spiritual needs; it is the duty of the missionary to bring them both.

In closing let me say that in many cases we can help, but again in other cases we have no power: in the spiritual line we can give them the true Gospel by preaching and practicing the same, which is our aim. May God help us toward that end.

Abr. M. Lohrentz.

A STORY

Some fifteen years ago there lived in Peking and later on in Tientsin a very learned young man, who discharged his duties in the yamen or governmental courts of those cities very faithfully. Upon returning to K'ai Chow, his old home, he became the head of an important organization for social betterment of this district. Only the educated and influential men belonged to it. To be the head of such an organization was indeed an honor.

This man with others owned a grain business in K'ai Chow. One of our evangelists went there occasionally and in the course of the conversation also introduced the real, the true Gospel, namely, the Gospel of Christ. Mr. Wang, ever a searcher after truth, became interested and had the evangelist come to his shop often and preach there. This new Gospel seemed to satisfy him. He came to church frequently. A year ago he was baptized.

Trouble of one kind or another came soon enough. Being a Christian he wanted to close his business place on Sunday and in general run it on a Christian basis. His partners objected. After much argument, thought and prayer he decided to suggest buying their shares. Finally it was arranged that way. Already before this he had asked to become the Kaufman's language teacher (who in turn shared him with us) in order to learn more of the Gospel. Now what was to become of his business during that part of the day when he was here with us? A nephew finally consented to tend to the business during that time.

The two older children came to our mission school here. For the girl it meant the unbinding of her feet upon entering. This too caused a struggle, for the Chinese think of small feet as particularly pretty; the mother, not being a Christian yet, raised quite grave objections. However, the girl has unbound her feet now and promises to make a good pupil in general.

This is the land of child-marriage and that with Mr. Wang is another great trial now. His ten-year-old son was engaged to a girl of thirteen when he was five years old. Now the girl's side is pressing the marriage. Mr. Wang is not very anxious about it, nor does the church allow Christians or Christians' children to marry heathens, also it does not allow them to marry below eighteen. How Mr. Wang is going to solve this problem we do not know, but he is much disturbed about it. In America we would say, "Simply break such an unreasonable engagement", but in China that is not an easy matter. He needs our help and our earnest prayers.

Mr. Wang is intensely interested in mission schools, has helped much in interesting people in schools and in bringing boys and girls to our schools here. In his own little village he has started a promising Christian school.

Christianity with him is a thing to be lived and spread. He has induced his wife, mother, mother-in-law, sister, uncles and other relatives to come to church in order to bring them under the influence of the Gospel. Such men China needs in order to bring it to Christ and Christ to China! Let us all work and pray toward that end for China's millions walking in darkness, let us bring them Christ's light and love.

Mrs. Abr. M. Lorentz.

K'ai Chow, Chihli,
June 15, 1923.

Dear Friends:—

The words of our Master, "Suffer little children to come unto Me and forbid them not for of such is the kingdom of God" have come to me again and again as I have walked the streets of K'ai Chow and seen the many poor little children, dirty, ragged and neglected. Reminding one of little sheep who are without a shepherd. How different the American child is brought up from the Chinese child. So much stress is laid upon the rearing of the one and so little attention is given to the other. The Chinese child knows little of discipline. Instead of the child being governed by the parents the parents are often ruled by the child. One is conscious of this when visiting homes or watching the little ones play on the street but one realizes it still more when coming into closer touch with them.

Since we are in town close to our work I have been able to start a kindergarten class which meets every forenoon except Saturday. It is on occasions like this that one sees how badly the Chinese child is neglected. I wonder whether Christ did not have just such children in mind when He said, "Suffer little children to come unto Me". Little ones like these who are deprived by ignorant and superstitious parents of the things that rightfully belong to them. It seems to me it was to such children that His heart went out for He knew they needed His love and care. These poor little boys and girls need Christ the great Friend of children very badly and it is a great privilege indeed to tell them of Him and to try and lead them to Him.

The children that come to kindergarten are mostly from poor homes but a few come from the better to do. It has been most interesting to me to see how little the two have in common. Just now I am thinking of a little boy who comes regularly but always takes the back seat though he is always on time. A number of times I have asked him to come and sit in the front but he refused.

One morning he was there again before any of the rest and entering the room he marched to the rear and took the back seat as usual. I went up to him and asked him why it was that he preferred to sit in the back seat instead of the front. After some hesitation he replied, I do not want to sit with the other children they are dirty and have lice." There are a few others of his rank that come and sit on the same bench with him. I have never forced them to sit with the other children for fear I should lose them but thought it wiser to slowly show them that the other poor children are not to be looked down upon but rather to be pitied because their parents do not give them the necessary care and do not have as much money as theirs.

It takes much patience to teach these little ones. Together with the Chinese helper we teach them Bible stories, memory verses, little prayers, and Christian songs. It is very difficult for them to learn a tune but they love to sing. One evening Mr. Goering went out into the yard and in the quiet of the night and over the wall heard some of these sing "lai chiao Jesu" (Come to Jesus). There these little ones whether they thought of it or not were extending an invitation to others to come to Jesus.

Pray with us that many of these children may be brought to Jesus who loves each one of them and not only they but their parents, and others also.

Sincerely,
Mrs. S. J. Goering.

WILL NO ONE CARE?

Kai Chow, Chihli, China
June 13, 1923.

Dear Friends:—

While on our way home from one of our country day schools this spring I happened to look into a green wheat field by the side of the road and my eyes beheld a sight which I had heard much of but had never seen myself. I saw the naked body of a little child lying there and a large black dog by its side. At first I thought the child must be sleeping, but on second thought I realized that it would hardly be out naked so early in the year as it was still quite cold. I immediately asked our teacher whether that child was dead, and he said, "Yes, it has been thrown out." We asked Mr. Kaufman to stop the car, then together walked back. One dog was about one hundred yards away, the other one by the side of the child growled at us for disturbing his feast as he saw us come nearer. The little body was lying on the ground, a pitiful sight, it was not even quite cold, so most likely the child had died that day, or was thrown out before it was dead. Some mothers fear the spirits of the dead so much that they throw their children away before they are dead, others are so glad to be rid of them that they carry them out to die alone. The little legs were eaten off already up to the knee sand the arms up to the elbows. The face and other parts of the body were badly scratched by dogs from dragging it. The child could hardly have been sick long, for the corpse showed no signs of suffering. We judged the child to have been about 2 years old.

How any mother can do something of this kind we, who have lived in a Christian home and country, cannot understand—we do everything possible to relieve suffering, to make a little child comfortable. Here with the average people a child is so useless —if it is sick no one cares, let it die.

One of my little Sunday school girls has not been in class for several months, upon inquiry why she does not come I was told she is sick. Then I asked whether they have been to the doctor, and the answer was, "No, let her die, we have too many children anyway."

Missionary Boehr and his Ford crossing a river on one of his evangelistic trips.

Our great hope is that the home conditions here in China will gradually be bettered by the children who attend Christian schools. Christ who loved the little ones and took them to himself also cares for these poor neglected Chinese children and is concerned that they should know of His love and saving grace.

Asking for your continued interest and prayers for the work our mission is trying to do for these children.

Yours in His service,
Hazel Dester Kaufman.

AFTER MORE THAN A YEAR IN A NEW FIELD

Great impressions. Never before in China, either in our work at Tungminghsien or the work at Kaichow, have we been so overcome with the feeling of unprecedented urgency and opportunity in evangelization as we have in our mission's newly claimed district, including a large part of Tamingfu county, all of Nanlo and Tsingfeng counties. And it can be said that the impressions have thus far been lasting. Such a readiness to listen to the Gospel we have found wherever we have gone that one is really in an expectant mood for an awakening among the people on a large scale. Sometimes it seems that you and we have not expected such things enough for our China field. Certainly the most wonderful opportunities lie just ahead.

Not only do they come out in large numbers to gather about the automobile to "look, see", as the Chinese has it, but both men and women gather in large numbers about the foreign and Chinese Gospel messengers, either as they come out into the villages or for special meetings in city and village. Then, too, the people are anxious for services in the country, and they erect sheds under which large meetings can be held, and without cost to the mission.

Very specially true is it that here the women are so much more ready than we have seen them at other places, that there is great urgency for work among them. The conditions call for a peculiar urgency in speeding the work, for "the King's message requireth haste". The call now is to grasp the wonderful opportunity lest it pass by because we feel that this is all too new a field. Indeed the impressions are overwhelming as to the openness of the people, easy access to them, the urgency of preaching the Gospel, and the potentialities of a great awakening.

Great needs. The demands upon the time of foreign workers are truly heavy, and the calls for able Chinese leaders, for both preaching and school work in the country is more urgent than can be met with properly fitted men and women. And because of the readiness of the people they are looking for the message that will answer their needs, and so our

chapels are filled to overflowing at the usual services, and for our station schools we have not the sufficient room. Because school and chapel are one building we have delayed an important inquirer's class of over forty until now, when the school children have vacation. In the material way much is needed. The beginnings of this district's work were costly, and we have outgrown the material equipment long ago, but the value of a redeemed soul is so much greater than material things that even a greater outlay of money will not deter an awakening church to move forward.

But the greatest need of the hour is the Gospel messenger and his message. Both foreign and Chinese staff need augmentation. They need to be Holy Spirit-filled men and women. The message called for is a simple, straightforward, authoritative message direct from the Throne of God. Yes, as never before the call is that the whole church bring the whole Gospel to the whole world. The simple powerful Gospel "of Jesus and His blood" does give results which we have seen with our own eyes.

Mission history has proven satisfactorily that some fields or districts are more mature than others for a forward evangelistic and general missionary program. However, that may be in regard to this, our newly accepted district, it is well to consider that this field has had a missionary impact of twenty years by many a noble missionary soul of a now defunct mission, and the church has carried on famine relief work in the northern part of this district during the spring of 1921. So it can be imagined that some preparation has gone before. No chapels, and only one Christian village school (no equipment, such as buildings, only teacher and pupils) has come to our mission as a result of their work, but what has come to us is a tremendous demand for immediate preaching and teaching. For not only do they come in crowds to listen, but many have come, and are coming, with a really inquiring heart, and they also want their families to get the Gospel.

With all this we are now dealing in an entirely inadequate way, for we do not have the needed foreign staff, and the Chinese staff needs better spiritual training and general equipment for the task. Badly the need is felt—and it is a crying need—for a few foreign lady workers, for the Chinese women are stirring and are bound to get both the spiritual and the mental training. Many a husband has already taught his wife to read and a number have brought their mothers and wives to Bible Study Classes or special meetings. A glorious task is awaiting such lady workers as can be testified by one of our ladies who has tried it even with but little of the language at her command. We need both foreign men and women workers, and we pray that they may come very soon. We have promise of a school couple for this fall, and they will fill a great need, and still we need more co-workers. Anything short of the full unadulterated Gospel would be hazardous, for such it is that alone will do for poor China's needs—and that certainly holds true for this district. And we need more earnest prayer, and faith in what Christ is able to do. And the vast Mohammedan community right at our door here has not even received a mention, and that is certainly a crying need as only we can feel who pass through that mass of people every day, and practically helpless to do anything for them as the situation now is. They need, beside preaching, some actual practical proof of the soul and body healing power of the Gospel. Pray! Pray!

Great promises. Because we build upon the eternal Promises of God, we believe that "the prospects are as bright as the promises of God". It indeed seems that we are on the eve of a stirring awakening among both the Christians and the people in general, and we want more of you dear people to believe this together with us. There are beginnings now of what we expect in a much larger measure in the future. The outstation chapels and the dozen Christian schools, with two exceptions, are of no expense to the mission except that the teachers and preachers get their salaries from the mission.

Some families have come to Christ, and some classes have been held for inquirers, but the promise is that many homes will soon become Christian, and that a number of inquirer's classes can be held in the near future. There is in evidence a deeper desire on the part of the Christian to see his whole family saved. "There shall be showers of blessing, for this is the promise of God."

Great resources. The "all power" of Jesus' parting commission, "Go ye", is our reservoir of resources. What tremendous possibilities does not the weakest saint have who claims the promise of Acts 1:8: "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses."

Great results. Some of the results of this witnessing are already evident, because some have dared to prove this promise; and it is becoming catching. A young High School graduate is systematically bringing his family to Christ, and that under great persecution from his father, who is of the scholar class. We have seen merchants, soldiers, the Chinese publican, the farmer and old-time teachers turn to Christ, and our desire is to win more of all classes. They are really redeemed, twice-born Chinese. There are some known results, and hence great results, when we think of Jesus' estimate of the worth of one soul. Still there is more to claim, and there are vaster results in store; and only God knows the possibilities of a redeemed soul with a fiery witness for our common Lord.

P. J. and Jennie Boehr.

Sawing Wood. Every piece of wood used in a building is prepared in this primitive manner.

ONE PHASE OF MISSION WORK

Thus far our church membership consists for the most part of farmers and some business men. Our carpenters and masons come mostly from non-Christian circles. In time the Chinese church will develop its own leaders and do its own financing. Then it will naturally also direct its own building work. When once we have a sufficient number of reliable Christians to do the construction work and the Chinese church can manage these outward affairs of the Kingdom, that part of your money and our energy, which so far has been spent in building work, can be directed to other and more directly evangelistic phases of the work.

At present one of us must necessarily do the direct supervision of the work. In the supervision of this work, problems like the following confront us. This past winter we let the contract for Rev. Goering's residence to a Chinese contractor, Mr. Chang of Tientsin. Most of the materials he was to procure in Tientsin, receiving for this purpose some money in advance. We had made out a detailed bill of all lumber he was to purchase, and after he went to Tientsin I sent him the drawings of the house. Some days later, however he wrote me the materials could not be bought since he had not received the plans. A communication was sent him stating date when they had been mailed. Again he telegraphed that he did not have them. Upon this I forwarded second copies by registered mail. Following three more weeks of urgent corresponding and waiting his workmen arrived. His brother, their foreman, reported the boat with lumber had left Tientsin three days before. We were now happy that the work could begin and hoped it could go on uninterrupted.

The men laid the foundation for the building. Time went on, but no boat arrived. Mr. Chang himself, on arriving at Kai Chow, assured us that the materials would be here in a few days. However, we did not trust the whole affair and an investigation was made which disclosed the fact that the boat never left Tientsin. Chagrined and piqued, Mr. Chang promised faithfully to have it sent at once. In due course of time he reported a letter stating the boat was at Te Chow, fifty miles from Tamingfu. But contrary to this we received notice from Tientsin that the boat had not left. So there we are now, the work on two houses practically at a standstill because the contractor's lumber has not arrived. We have definite proof that the first plans sent he received in due time, but because of heavy debts was not allowed to leave Tientsin, so resorted to trickery and deception.(May add: The boat is really on the way now.) In spite of our knowledge of his brazen untruthfulness Mr. Chang daily torments us with undying persistance to advance him more money.

Truly, without a deep desire to build the Kingdom of God and a pleasure in serving the Mas-

ter this task would at times become unbearable. This work also calls for renewed and united efforts in intercessory prayer.

For Rev. and Mrs. Boehr's house at Tamingfu and the single sisters' house at Kai Chow we also employed this contractor's workmen from Tientsin because they are more competent than local men to erect foreign style buildings. The Boehr's home was completed in winter while the ladies' house is not quite finished, due to lack of some materials which failed to arrive in time. The work on buildings for women's work in Kai Chow city is also nearing its end. The Girls' School at Kai Chow will open its doors to receive its first happy daughters of China on enrollment day in August. We owe a vote of thanks to our sisters at home whom the love of God has constrained to make this possible. May God reward richly.

W. C. Voth.

GIRLS' SCHOOLS, TAMINGFU DISTRICT

The first year of Girls' School at Tamingfu has just come to a close and a great joy it has been to work with such enthusiastic young lives the last school term. Ninety-two girls were enrolled, sixty-four in city and village day schools which continue during the summer and twenty-eight in Tamingfu boarding school. Most of the boarders were from Christian homes in our own district or from the neighboring independent church district. Others were from within the city from non-Christian homes and boarded because their parents consider them too grown-up to be seen on the street much. The day school girls are mostly in the first year lower Primary and of the age when they can still walk through the street without offending Chinese custom. Most of them are from well-to-do homes and their indulgent parents are not Christians, consequently they live irresponsible, carefree lives.

The day girls' attendance at school is irregular and uncertain causing difficulty in grading and a consequent lagging of interest on the part of both teachers and pupils. Our Biblewoman and I have been visiting some of their homes trying to get the parents interested to send their children more regularly to school and themselves to attend the church services and learn of the One True God. We found as we had hoped that they already had some ideas of the Gospel gained from their little daughters. This is one advantage of the day school, the girls can carry home every day while it is fresh in their minds some truth or song or story that they have learned at school and teach it to their parents in their simple natural way.

We would like to have a separate classroom and separate teachers for the day school but our present quarters both for school and our home being in the crowded city everything is crowded to the utmost. The classrooms and dormitories are very inadequate both in size and equipment. We feel most keenly the need of new Girls' Boarding school buildings such as the Sqwing Societies have so kindly provided for the Kai Chow Girls' School. These are to be erected on the Mission compound outside the city.

With the exception of Bible the curriculum is the same as that taught in the government schools and contains practically the same studies as the first six grades of our American schools do. The woe of girls' school life is Arithmetic. Many make excellent grades in everything else but fail in Arithmetic. In teaching Bible stories to the little girls the large Sunday school picture rolls are used to make the stories more impressive and it is surprising and encouraging to see how readily they pick up the story and learn to repeat it. Memory verses they all learn with ease. The Chinese capacity for memorizing is well known but nevertheless I marvelled at them as during examination week many of the girls recited chapter after chapter from Luke, John, Psalms or Isaiah without a single mistake.

Three village schools with an average enrollment of fifteen each have been opened and just now another village is applying for a school promising sixteen girls but the difficulty is shortage of teachers. At each place there are a few Christians and inquirers who help support the school and look after its interests. At Ch'in Shih Kun the daughter of a Christian of long standing is the teacher. The father also gives the room for the school. At Nanlo, our largest outstation, a young couple who have graduated from our Kai Chow schools teach the boys and girls' schools quite successfully. At Shwangsti, a large market center, the wife of our evangelist stationed there mothers the little group of eighteen girls. The girls in these village schools look much more "heathenish" and untrained than do the city girls, but what a difference we see after even a few weeks of school. Their outer lives have undergone a transformation because of the light that is entering their inner lives. We commit them all to your earnest prayers that they may become shining lights in His Kingdom.

Yours in the Master's Service,

Mrs. W. C. Voth.

A GASOLINE GOD

"Ye shall receive power, when the Holy Spirit is come upon you." How often churches rust in machinery, in organization, for their success! There are "Boards" and "Commissions" and "Societies" galore. There is so much harness you can hardly see the horse. But there is no power! It is related that in an arid region of South Africa the missionaries received from the homeland a gasoline engine with which to pump water for irrigation. Among the many gods worshiped by the natives there was one favorite deity who was supposed to preside over the sending of moisture. After the new equipment had been tried out and was working successfully, the missionaries were greatly surprised one day to find about a hundred natives bowed upon their faces worshiping the gasoline engine! Thousands in America worship their gasoline autos, even mortgaging homes to contribute to them, and giving all their Sundays to devout attendance upon them.—Ex.

THE C. E. TOPIC

Sept. 9

Differing Forms of Gambling, and the Evil of It

Prov. 16:8; Jere. 17:9-11.

Gambling is always a vice. There is no form of it that does not in some way influence character for bad. Nations that have frowned upon it have been prosperous and orderly: those that have tolerated it have become backward and their citizens corrupt. Anciently, the fall of the Roman Empire was to be attributed to gambling as much as the worst of its other vices. When it was possible for a rich man to game away his all, including his own freedom and find himself a slave on the single throw of the dice, there was not much hope for stability or honor. Modern nations that make gambling a passion are on the road to ruin. The great gaming house in Monte Carlo it is said has been responsible for more suicides in that place than there are in any other part of the world.

A man who takes to gambling makes himself an undesirable member of the community. He learns to live on his wit rather than by honest toil. He gets himself into that state where he will do anything for a dollar but work. He loses all sense of honor. There are cases without end where fathers have deprived their families of the necessities of life and children have brought their aged parents to want in order to satisfy their passion for gambling. When once a person takes to the habit there is no certainty of him remaining honest no matter what his previous reputation may have been. Our jails are full of men who have sacrificed their characters and blasted their careers by using the means that belonged to others in order to try and enrich themselves by gambling with that which belonged to others. It is not the poor, the young or the workers alone who have come to such an end. Many of those who have brought about their own ruin, and the ruin of others, have been persons of influence and standing who gave away to money madness and sought to get rich quickly with the funds of others entrusted in their care.

The singular thing about gambling is that in most of the cases the "game is not straight" and those who indulge in it generally know it, but think they are sharper than the game. Eventually it gets them, and then in order to save themselves from the desperate straits in which they find themselves they risk all that they have and all that belongs to others in order to make up their losses. This they do in spite of the fact that they know that those doing as they do come to a bad end.

As a class, gamblers are corruptors. The big ones corrupt officials and the law makers in order that they may carry on their disreputable business unmolested. Half of the corruption of our large cities is to be traced to gambling promoters and other promoters of vice. The little gambler may be depended to use his influence in teaching others the vice. He needs victims in order to stay in the game just as much as the big gamblers need him.

There are various ways of gambling. Indeed one may gamble on most anything. Some men bet others play games and cards. Horse racing has always been associated with gambling as well as many other types of sports. Whatever may be said of amusing one's self with others in friendly games such as cards it must always be borne in mind that these are the instruments of the devil that he conveniently

uses for the ruin of his victims. The love of horses is a natural passion with all lovers of animals but this does not warrant the breeding and using them for the benefit of gamblers. Athletics have come to be recognized as healthy and useful to our modern life in so far as they tend to develope the body and keep it healthy. To make athletics of various kinds the tool of the gambler degrades both the games, the players and the spectators. If my interest in sports is such that I am inclined to wager on their results it is high time that I drop them and transfer my interest to something that does not offer temptations.

Gaming is not the only kind of gambling that spells ruin. There is a respectable kind of speculation that had nothing of sound business principle behind it that means the loss of millions every year and has just the same kind of an influence upon character as the baser types. We refer to the evil practice of gambling in stocks. It is not wrong for one to invest his savings in enterprises whose earnings may insure a fair return for an investment, but that is something very much different from stock gambling which amounts simply to betting with a broker whether the value of certain stocks will rise or fall. This type of gambling is so very dangerous because it not only has in it the same kinds of evils that are common to the other types but, because of the large amounts involved, its temptations are greater and the damage it does is correspondingly greater. As with all forms of gambling, it is an effort to get something for nothing. Getting something for nothing is never honest.

Gambling is one of the evils from which the innocent victims have the most to suffer. It is a menace to the community in that it brings ruin to the guilty and the innocent. It endangers the characters of many otherwise excellent people. It utterly spoils the usefulness of the one with whom it becomes a habit and makes him a danger to all with whom he comes in contact. It begins careers of greed that frequently end with crimes of the worse sort.

THE S. S. LESSON

Sept. 9

John Mark

Acts 12:12, 25; 13:1-5; 15:36-40; II Tim. 4:11.

Golden Text:—"Whatsoever thy hand findeth to do, do it with thy might." Ec. 9:10. An incident related only in the Gospel of Mark tells of a young man who followed Jesus after he was arrested and attempted his rescue. In the struggle the guards seized him, but he escaped, leaving behind his only garment, a linen cloth. This unnamed youth who loyally attempted to rescue Jesus after His disciples had all fled is supposed by many to have been Mark himself. There is also a tradition that seems to be supported by good authority that the house in which the Lord's Supper was celebrated was the home of Mark. The Garden of Gethsemane was also, according to ancient tradition, the property of Mark's father. It was to the home of Mark in Jerusalem that Peter went to the brethren gathered in prayer after he had been delivered from prison. In later years, as the travelling companion of Peter, Mark came to write the Gospel that bears his name. In this work the personality and preaching of Peter was so apparent that it was sometimes referred to as the Gospel of Peter. To the Jew of Jerusalem he was known by his Jewish name, John, but he adopted the Roman praenomen of Marcus and as such he is known in the New Testament.

When Barnabas and Saul came to Jerusalem with the gifts that had been sent from the church at Antioch for the relief of the Christian sufferers there they completed their ministry and again set off for Antioch taking Mark with them, having found him a suitable youth giving promise of great usefulness. From this time on and for a considerable time afterwards, the name of Mark is linked with that of Barnabas and Saul. We may readily see how that a youth so intimately connected with the stirring events that occurred in Jerusalem and so aggressive in his loyalty to Jesus had in him the stuff that would make him a powerful witness for the truth. He could speak with certainty and conviction of the events he had witnessed with his own eyes and one would not expect that he could be shaken in his convictions.

Five prophets and teachers in the church at Antioch are mentioned by name in the Bible record. In this list Mark takes his place with Barnabas and Saul. A teacher is one who imparts instruction and a prophet is one who speaks in the name of the Lord. Antioch was fortunate in having five such distinguished persons. Their work consisted in ministering to the Lord and fasting. Their fasting not only was a spiritual discipline for them but it indicated that they were taken up with something vastly more important than eating and drinking. They made the things of God matters of first consideration. It prepared them to hear what God had to say. We need not expect the power of the Spirit to manifest itself in great power so long as there is little or no sincere devotion to the things of the Spirit.

It seems strange that when the work of God was progressing so wonderfully at Antioch the Spirit should call the leading ones away to another task, yet it was the will of God that the Word should be carried abroad and those who were in the lead at Antioch had proved their fitness for the task. It was an evidence of great submission to the will of the Spirit that led the church of Antioch to so willingly give up their best for the undertaking. So long as the home church has its best men ready to go into the mission field the progress of the faith will increase mightily. It was an unselfish surrender to the will of the Spirit of a church that prayed and fasted continually and the results of the undertaking have been felt in the world ever since. Mark as a young companion of these mighty men of God on an epoch-making journey had the wonderful experience and example of these men.

The first missionary journey of Paul and Barnabas had been completed and they were busy again teaching and evangelizing in their church at Antioch. It was a refreshing relief to them after the trials and hardships of their long and trying tour. But Paul could not forget those he and his companions had won for Christ and we soon find him suggesting to Barnabas that they return and see how it might be going with these converts. Barnabas was willing. He had forgiven Mark for failing them at a critical time in the face of trying experiences with which they were to meet. Mark had proved himself fearsome and unreliable. Barnabas was an uncle of Mark and his affection for his relative no doubt led him to be willing to take another chance with him. Not so with Paul. He could not let the mere affection for a friend stand in the way of the largest amount of success. These two men then differed, as good men often have. It led to an unfortunate separation. From that time on we hear little of Barnabas though he had so much to do with Paul's being active in the work. Paul's stand seems to have brought Mark to his senses for at a later time he came to use him again. It takes a firm stand to bring some to their senses but the cost may be great. Here it cost the intimate friendship and companionship of Paul and Barnabas. The passage in Timothy shows that the lesson, though a severe one, had not been lost on Mark. He proved his worth in another trial. Youth sometimes falls into grievous errors of judgment but youth is no reason for disturbing the plant that experienced men set out to complete and when mellowed by years and service, even the most unreliable may prove themselves worthy of future confidence.

MARRIAGE

Wolfe-Lyle—Married at Altoona, Pa., Memorial Mennonite church, August 13th, 1923, Mr. David Chester Wolfe and Margaret Lyle, both of Huntingdon, Jacob Snyder officiating.

DEATH

Miller—Elizabeth Swartzendruver Miller, daughter of Christian and Catharine (Furgess) Swartzendruver, was born in Grantsville, Maryland, December 8th, 1828.

When eight years of age she migrated with her parents to Wayne Co., Ohio, the trip being made overland. On July 2nd, 1846, she was united in marriage to Jeremiah Miller of Fairfield county, Ohio, where they established their home until 1862, when they bought a farm in Davis county, Iowa, on which they lived and made their home for over fifty years.

To this union five children, three sons and two daughters, were born. Two, Julius and Elizabeth, died in the early part of 1880; the others being, Mrs. J. J. Miller, of Pulaski; U. S. Miller of Lewiston, Idaho; and J. C. Miller, who lives on the old home farm in Grove township.

In 1896 she and her husband celebrated their Golden wedding anniversary and at the time of "Uncle Jerry's" death, in January, 1913, they had lived a happy wedded life of over sixty-six years. Since that time she has made her home with her daughter in Pulaski.

She united with the Mennonite church in her early teens and has been a faithful and conscientious member all these many years and was a charter member of this church, which was locally known as "Germany".

She went to sleep at eventide Tuesday, August 14th, 1923, at the age of 94 years, 8 months and 6 days, after eleven weeks of much suffering. But at last there was rest.

Besides these three surviving children mentioned, there are twelve grandchildren and two great grandchildren; one brother, O. B. Swartzendruver; two sisters, Miss Rebecca Swartzendruver and Mrs. Lavina Humphrey, besides many other relatives and a host of friends made during her long residence in this country.

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

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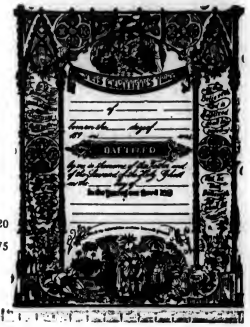

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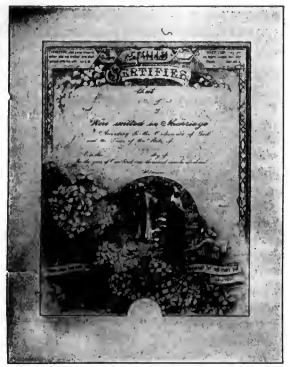

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. SEPTEMBER 6, 1923. No. 35.

IN MENNONITE CIR[illegible]

Rev. Niswander and family of Orrville, Ohio, are enroute to California. Bro. Niswander was the former pastor of the Salem church, at Dalton.

Twelve persons were baptized and were added to the membership of Eden Mennonite church, Schwenksville, Pa., Rev. Freeman H. Swartz is the pastor.

Rev. S. M. Grubb, editor of The Mennonite on his way to attend the General Conference, stopped over at Normal, Ill., visiting his brother, Rev. William H. Grubb, pastor of the Normal church.

Rev. Reed F. Landis, for a number of years pastor of Zion Mennonite church, Souderton, Pa., has accepted a call to the First Congregational Church, of Germantown, Pa. He will enter upon his duties there September 23, next.

The twenty-eighth Annual Anniversary of the Mennonite Home for the Aged, Frederick, Pa., will be held Saturday, September 15. Dr. E. E. S. Johnson, of Hereford, Pa., and Prof. Montford Melchior, of the Girard College, Philadelphia, will be the speakers for the day.

Rev. N. B. Grubb, pastor emeritus of the First Mennonite church of Philadelphia, has changed his address from 442 Ashdale street. His address now is 1719 North 16th street, Philadelphia.

The descendants of Rev. George Bechtel, who came to America in 1728, and was one of the founders of the Hereford church, Bally, Pa., held their family reunion at Bally on Aug. 23. On this occasion they erected a beautiful monument to the memory of their ancestor, who was the first pastor of the Hereford church.

The pulpit of the First Mennonite church, Philadelphia, was filled on August 26th, by Rev. N. B. Grubb, in the absence of the pastor while attending the General Conference. The following Sunday he filled the pulpit of the Second church, the pastor being absent and attending the General Conference.

Sunday, August 26, the Salem church at Dalton, Ohio, celebrated the Lord's Supper. In connection with this service Rev. S. H. Baumgartner, of the Evangelical church, Indianapolis, Ind. preached a very impressive and edifying sermon.

On Sunday, August 19, Sister Eva Doerksen was ordained in the First Mennonite church, Reedley, Cal., by the pastor, Rev. H. J. Krehbiel, assisted by Rev. John Berg. Sister Doerksen will go to Africa this fall under the auspices of the Soudan Inland Mission, an Interdenominational Missionary Society.

The descendants of Rev. Jacob Gottshall, who came to America, who came from Gog, in the country of Cleves, in 1792 and settled in Germantown, and was one of the organizers of the Mennonite church, held their eighteenth annual reunion in the Eden Mennonite church, Schwenksville, Pa., Saturday, August 25. The attendance was quite large and the interest manifested was delightful to notice. Rev. Robert J. Gottshall was elected president of the association, and Rev. N. B. Grubb, historian. The copy of the genealogy of the Gottshall family is now in course of preparation for the printer by the historian. It will be of special interest to note that Rev. Jacob Gottshall was the first Mennonite minister in America to administer Holy baptism and administer the Lord's Supper. In the old log meeting house on May 9, 1798 he administered baptism to eleven persons and on May 23, the Lord's Supper was celebrated, fifty-one persons participating.

OUR WOMAN'S WORK

SALEM MENNONITE CH., DALTON, OHIO

In the church we have a Woman's Missionary Sewing Society, organized some 30 years ago, and through all this time the Lord has blessed us and we have very great reasons to be thankful and praise His name always. There are nearly 60 members at present, and we meet once a month. We sew for Montana.

We have a Junior Society which meets regularly during the summer months. Once a year we all meet to make comforts and quilts. This is at a home and is an all-day sewing.

This year we had the pleasure of having Mrs. Pannabecker with us, we claim her as our own, and she gave us a very interesting talk. At our monthly meeting we have a program of some kind, this year we are studying the Gospel of John, using Robert E. Speer's John's Gospel, the Greatest Book in the World" as a text book. Last year a mission book was studied. It is quite interesting and we are glad to say our attendance is quite good, we meet in the homes, as this is a rural community, it gives all those members who live further away an opportunity to get in close touch with the society. We have a president, vice-president, secretary and treasurer, and a committee whose duty it is to take care of the buying and cutting of the goods, which are to be sewed up into clothes.

We pray that God will bless all the missionaries, and that He will bless the work of all the sewing societies, and let us not be weary in well doing, for in due season we shall reap, if we faint not."

Very sincerely,
Sylvia Hofsteter, Sec.

CORRESPONDENCE

Berne, Ind., Aug. 30, 1923. The Lord, the Giver of every good and perfect gift, has been good and gracious to us this summer. With the exception of the sudden death of Brother Emil Flueckiger, there were no serious accidents among our people and no destroying storms or tornadoes passed this locality.

Rev. Clarence H. Benson, of the Moody Bible Institute, gave on July 30th an illustrated, interesting lecture on astronomy. Truly, "the heavens declare the glory of God and the firmament showeth His handiwork."

In the evening of August 5th the children and girls of the Mennonite church gave an instructive program under the auspices of the Ladies' Sewing Society. It was arranged to create and to promote a deeper interest for missions.

On August 11th and 12th the churches of Berne had union meetings. The Berne Ministerial Association requested Dr. C. A. Blanchard, president of Wheaton College, Illinois, to give two lectures. His subject was, "Who Wrote the Bible?" On Saturday evening he spoke at the Reformed and on Sunday evening at the Mennonite church. On Sunday morning he preached in our church a timely sermon on Eccl. 5:3-4, "To keep our vows."

Recently we had several "reunions" in Bro. Isaac Lehman's grove. The first was the Lehman reunion on August 19th, where about 500 people, young and old, gathered and enjoyed a good dinner and an appropriate program. On August 21st that of the Sam Lehman family took place. Some of the relatives came from a distance—from Ohio, Oklahoma and Arizona. On August 30th followed the Moser reunion, and on Labor Day, September 3rd, there will be two, the Liechty and the Schug reunions.

The elected delegates left in due time for the Middle and the General Conference. Rev. Andrew Neuenschwander and family, of Philadelphia, Pa., arrived here recently. Bro. Neuenschwander gave a talk at the Lehman reunion, preached on Sunday, Aug. 26th, and married a young couple in the absence of Rev. P. R. Schroeder, the local pastor. On August 28th he left for the General Conference.

In August we had an abundance of rain, warm weather, and also a few light frosts. Some of the farmers have financially a rather hard pull. Money is pretty well tied up, but autos are running regularly, some of them by day and by night with considerable expense.

The special collection at the Mennonite church on August 19 to help to relinquish the heavy deficit in the treasury for Foreign Missions amounted approximately to $1900.

I. A. Sommer.

Salem Mennonite church, Dalton, Ohio, August 28, 1923. After four years of eminently successful pastorate, our minister, Rev. M. A. Niswander closed his work with us the past Sunday, breaking the bread and serving the wine in the memory of our Savior's sacrifice with us in the morning and preaching his farewell sermon in the evening to a fully represented congregation, augumented by many visitors from other churches in the community. At the close of the service the pastor was surprised by a gift of grateful appreciation from the members, consisting of a nice sum of gold coin. Bro. J. H. Tschantz presented the gift with fitting remarks in the name of the congregation. Then came the ordeal of a general hand shaking and leave taking that Rev. and Mrs. Niswander had to submit to.

On Friday evening previous the congregation had gathered in an informal way at the church for a farewell reception. Numerous members made short remarks, interspersed with songs. Rev. Niswander responded, humbly, declaring that he was not worthy of all this recognition, reminding the congregation that whatever good was accomplished during his pastorate was simply the harvest of earnest and faithful work of former pastors.

While we as members certainly recognize this fact and should gratefully remember the faithful labors of our former pastors, yet we must also recognize the fact that God has been able to use Bro. Niswander as a harvester of no mean success. Four years ago the congregation, as Bro. Niswander found it, had just been torn asunder with strife, a considerable body of discontented members having left the congregation. Today we find the congregation thoroughly harmonious with an addition of members, mostly young people, more than balancing the loss of four years ago. Sunday school and C. E. societies are in a flourishing condition. Bro. Niswander has had the special gift of attracting the young people. On Sunday, August 19th, Bro. Austin Keyser, our new pastor was installed into the pastorate as Bro. Niswander's successor, he having previously been ordained at his home church, Bally, Pa. Bro. Keyser preached his salutatory sermon in the evening following, which was received with very evident satisfaction by the congregation. We bespeak for our congregation a very profitable pastorate on the part of Bro. Keyser. Although differently gifted from Bro. Niswander, we are sure the Lord will use this very difference to the edification of the congregation, provided we all have the grace to work together harmoniously with our pastor, as we should.

First Mennonite Church, Upland, Calif., Aug. 11, 1923.—After an extended honeymoon trip into Yosemite valley Mr. and Mrs. Cleo Mosser returned to Upland to make this their home. Mr. Mosser has an attractive bungalow under construction. Mr. Mosser is freight agent here for the Pacific Electric railroad. Mrs. Mosser wos formerly Miss Edna Detweiler of Halstead, Kansas. The wedding took place at the bride's home in Kansas.

Rev. M. M. Horsch and Rev. J. Lichti represented the Upland Mennonite church at the Pacific Dist. Conf. at Menno, Wash. Rev. J. C. Mehl had charge of the services during the pastor's absence.

Our S. S. is making splendid progress under the leadership of W. F. Detweiler; the average attendance is about 170, vacation time has had very little effect on the attendance.

Brother David Niswander accompanied by his daughter Metta spent several weeks during July at the home of his daughter, Mrs. Andrew Schrock, at Modesta, Calif.

We were much pleased to have Rev. and Mrs. C. E. Krehbiel with us the first Sunday in Aug.

Rev. Krehbiel spoke to us in the morning on the value of cooperation. United effort both in church and conference. On the evening his talk was on the tragic conditions he witnessed in Russia. Both talks were very effective and seemed to be appreciated by every one present.

The Woman's Missionary Soc. met at the home of Chris. Baer last Thursday afternoon. The society is now making garments for our missions in India.

Mr. and Mrs. Schmitt left this week for an extended trip including Oregon, Wash. and other points. They will take in the General Conference, and visit their old home in Kansas on their return. Dr. and Mrs. S. S. Haury will leave next week for a visit to their former home in Newton, Kansas. They will also visit their daughter, Mrs. J. J. Quiring at Bluffton, Ohio. They and our pastor, M. M. Horsch, also expect to attend General Conference.

The Serving Others Circle gave a reception at the home of Mrs. W. F. Detweiler in honor of Mrs. Cleo Mosser last Tuesday evening.

Weather ideal. **Corr.**

THE HOLY SPIRIT; HIS GODHEAD AND HIS ATTRIBUTES

(Written for and read at the Pacific District Conference by Rev. H. J. Krehbiel.)

Perhaps, the reason why the Committee has chosen this topic is because there is still in the world and the Christian church today a great deal of the Socinnian doctrine that the H. S. is an energy or a power going forth from God and a consequent failure to recognize and honor the H. S. as the third person in the blessed Trinity. In the second place there is danger to the unbeliever of committing the unpardonable sin by blaspheming the H. S. For Jesus tells us Matt. 12:31, 32 "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever shall speak a word against the Son of man it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." What the blasphemy against the Holy Spirit is perhaps no one will ever positively know, but we may rest assured from the context that it means stubborn resistance to the influence and the wooing of the Spirit of God; until God shall say like to the Antediluvians in the time of Noah: My Spirit shall not always strive with men. Or like to the northern kingdom after repeated stubborn rebellions "Ephraim is like an entrapped dove, he is joined to his idols, let him alone." It seems too that this warning might be applied to the direct blasphemy of the Holy Spirit. Men will swear with the vilest oaths profaning the name of the Father and the Son as I heard a young man in the peach harvest about a month ago whom I reproved, but I never yet heard a man blaspheme the name of the Holy Spirit. There seems to be even in unregenerate human nature an inherent dread of committing the unpardonable sin of blaspheming the Holy Spirit.

No one will ever be able to to adequately explain the Trinity nor will any finite mind be able to completely comprehend it, but if science accepts without a question the trinity of body, soul and spirit in the human personality we ought not hesitate to accept the trinity in the Godhead. To form a conception of the nature and attributes of the Holy Spirit we must see what the Bible teaches about the Holy Spirit for in this matter it must be our guide. We have these two definite expressions in the Bible concerning the Trinity. When Christ gave his last great commission to his disciples telling them to go into all the world, to teach all nations and baptize them, He said that they should baptize them in the name of the Father and the Son and the Holy Ghost. The apostolic benediction, II Cor. 13:14 reads, "The grace of the Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all."

In I Sam. 10:10 as frequently in the O. T., the Holy Spirit is called the Spirit of God. I Pet. 1:11, He is called the Spirit of Christ. In Heb. 10:29 he is called the Spirit of grace. In Jno. 16:13 he is called the Spirit of truth. In Jno. 15:26 Jesus calls him the Comforter, the paraklatos. One who comes along aside and is to remain with us, to comfort and to guide. The one of whom we sing: "Holy Spirit, faithful guide, Ever near the Christian's side."

The Socinnians, the Arians and the Sabellians of the first century of the Christian era denied the personality of the H. S., so let us see what the Bible says about this personality.

In all references to the H. S. the personal pronoun "he" and never the neutral pronoun "it" is used. J. says "When he, the Sp. of truth is come." Jno. 16:13, and to him are ascribed all the functions of a person. I Cor. 2:10 we are told that he searcheth all things, even the deep things of God. In Jno. 15:13 J. says: "He shall lead you into all truth." In Jno. 15:26 that he shall testify of Jesus. That he shall convict the world of sin and that he will intercede for us when we pray. Rom. 8:26. Ananias and Sapphira in claiming that they had given all their property to the apostles when they kept back part of it had lied to the H. S. (Acts 5:3) and had been persuaded by Satan to do so.

The attributes of the H. S. are those of the Eternal God. He is everlasting, immutable, omnipresent, omniscient, all-wise, omnipotent, holy, righteous, gracious, incomprehensible. The attributes of any person are best seen when we consider the work he does and so we can best see the attributes of the H. S. if we again turn to the Bible and make note of the works ascribed to him. As with the Father and the Son we cannot think of a time when He was not active. In the O. T. we find Him in the 2nd verse of the Bible. In the 1st v. we are told, that in the beginning G. made heaven and earth. We must assume that G. made them

good. Heaven remained thus, but by some prehistoric cataclysm of which we have no record this world was wrecked and was left void, without form and a great darkness was upon the deep, but we are told in the 2nd v. that G. S. moved or brooded upon the waters. He was the active agent by whom G. brought out of this chaotic world in successive creative acts the light, the trees, the grasses, the fishes of the sea and the birds of the air. He too, was the agent by whom man after he had been formed out of the dust of the earth was made a living soul. For G. breathed into man's nostrils and thus man became a living soul. It was just as when J. after his resurrection. Jno. 20:22 breathed upon his disciples and said: "Receive ye the H. S. Although the H. S. was active in the world from the dawn of creation yet he never definitely took up his abode in this world to administer the church until after the day of Pentecost. This fact is pointed to when we read Jno. 7:39 for the H. S. had not yet been given, because J. was not yet glorified." On the day of Pentecost the disciples of Christ were wonderfully endued with the H. S. As the historic birthnight of Christ was attended with supernatural phenomena, such as the shining of a luminous star the announcement of the angels and the anthem of the heavenly hosts, so the historical birthday of the H. S. in the church and his coming into the world was accompanied by strange external manifestations, tongues as of fire, the rushing of a mighty wind, the speaking in 14 different languages or dialects. This time had been predicted by Ezk. Chp. 36:26-7. "A new heart will I also give you and a new spirit will I put within you, take away stony heart. And I will put my S. within you and cause you to walk in my statutes and ye shall keep my judgments and do them." This promise was definitely for Israel, but in Joel 3:1 we are told that his blessing was intended for all mankind for there G. says "I will pour out of my S. upon all flesh. The apostles were Jews and sought to restrict this gift to their own people and it took a special revelation as shown in Acts 10 before Peter consented to even preach the gospel to a gentile audience. When after Peter's sermon these believed on Christ and the H. S. came upon them we read in Acts 10:45, "They of the circumcision as many as came with Peter were amazed because that on the gentiles also was poured out the gift of the H. S."

It was this gift of the H. S. which J. meant when he said: "Lo I am with you always, even unto the end of the world." And that although he should leave them he would not leave them orphaned, but could come to them. Consequently we read that the S. shall glorify Christ, Jno. 16:14 and in Rom. 8:9 he is called the Sp. of Christ. He is called the Sp. of Christ because he holds the relation of the dispenser of the benefits of Christ's salvation. J. says: he shall take of mine and shall show it unto you. Jno. 16:14. The S. therefore has a relation to Christ similar to that which the Son hath to the Father. As the Son revealed the Father to the world. Jno. 1:18 "No man at anytime hath seen G.; the only begotten Son who is in the F. bosom hath declared him," or when he says to Philip, Jno. 14:9 "He that hath seen me hath seen the F." So the Sp. reveals to men the grace, the meritorious atonement, the complete salvation in Christ.

He convicts men of sin, the sin of unbelief. Jno. 16:9 and in Act 7:51 Stephen tells the Jews that they are resisting the S. of G. even as their fathers did. J. tells Nicodemus that the S. works regeneration in us, when he says, "Ye must be born of the S. for that which is born of the flesh is flesh and that which is born of the S. is spirit and Paul writes to Titus Chp. 3 v. 5 Not by works of righteousness which we did ourselves, but according to his mercy he saved us through the washing of regeneration and renewing of the H. S. In I. Cor. 12:3 we are told that no man can call J. Lord but by the H. G. J. tells us that we may receive the H. S. by praying for him. Luke 11:13 speaking of earthly parents he says, "If ye then being evil know how to give good gifts to your children how much more will your h. Father give the H. S. to them that ask him." We must have the H. S. in order to be the children of G. Rom. 8:14 "For as many as are led by the S. of G. they are the sons of God" and in the 9 v. of the same chp. we are told: "If any man have not the Sp. Christ he is none of his. The H. S. J. tells his disciples, shall teach you all things and bring to your remembrance all that I have said unto you. In Rom. 5:5 we are told that the H. S. sheds the love of G. abroad in our hearts and in Rom. 8:26-7 we are assured that he assists us in our infirmities, especially in prayer making intercession for us with groanings which cannot be uttered. According to Rom. 8:13 He helps us in our conflict with the flesh to overcome it and destroy its works. In I Cor. 3:16 we are told that he sanctifies our bodies and makes them God's temples. He brings into our lives righteousness, peace and joy which is the Kingdom of G. Rom. 14:17. For the K. of G. is not eat or drink, but it is righteousness and peace and joy in the H. S. The H. S. produces in our lives according to Gal. 5:22 love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. If all these gracious works are wrought in us and for us by the H. S. it behooves us to heed the admonition given by Paul to the Ephesians. Eph. 4:20, Grieve not the H. S. with whom ye were sealed unto the day of redemption. Unbelievers grieve the H. S. as did the Jews at the preaching of Stephen and Paul by refusing to believe in Christ and scoffing at his atonement.

We as Christians grieve the H. S. by tolerating in our life some besetting sin or refusing to do that to which he prompts us.

Let us say with the poem:

"The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from the
throne, and worship only thee.
Then shall my walk be close
with G. calm and serene my
frame
Then purer light shall mark the
path, that leads me to the
Lamb."

Then too shall we be able to sing:

"H. S. faithful guide ever near
the Christian's side
Gently lead us by thy hand, pilgrims in a desert land.
Whispering softly wandrer come,
follow me I'll guide thee home."

A WORD OF PRAISE

By Mrs. Nestor Noel

"How badly you weeded the garden," remarked a mother to her young boy, one hot day.

The boy, John, looked ashamed, as I had just entered the garden.

"I've done all that lot," he said pointing to a well-weeded bed. "I can't do it all in one day." He threw down his hoe and went sulking into the house.

"It's always like that," remarked his mother to me. "He can't finish what he begins."

"Perhaps you give him too much to do at a time," I ventured. "He seems to have done that bed of pansies beautifully, and it is very hot today."

"So it is," said the mother. "Come on to the porch and we'll have some iced lemonade. It isn't fit for a dog to be outside. See how lazy Rollo is. He doesn't even get up to welcome you."

The dog wagged his tail lazily, but did not move.

Yes! It was not a day on which a dog could be expected to exert himself; yet this woman had expected a boy to do a man's job. When I expostulated with her mildly, she remarked: "A boy must do something or he will only get into mischief."

I have often seen women of this type and pitied their sons. This woman was cross with her boy for what he had not done, yet never gave him one word of praise for the beautiful bed of pansies which he left as perfect as an experienced gardener might have done.

I have had a great deal to do with children and I have invariably found that a word of praise will bring out the best that is in them and induce them to greater efforts. Why not let them have this little word? It costs us nothing.

In looking over a child's work, why not notice the good qualities about it, as well as the bad? For instance, that mother might have said: "How well you have done the pansy bed. It's hot now. Suppose you rest, and finish the other part later on." The boy would have welcomed the word of praise, especially in front of a stranger and he would have worked twice as hard in the cool of the evening, until the rest of garden was as good as the first part.

In his own home, a boy is often set to work with no word of encouragement and nothing to reduce the drudgery of his home tasks.

Even filling the wood box, the boy's daily job, could be made less irksome. A boy often says, "I'm forever filling that box," but a mother could change his point of view and make it a pleasant job if she made the boy realize that she needed the wood to cook good things for him.

I do not believe in paying a child for every bit of work he does, because he must bear his share in the household; but I believe the kind word of appreciation should be given more often than it is. A word is not much. We do not have to open our purses to give it. Why then are mothers so chary of this little word of praise when it brings such good results?

The reward is not in reading God's precepts, nor in believing them, but in keeping them. Every commandment brings its own reward.

THE MENNONITE

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EDITORIAL

SOME THOUGHTS ON PRAYER

Nothing is of more importance to a Christian than the prayer life. God's children at all times have felt the need of prayer and have exercised the privilege. The psalmist said, "Evening, and morning, and at noon, will I pray."

What, let us ask, are some of the encouragements to pray? First, the soul's need of God. We are only true to ourselves when we pray. We turn naturally to God, as plants turn toward the sun. Second, the assurance of faith. God is our Heavenly Father. When an earthly father will not disappoint his children but give them good things, will a Heavenly Father do less? He is always waiting to bless. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. (Isaiah 65:24).

The Master's example is one of the greatest encouragements to pray. He spent whole nights in prayer. In the great crisis of His life he poured out His soul to the Father, and received strength. Luke tells us that when the disciples asked Him to teach them to pray it was after He had been praying in a certain place. On one occasion He spoke a parable to the end that men ought always to pray.

Then there is the experience of answered prayer. The child of God who cannot point to definite answers to prayer in his life has a very imperfect Christian life indeed. Paul writes: But in everything by prayer and supplication **with thanksgiving** let your requests be made known unto God. Phil. 4:6. The thanksgiving implies recognition of God's answer of previous prayers.

What is prayer? It is, first of all, communion. It is fellowship with the Holy One. It is, as someone has said, a dialogue between your innermost being and God's Spirit. What a high calling! All of it possible in Christ Jesus, the Mediator. We may need to cultivate more the exercise of the presence of God. A certain Indian Christian made it a practice when he read his Bible and prayed to place another chair near. He felt it helped him to be conscious of God's presence.

Then prayer is petition. We pray because we have a need or desire and we ask God to answer it. We need not hesitate to ask for big things, if only we seek His glory, nor is anything too trifling, if it is not petty because of selfishness.

"More things are wrought by prayer than this world dreams of." The effectual fervent prayer of a righteous man availeth much. James 5:16.

THE MIDDLE DISTRICT S. S. AND C. E. CONVENTION

This convention was granted the afternoon and evening sessions of Sunday, August 26, 1923, the last day of the Middle District Conference session. Large numbers came to attend these sessions, many workers coming by machine from Wayland, Noble, Pulaski and other neighboring places. So large were the crowds that overflow meetings were necessary. God granted us pleasant weather for the entire conference season. The roads also were in excellent condition.

The program of this convention was very helpful and inspiring, and the new and renewed friendships there made, we hope, will tend to bind our various schools and societies a bit closer together. After an inspiring song service Prof. G. C. Haury of Newton, Kansas, led our devotional meditations. Mr. F. D. G. Walker, who is popularly known as the Silver-Tongued Field Secretary of the Illinois C. E. Union, gave us an address on, "Paying the Price", pointing out to us the necessity of self-sacrifice and service for him who would attain his goal of life.

Rev. P. R. Schroeder, of Berne, Indiana, brought to the large gathering an illustrated address on, "The Rights of the Child." With the help of the blackboard he showed very emphatically, to the S. S. worker the unlimited and unknown possibilities wrapped up in the child. Rather uncertainly the child passes through life with the freedom of choosing the Godward path, while the downward path is also often tending to attract him into its direction. Many and diverse are the problems with which the child must cope on its eventful journey of life. Heredity often does much to influence a child during his whole life time while there are also those factors comprising his environment which influence him decidedly. The family, school and community all help to shape his life. But as the child increases in years the spiritual life, linking him up with Jesus Christ, should be the enveloping influence.

The convention was greatly favored with the inspiring musical numbers rendered by the Noble, Wayland and Donnellson schools.

The greater part of the C. E. program in the evening consisted of a talk given by Mr. Walker on, "The Great Task". This great task, he pointed out, consists of living the four-square life, which life must have four corner posts, namely: vision, action, redemption and love.

The following were elected to serve as officers for the coming year:

President—Wilbur Howe, Bluffton, Ohio.
Vice-President—William Geiger, Pandora, Ohio.
Sec.-Treas.—Miss Frieda Lehman, Berne, Indiana.
Program Committee:
P. P. Wenger, Noble, Iowa.
O. A. Leisy, Donnellson, Iowa.
Milton Tschantz, Apple Creek, O.

As a whole the convention was inspirational, but many felt that at such a convention more of the time should be given over to round-table discussions, thus giving plans and methods of other schools and societies. The workers of the conference get together only once a year so we ought to make the most of this opportunity to learn from each other.

A. R. Keiser, Secretary.

OUR LOS ANGELES MISSION —A CRISIS

For some time the workers in this Mission have felt that the rapid change in the population of the district around the Mission is making their work increasingly difficult. One of their reports contains the statement that in the short space of a little more than two years, 68 families with whom the Mission had been in contact, moved away from the neighborhood and out of reach. Their places are taken by Italian families mostly Catholics. The work of evangelizing these from the Protestant angle is provided for by an Italian Mission conducted by an Italian missionary one block away from our Mission. The English speaking families that remain, about 30 in number, whom our workers visit and seek to win for Christ and the church, are likewise visited by the ministers and workers of the other Protestant churches in the vicinity. And there is no telling how soon these families may also move away.

There is another phase of our mission, viz., the gathering of the Mennonite families now living in the city and others, moving in from time to time, into a congregation. Such a congregation now exists, using the mission chapel for its place of worship. The members live in widely separated parts of the city and suburbs, and find the distance they must travel to reach the church an obstacle to frequent and regular attendance. Those of the present residents and of others coming in, who would be inclined to move into the vicinity of the church, do not find our present location inviting, because the district is already very closely settled and, as above indicated, is fast becoming Italian.

In view of these facts the Home Mission Board encouraged the workers in their thought of considering a removal to another locality. A number of persons interested in the mission and locally well acquainted, were requested to kindly lend their aid, both with counsel as to the advisability of moving and in the search for a suitable place.

On May 23rd a number of such friends of the mission met with the workers, all desiring only the promotion of the best interests of our conference work in that great city. After much prayer and interchange of thought, they found themselves of one mind in favor of taking a definite step towards removal by advising the securing of ground for a location in a newly opened section known as the Goodyear Park District. Prompt action was necessary to do this to the best advantage.

The steps taken following this meeting were: 1. Securing an option on two adjacent lots at the corner of 79th and Stanford streets; 2. Obtaining from the Council of Superintendents of the city churches their approval of our locating there; 3. Submitting the matter to the Mission Board for approval; 4. Signing the contract for the lots in the name of the conference, the price named being $4,400; 5. Making the initial payment of $1,100 with money obtained on a loan at 7%. The balance of the purchase price is to be paid in six semi-annual installments with interest at 7%.

These steps were taken as a first requisite to make removing possible. Much remains to be considered, planned and adjusted. How to best serve the spiritual interests of all our people, living so far apart in the great city, is the question of first importance. It has been suggested that it may be found necessary for the congregation covering such a wide area to have more than one place for regular services. The new location will at all events probably prove an attractive place for the Mennonite families to draw closer together. And the thought of reaching others around with the blessing of the Gospel need not be put into the background in the new place either. Indeed, the thought of the Council of the Churches, which has allotted the district to our mission is that we shall be responsible for the evangelizing of the community while other churches take up other parts for their fields, thus avoiding the over-churching of some parts and neglecting of others.

The Board feels confident that our conference people will approve the step taken and will in turn show their confidence in their representatives and workers in this field by supplying the necessary funds to pay the obligations already incurred and to meet the further expenses incident to establishing a creditable work in the field when we take possession of it.

A. S. Shelly, Cor. Sec.

AN ACCOUNT OF THE SETTLEMENT OF GERMANTOWN

The late Prof. Lewis S. Schimmell, Ph. D., the son of one of our ministers and a former student of Wadsworth, was the author of numerous text books in use in Pennsylvania among which his History of Pennsylvania is perhaps the best known. In this history Bro. Schimmell wrote concerning the Germantown Mennonites: "Before Penn came to America, one Jacob Tellner, of Crefeld, a town on the Rhine just outside of Holland, had made a voyage to America some time between 1678 and 1681. This was the first step in the settlement of Germantown by the Mennonite. Furthermore, twenty years before Penn's arrival, in 1662, a small company of about twenty-five Dutch Mennonites had settled on Delaware Bay. They were scattered and destroyed by the English when that country was taken from the Dutch. The leader and wife escaped; and after wandering in the wilderness many years, they came to Germantown where they were cared for by the brethren."

"Telner, early in 1682, organized a company among his neighbors and bought a large tract of land near Philadelphia. Another company in Germany, the Frankford Company, had also made large purchases; but none of these from Frankford, except Francis Daniel Pastorius, Whittier's "Pennsylvania Pilgrim," settled here. This distinguished man came to Philadelphia August 20, 1683, and, like many of the settlers, dwelt for a time in a cave. He was a great scholar, having mastered seven or eight languages, and being well read in science and philosophy. He was in America representative of both German companies, and with 13 families of Crefelders comprising 33 persons, founded Germantown. The Crefelders arrived 6 weeks after Pastorius, October 6, on the ship **Concord**, with passports written on parchment in golden ink. A few days afterwards, 14 divisions of land were measured off, and the German pioneers repaired to the cave of Pastorius to draw lots for the choice of location. Cellars were at once dug and huts were built over them. William Penn was present when the first two-story house was erected, and helped to eat the raising dinner. Other immigrants began to arrive in the little town soon afterwards. Peter Schumacher was the first to come from Krisheim, in the Palatinate, where the fruits of Penn's early preaching were more bountiful than anywhere else in Germany and Holland."

"The early dwellers of Germantown had a hard struggle with poverty. Pastorius tells us that the settlement was so poor that it became the subject of a pun and was called "Armentown" He said that it would not be believed by coming generations in want and need, and with what Christian contentment and persistent industry, Germantown started. He himself had to use oiled paper to let light into his house, and over the door he had written: **'Parva domus, amica bonis, procul este profani'**. At the end of the first year the settlers had improved their condition materially: they had harvested a good crop of Indian corn and buckwheat, and had added a few comforts to their homes."

However, Germantown was not a settlement of farmers but of weavers. Pastorius selected for the town seal a clover, with a vine on one of its leaves, a stalk of flax on another and a spool of thread on the third; the motto on it was: **"Vinum, Linum, et Textrinum"** It was a place—

"Where lives High German and Low Dutch,
Whose trade in weaving cloth is much.
There grows the flax, as also you may know
That from the same they do divide the tow."

"So many Mennonites in Europe had been weavers that certain woven and knit fabrics were known as Mennonite goods. Other manufactories sprung up in and around Germantown, for the settlers were nearly all skilled workmen. William Rittinghuysen, a Mennonite minister from Holland, built the first paper-mill in America, on a branch of the Wissahickon. In it was made the paper used by the earliest printer in the middle colonies, William Bradford. Then there were lace makers, silversmiths, printers and other artisans. The settlers of Germantown contributed not a little toward making Philadelphia the leading manufacturing city of the American Continent."

"The Mennonites of Germantown enjoy one proud distinction. They were the first people in America to suggest the abolition of slavery. In 1688, under the auspices of Pastorius, they sent a petition to the yearly meeting of the Friends, saying in effect, that it wos not Christian-like to buy and keep negroes; but no positive judgment was then given by the meeting. The petition was a quaint and curious paper."

"The Mennonites that came to Pennsylvania after 1700, settled in Bucks, Montgomery, Chester and Lancaster counties. Numerous other sects came to Pennsylvania. It is said that every sect of the world had followers in Pennsylvania."

"Mennonites in Germantown built a log church in 1706 which was also used as their school house. In the present building stands the table at which "the pious school-master of the Skippack"—Christopher Dock—sat when he taught school in that town. He is the author of the first book on school teaching published in America. He died one evening after school while kneeling at his desk to pray—as was his custom."

THE CLAYPOOL LETTERS RELATIVE TO THE SAILING OF MENNONITES FOR AMERICA

London, the 5th of June, 1683,
Dear Friend:

Benj. A. Furly:

My last to thee was the 18th, past, since I have thine dated 8th, 6th mos., which is a mistake with one inclosed which I delivered. I understand the people from Crefeld have agreed to goe in our ship and so have 287 Rx to remit thee for ½ their fret, which with 78 Rx in thy hand for six persons makes 365 Rx for half passage of 33 persons at 50£ per piece which is much about the same summe, and I being upon enquiry fully satisfied that Thos. Curtin will not venture to goe for them, nor can any ship be procured that is fit for that voyage to fetch them. I have therefore, secured passage for them (to-wit: the 33 persons named in thy letter) in the Concord. Wm. Jeffries, Master, for Pennsylvania, burthen 500 tonn at 50£ per piece and 40 shilling per tonn freit, and have signed and sealed charter party whereby I am engaged to pay for the said persons 50£ per, for every one that is wanting upon the 6th of July, which is the day lymited for sailing from Gravesend, if wind and weather permits upon penalty of 500£, and if I stay the ship 5£ for every day after the 6th, 5th mos. (July), but he is obliged to be at Gravesend and to receive passengers on board and entertain them at the ship's charge upon the 30th Inst., and then to sayl by the first opportunity, if we are all ready, otherwise to stay till the 6th, next month and no longer, and for all other accommodations for cabins and provision, and landing us at Philadelphia, and waiting there 10 days at least upon us. It is all inserted with all large extend as can be desired and the people may be sure of kind and honest dealing, both from me and ye Master, being as I advised formerly a very fair conditioned man; and for room and air far beyond which may be had in a little ship, for he is lymited to carry but 140 at most and has room enough for 150, but he is not to stay beyond a day for one person, but to sayle if with 60. So now I having engaged by thy order, I desire thee not to fayle, but send me the money and lett the friends gett here in good time to take up their goods and ship them again, and buy such necessaries as they want, which will take up 6 or 8 days' time. So before the last day of this month they ought to be here. I have been helpful to Pastories, according to thine and his desire and have paid him ye 200£, and he is gone, we suppose this day to Gravesend, inclosed is one from him. I desire thy answer per first, though it be but two or three lines. And now I shall not fayle to write to thee once or twice a week while I stay.

London, June 5, 1683

Samuel Archer,
of Windsor:

I have received two letters from thee by which I understand thou art resolved for Pennsilvania. The Concord whereof Wm. Jefferies is

master, burthen 500 tonns, is upon the penalty of 500£ to be ready to sayle at Gravesend by 30th, inst., to sayle the first opportunity of wind and weather with passengers and goods for Pennsylvania. So if thou dost intend to goe in our ship where thou mayest be sure of good accommodation, thou must send me 50£ for thy ½ passage and then I engage thee as I have for many others, but without money I engage for no man, for I am bound to pay ye ½ freit in a little time, whether I receive it or noe, as for those that doe not engage in time they may be disappointed for when our number is complete there is no admitting of one person more. I am in hast.

London, June 15, 1683.

Benj. A. Furly:

My last to thee was the 5th month. Since have thine dated 15th, 6th month, I have according to thy order, of which I advised in my last agreed positively with Captain Jeffries, master of the Concord, for the passage of the 33 Dutchmen, and I must pay him now quickly 50£ for each person, and if they come not against the time agreed upon, which is the 6th, next month, to be ready to sayle from Gravesend, they may be left behind, and the master will not pay back any of the money, but it's probable we may stay till the 10th, but I would have them here by the 30th, inst., that there may be time to take up and ship their goods and buy some necessaries that they will want. I was something inclined to draw the money on thee this day for their ½ freit, but being well assured thou wouldst not make me engage and then leave me. I rest satisfied expecting to hear from thee in a few days. I send thee two letters from D. Pastories. They were favored with a good wind and staid but little in the Downs. We have no news and being in haste, I conclude.

Upon the arrival of the "Concord", Claypool writes to his brother, Edward Claypool in London the following letter, which is the only record we have of the voyage of the Crefeld Mennonites across the Atlantic:

Philadelphia, Oct 2, 1683.

Dear Brother

Edward Claypool:

My last to thee was the 10th, 5th month, which I send from Gravesand by Captain Manly with 6 aggat knives which I hope are come safe to hand. If I can, I will upon this sheet send thee copy of the said letter. So to our voyage from England to this place, we went on board the Concord at Gravesand, the 24th, 5th month, and after we lost sight of England, which was in about 3 weeks' time, we were 49 days before we saw land in America, and the 1st 8th month, some of us went ashore in Pennsylvania. The blessing of the Lord did attend us, so we had a very comfortable passage, and had our health all the way. We came to this city the 8th or 10th, 8th month, where I found my servant had builded me a house like a barn without a chimney, 40 foot long and 20 broad, with a good dry cellar under it which proves an extraordinary conveniency for securing our goods and lodging my family, although it stood me in very dear for he had run me up for dyat and work near £60, starling.

REPORT OF E. D. C. SUNDAY SCHOOL CONVENTION, AUG. 11. 1923

The Forty-Ninth Sunday School Convention, of the Eastern District Conference was held on August 11th in the Deep Run Mennonite church. The weather was fine and the attendance excellent. The theme of the convention was, "Consecration, Concentration, Cooperation", and these thoughts were emphasized by the speakers throughout the day. The opening devotional service was in charge of Rev. A. M. Fretz, pastor of the Deep Run church. The first topic was in two parts: "The Call of the Sunday School Teacher", and "How Can He Make the Lesson Instructive and Helpful?" This was treated by Norman S. Berky of Allentown. He spoke of the call that comes to the young people of the church today because of their responsibility for the training of the children. Each one has within him the desire for service and the call to teach may satisfy this desire. God calls to definite service, and there is need of meditation upon His Word so we may hear and heed the call. The lesson becomes instructive and helpful when the teacher has a longing for the souls of his pupils. He must know his lesson and his Bible. By knowing the pupils and visiting them in their homes it is easy to gain their confidence.

The second topic, "How Can We Combat the Present-Day Tendency to Worldliness?" was discussed by Rev. Freeman Swartz of Schwenksville. He defined worldliness as those material things which appeal to the senses and shut out God and deplored its presence in the church. The increasing feeling of unrest among the young people seems to be unnoticed by many of the older people. If each one had in his heart the love of Christ, if the Bible were rightly taught from the pulpit and if parents gave their children proper training in the home this worldly tendency could easily be overcome.

The first topic of the afternoon dealt with the children of the Junior age. It concerned their characteristics, the work to do with them, and the best methods of doing it. It was discussed by Harry Detwiler of Souderton. The Junior age is one of awakened conscience with a growing recognition of right and wrong, an age of hero-worship and the formation of habits, a time to exercise the memory and to create a love for missions. The important work to do with pupils of this age is to teach them to know God the Father and Christ the Savior, to love God's work, to love and reverence the church, to learn to choose between right and wrong, to decide definitely for Christ and to cultivate the church-going habit. The teacher who has a definite object to be accomplished and who knows and lives Christ may direct the energy and enthusiasm of the child in the right direction, guarding against bad literature and evil companions.

Rev. V. B. Boyer of Allentown spoke on the topic of liberal and worshipful giving and the causes to be supported by the Sunday school. Community and denominational causes as well as the local church should be supported by the Sunday school. Liberal and worshipful giving should be an important part of worship. During the time of the Children of Israel the approach to God was on the basis of a sacrifice and a freewill offering. Fear and duty should not be stressed, but rather the privilege of giving because we love God.

Mr. Samuel Fares, president of the Philadelphia County Sunday School Association, delivered the convention address. He told of the better understanding existing today in regard to children. The problems may be greater, but so also are the opportunities. Control in the lives of all is an important factor and it is very necessary to introduce this element into the lives of the children while they are young. Children should be so trained that the God-consciousness may be present in their every-day affairs, even when the church and Sunday school are not at hand to influence them.

A question box conducted by Mr. Clarence Shelly of Upper Milford was interesting and helpful. The Field Secretary's report denoted progress. Memory work, systematic missionary instruction and offerings and a course in Home Religious Education as outlined in the 1924 Year Book, are being stressed in the Sunday schools. It was decided to continue holding separate Sunday school conventions instead of combining them with the annual conference as had been suggested. The offerings of the day were given to Foreign Missions. The new officers are: President, Walter Temple, Germantown; Vice-President, Harold Rosenberger, West Swamp; Secretary, Lena Leber, Souderton; Asst. Secy., Mae Moyer, Quakertown; Treasurer, Jacob Fretz, Deep Run; Field Secretary, Seward Rosenberger. The place for the next meeting was not decided upon.

Mary B. Borneman, Asst. Sec.

THE C. E. TOPIC

Sept. 16.

How to Apply Religion to Manners.

Prov. 1:8-9; Luke 14:7-11.

The practice of religion is manifest in one's relation to God and man. The base of religion is a realization of the facts that God is our Father and all men are brethren. As dutiful children of God we will learn how to act dutifully toward His children, our fellowmen. Religion has an ethical part which defines what we ought to do. Of the things that we ought to do three parties are involved. We should know what we ought to do for God, for man and for ourselves. When we speak of manners in this connection we mean right conduct in our relation to our fellows. The man who is without religion will hardly concern himself with what he owes to others and will live a selfish life for there is nothing outside of true religion to prompt one to concern himself about the rights and feelings of others.

The Scripture lesson set aside for our topic sets us two examples. One is the example of heeding the wisdom and instruction of our godly fathers and mothers, the other is a parable uttered by our Lord in which it is shown that self-seeking is not only injurious to self but subjects one to the contempt of others. In both these senses we have much to bear in mind. Right minded and right thinking parents will use their best efforts toward bringing up their children so that they will live well and do well. Common sense dictates that every sensible person should be careful not to assume for himself what does not belong to him. We hold that the best book of manners is the Bible and any one who honestly tries to live out its principles will be a fit associate for any society. The two examples named are but a fraction of the numerous instances where we are shown exactly how our conduct in the world and among men should be ordered. We have known those who were called gentlemen and women who were no Christians, but we never knew a real Christian who could be anything but a gentleman or a lady in the best sense of the word.

In the first place a well mannered person who is a Christian will always bear in mind the example of his Lord who said that He came to minister and not to be ministered unto. It is a breach of good manners anywhere to demand the best for one's self to the exclusion of others. It shows poor breeding to demand service continually, but to keep one's eye open for opportunities to be of service to others indicates a culture that gains respect everywhere. The greedy child who wants the biggest and best piece of cake, needs discipline designed to make him feel that others are to be considered. The man or woman who insists upon being first in everything deserves the contempt that frequently comes to them.

In the next place the well mannered person will not be a proud one. Humility is a Christian virtue because it imitates the Lord Jesus Christ. To be proud is to be mean, to be greedy, to be inconsiderate of others, to feel one's self better than one's equals. There cannot be peace and happiness when thrown in contact with those inordinately proud. All of us have so many things to regret in our lives that there remains very little reason to be proud.

Again, the well mannered person finds something to talk about that is more interesting and in better taste than themselves. The bore who feels that it is the chief mission in the lives of his associates to listen to his praise of himself and his accomplishments had better look deeply into his life and see that most of it is not worth telling about. The Bible gave an example of the man who thought it was up to him to tell the Lord how good he was and particularly how very much better he was than his fellow worshipper. No one would want to change places of such a man who was so bad mannered that he sought glory for his goodness by trying to make some one look small. In the end he was the one who looked small and his humble neighbor who gained the respect of the onlookers.

An ill-mannered person will not hesitate to interfere in a conversation, he will not allow others to attend to their affairs without thrusting himself upon them. It is the gentleman's part to assume that people have the right to keep to themselves if they want to do so. It is the height of bad manners for one who makes no profession of religion to criticise the religion of others. No one is in a position to judge the conduct of another unless his own conduct is without reproach.

The worldling who condemns the inconsistent Christians while himself being guilty of unrighteous living is the most inconsistent and unreasonable one.

Every Christian should cultivate an attitude of good manners in his or her relation with fellow Christians and in the house of God. Consideration, tolerance, sympathy, helpfulness and courtesy are things anyone has a reasonable right to expect from us, especially when we make a profession of religion. In the house of God it belongs to Christians to avoid anything that may distract from the service or interfere with the worship and comfort of others. Any sensible person will know whether his conduct is such as to hinder the service. If it is it needs amending.

THE S. S. LESSON

Sept. 16

Luke, the Beloved Physician.

Luke 1:1-4; Acts 1:1; Col. 4:14; II Tim. 4:11.

Golden Text—"A friend loveth at all times, and a brother is born for adversity." Prov. 17:17.

Luke was of the four writers of the Gospel the most cultured. The style and diction of his writings are the purest. He was a physician, and for that reason we note in his gospel that the miracles of healing made a peculiar impression upon him. He wrote the Gospel bearing his name as well as the Book of Acts. The two should be taken together as Volume I that tells about the work of the Lord in the flesh and Volume II. the work of the Lord through His Spirit. He addresses both writings to Theophilus. The name means **lover of God.** The work may have been dedicated to an individual but in it he is speaking to and for the benefit of all lovers of God. It is Luke's gift to the Theophilus of today as much as it could have been for the Theophilus of two thousand years ago. Luke was a companion of the Apostle Paul on his last journey to Jerusalem, and kept in close touch with him during the two years that he was imprisoned in Caesarea, going with him to Rome.

The Book of Acts, beginning very much as does the Book of Luke, tells what Jesus continued to do after it had been told what He had begun to do. Acts is the historical book of the New Testament showing the founding, growth and development of the Christian church. Here we see how the work and teaching of our Lord were practically applied and how that it became a world-wide faith, extending to the limits of the Roman Empire.

Much of the material in the Book of Acts had to be gathered by Luke from the reliable witnesses with whom he came in contact and some of it was the result of his own personal observation as we note in his use of pronouns which change from **they** to **we.** In other words he sometimes tells what was done while he was not present and then goes on to tell what occurred when he joined the company. The next passage given to us for our lesson describes the first preaching of the Gospel by Paul in Europe. It describes how Paul had seen the vision and then how "immediately we endeavored to go into Macedonia."

Paul was a man who heeded visions. He lived so close to God that there was no mistake concerning the source of the visions that came to him. God sets visions of future activities before His people at all tmes and it remains for them to make these visions come true. These visions relate to the salvation of the souls of lost men and women who may be brought into the Kingdom.

Paul's vision was of a man in the great world beyond praying for help. In his mind there could be but one kind of really worthy help and that was help to find salvation through Jesus Christ. Humanitarian help is right, and needful for those who are in distress and it is the Christian's part to do all in his power to relieve fellowmen in their afflictions but that is not all there is to it. If there can be brought no help for the soul as well as the body little is accomplished toward making men really happy. Paul was ready to give physical help at all times but the real help that he had to offer, and consisted in directing men to a knowledge of their Savior. The help he set out to bring to Macedonia was a saving knowledge of Jesus Christ. Today we who are of European decent are benefitting by that help. Have we ever thought what it might have meant had the call of Paul been to the West instead of to the East? In that case we might still be in heathendom and Christian missionaries from China and Japan might be bringing us our first knowledge of our Lord.

There are two phrases that need particular emphasis, namely, "immediately we endeavored to go", and "we came with a straight course". Paul and his party did not lose any time in responding to the call that the Lord had sent them and they took the shortest course in getting "on the job." It was to them the most important business in the world that nothing must stand in the way of. Arriving at Philippi, they went to the right place to attend to the Lord's business on the Lord's day. They sought out the association of praying people. Their trip to the riverside was not a picnic as some of our day would make it, but to a place where devout people sought opportunity for fellowship and prayer away from the world. It was the right place to meet those "whose heart the Lord opened". They had gone to the place of worship desiring something of the Lord and they were not disappointed. Lydia seems to have been a person of some standing and means, having a considerable household. She shows the true Christian virtue of hospitality. She also shows her sincerity as a new convert in bringing those nearest to the knowledge in Christ that she had recently attained. Though apparently a leader, she also is to be commended for the spirit of humility she showed. It had not taken her long to make her decision and when she did make it she immediately became an active worker. In her we find the first Christian convert in Europe. In every age of the church it has been noted that women have taken the lead in active service of the Lord and by their piety and service have made possible the greater progress of the work.

MARRIAGE

Girod-Habegger. On August 26, 1923, at the Mennonite church, Berne, Ind., Roy O. Girod, of Salem, Ore., and Esther Habegger, of Berne, Ind., by Rev. Andrew Neuenschwander of Philadelphia, Pa.

CONTRIBUTIONS

TREASURER REPORT OF THE EX. COM. OF MISSION SOCIETIES FOR AUGUST

For China, Building Fund:—Salem Ladies Aid, Hurley, S. D., $50; Sew. Soc., Berne, Ind., $3; Sew. Soc., Upland, Calif., $42.50; Sew. Soc., Freeman, S. D., $25; Sew. Soc., West Zion, Moundridge, Kans., $28; Sew. Soc., Bethel, Mt. Lake, Minn., Evangelist, Kai Chow, $60; Do. Orphan, Champa, India, $30; Sew. Soc., Freeman, S. D., Orphan, Samuel, India, $30; Mrs. L. M. Ledig, Upland, Cal., Orphan Matabaja, India, $30; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $12.25; Salem Ladies Aid, Hurley, S. D., Foreign Missions, $50; Sew. Soc., First Menn. Church, Newton, Kans., do. $50; Bethel Sew. Soc., Hydro, Okla., do. $8.38; Do. Home Missions, $8.37; Friedensfeld Mission Soc., Lorena, Okla., do. $9.47; Sew. Soc., Aberdeen, Idaho, postage, expenses of Ex. Com., $1.

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Mrs. J. G. Regier, Treas.

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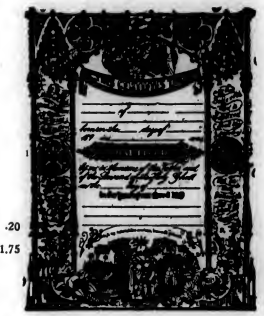

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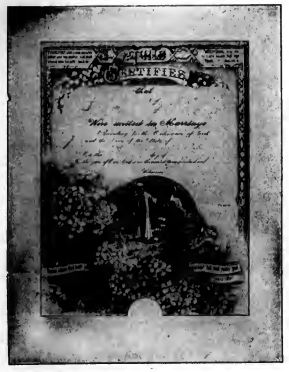

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The Mennonite

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VOL. XXXVIII BERNE, INDIANA. SEPTEMBER 13, 1923. No. 36.

ANNOUNCEMENT

The Lord willing, our brother and member of our church, Paul A. Wenger, will leave in October for his field in India to enter into the work as Industrial Missionary. On Sunday, September 23, he is to be ordained as a minister of the Gospel for this work. We would therefore, at this time kindly ask that all our brethren remember our brother in prayer this day. May he feel the power of the united prayer this day. Remember him in his field of labor and through his efforts placed forth for our Lord and Savior may many be brought to Him our Lord as His own saved through His blood.

In behalf of the deacons of the First Mennonite church of Aberdeen, Idaho.

GENERAL CONFERENCE NOTES

Freeman, S. Dak. is a town of about 1000 inhabitants and each one seemed to have been keyed up to the highest notch for the Conference.

Thirty-three years ago General Conference met in the locality of Freeman. Twelve persons who had attended that session were counted at the present session on the first day.

Freeman today has quite a different outlook from thirty-three years ago. At that time the train service failed to deliver delegates in time, now they come by the hundreds in autos. At the first session water was scarce and delegates were instructed not to throw away that which remained in the drinking cup because the cattle would be glad to drink it, today the town has the usual city improvements, including city water, electricity, etc.

For the entertainment of the Conference the Mennonite churches of the vicinity erected a large wooden tabernacle, 108x96 feet in dimension. To erect this structure required 50,000 feet of lumber. The seating capacity is 3000.

The Conference is held on the ground of Freeman College. This institution has a faculty of nine, a campus of nine acres, a student body of over 110 and four buildings. Among the latter is a gymnasium partly completed so as to be used as a dining hall for the conference. After Conference it will be completed to be used during the school year.

Two notable visitors to the Conference were two Indian Christians from the Montana field. The brethren are Eugene Standing Elk, of Lame Deer and Thomas Horseroad of Busby. Dr. and Mrs. S. S. Haury had been visiting the Montana Field and during their visit there, Brother Standing Elk and his granddaughter acted as interpreters for Dr. Haury. Bro. Standing Elk learned to know Dr. Haury at the time he first came to the Mission field. At present he is quite a successful farmer.

The next meeting of General Conference will be held in Berne, Indiana. Before leaving Conference guests already were planning for Berne, three years from now.

At the Conference held in Mt. Lake in 1905, $33,000 represented the missionary gifts for the entire Conference. At the conference in Freeman the gifts of the Sunday schools alone were reported to be greater than this amount.

After a period of service, covering nearly forty years, Revs. N. B. Grubb and William Ewert retired from the Publication Board. Conference expressed its appreciation of this long service by a special vote of gratitude.

The big meetings were on Sunday. 800 autos were parked on the Conference grounds and hundreds of others were scattered about the town.

The tabernacle seated 3000 people, but this was not enough to accommodate the crowd on Sunday and overflow meetings were arranged for both the morning and evening services.

An interesting feature of the Conference was a force of police appointed to enable those coming in autos to be properly arranged. This made the traffic easy and prevented disorder.

In anticipation of the coming of the numerous visitors a boot-blacking stand was erected near the Conference grounds and a lunch stand established in the town where refreshments could be procured.

A special stand was erected to serve as a bureau of information, a book stand, and a post office. This shack also sheltered a refreshment counter that did a "land office business" during the conference days.

Many delegates were of the impression that this would be a German Conference. The two languages were used during the entire session and no one had occasion to complain that he did not understand. The surprise was that in the town, outside of the tabernacle, one hardly heard a word of German spoken.

Many of the visitors from the east arranged to make stop-overs at Berne and Bluffton on their way home to the East.

There were reunions of the Bethel and Bluffton students who were at the Conference, and all who attended these gatherings appreciated the opportunity for renewing old acquaintances that the occasion gave them, but the most remarkable of the reunions was one of the former Wadsworth students. The picture taken of this gathering will no doubt be among the most treasured memtos of the Conference.

The many visitors had to realize the fact that they were in the land of corn. Everywhere one saw great stretches of ripening crops of this distinctly American grain.

The meetings conducted in the morning by Rev. P. R. Aeschliman and Prof. Quiring in the evening were marked with a deep spiritual tone and made lasting impressions upon the minds of those who attended.

At no other conference in the history of the Mennonite church in America were greetings sent to two other conferences holding meeting at the same time. On this occasion it happened that both the Central Conference and the (Old) Mennonite General Conference were in session, the former in Danvers, Illinois, and the latter in Kitchener, Ontario. Graceful and appreciative replies were returned from these bodies to the Conference.

The Year Book for 1924, published by the Eastern District was ready for distribution and met with so much appreciation that the General Conference took measures aiming at making the work a General Conference publication.

Considerable attention was given to the matter of Colonization. The whole church realizes that the Mennonite brethren who are now refugees from Russia must have homes provided for them where they can work out their own destiny. It was recognized that in doing all that is possible along this line we are but doing a part that brethren should do.

It was noticed that among the visitors were a number of Mennonites who have attained distinction in the field of education and are doing splendid work in institutions outside of our church. Men of title are no longer a novelty at our conferences.

Freeman College opened its campus and buildings for the use of the conference. The men's and women's dormitories, as well as the main building, were given over to provide sleeping places for the guests and the new "gym", the largest of the buildings, was converted into a dining hall, seating 500 persons at one time. A temporary kitchen had been built and the excellent chef who had been engaged did all in his power to make his end of the conference a great success.

Every one was pleased with the music that had been provided for the edification of the guests. A special choir under the direction of Prof. Geiger and a number of singing organizations from the neighboring churches gave variety and inspiration to the services.

The visit of the Conference to the Hutterite Colony near the town gave opportunity to learn much about this interesting body of Christians who endeavor to live in a commune that seeks to imitate the Christians as described in the Book of Acts, who had all things in common. The Communists on the other hand sought to show their hospitality by furnishing the watermelons, to which the conference guests were treated.

As at other conferences, the presence of missionaries, both home and foreign, emphasized the fact that the one great interest of the Conference is missions.

Copies of the Bundesbote and The Mennonite were distributed

among the visitors and made new friends from whom future support is expected.

REPORT OF THE MIDDLE DISTRICT CONFERENCE

Held at Donnellson, Iowa, Aug. 23rd to 25th, 1923.

Thursday Evening, Aug. 23

Song Service.
Devotionals—Rev. J. E. Amstutz (Psalm 103).
Choir Hymn.
Conference Sermon—Rev. J. M. Regier.

The Changeable and the Un-Changeable.

I Cor. 13:10—"When that which is perfect is come, that which is in part shall be done away."

Mal. 3:6—"I am the Lord, I change not."

The two texts speak about that which constantly changes and that which does not change.

I. We live in a world of change because it is a world of imperfections.

Many changes have taken place since Jesus lived. He was unfamiliar with the automobile, phonograph, wireless, radio, daily papers, printing machine, sewing machine, typewriter, railroal, anaesthetic, electric light, public school, university, Sunday school, young people's society, missionary society, temperance society, peace society, Red Cross, Y. M. C. A., hospital, etc.

Great political changes have taken place. Kings and emperors have been removed. Generally speaking, we feel this has been a good thing although it has been connected with many blunders.

There have been many agricultural changes. Whereas, the farm work was formerly carried on by the poorer classes, we, today, have a well educated class of people doing this work. Various organizations advance and protect the farmer.

Scientific changes have been wonderful, especially along the line of medical advance. Serums have been invented by which man and beast are protected, and by which dangerous plagues can be checked.

In church work we are no longer satisfied with the one-roomed building. We believe we should pay more attention to the children in church than to the adults. The way we carry on our church work is always changing. Why? Because we live in a world of imperfections.

II. "I am the Lord, I change not."

We need not to prove this statement,—we take it for granted. It would be absurd to build our system of belief upon a changeable God.

How does our belief in the unchangeableness of God affect you and me? 1. It instills confidence. God is dependable. Ps. 46:1-7; Ps. 90:1-2; 91:1-2. 2. His laws are unchangeable. We can depend on them. Also His moral and ethical laws do not change. "What a man soweth, that shall he also reap." 3. The virtues which flow out of Him into us are abiding. "Now abideth faith, hope, love, these three." They affect man today just as they have affected him in all previous ages.

We read in I John 2:17: "The world passeth away and the lust thereof; but he that doeth the Will of God abideth forever."

III. How shall we now present the unchangeable God to a changeable world? The essentials are the same as they were ages back. We need the same God and the same Savior to cleanse us from all sin.

Faith, a living faith in God is as necessary today as when Philip baptised the Ethiopian.

Repentance, in order to receive forgiveness of sins, is essential now as it was when King David had sinned.

The need for love and righteousness has not changed.

Religious tolerance is as necessary now as it was when Jesus told John, "Forbid him not; for he that is not against you is for you."

Fundamentally the position of the church has not changed, although her methods of bringing these truths to the people have changed greatly.

The church has discovered a great lack of religious, and especially Biblical knowledge among the people, and for that reason we are today emphasizing religious education more than we have done it before.

We should remember that the things most worth while are the unchangeable, and that which changes is of secondary importance. The greatest thing is to know God, to love Him, and to consecrate our lives to His service.

Friday Morning

The session was opened with the singing of, "All hail, the power of Jesus' Name", and prayer by the chairman. The devotional period was conducted by Rev. C. H. A. van der Smissen, with the reading and application of Rom. 12:1-5, and a season of prayer.

A solo, "A Lovely Rose", was sung by Miss Gwendoline Basinger, of the Donnellson church.

Rev. J. F. Balzer of Carlton College, Northfield, Minnesota, gave the first of a series of Expository Addresses on the Prophet Ezekiel, under the title: "The Summons of an Evil Age". This was followed with a prayer led by Rev. S. M. Musselman.

The conference then proceeded to the business of the day.

Resolved, to have Rev. C. H. A. van der Smissen act as German Secretary.

Reception of the Delegates' Credentials:

1. Bethel, Monitou and Morgan counties, Fortuna, Mo., represented by P. P. Hilty, pastor, 161 members, 6 votes.

2. Ebenezer, Bluffton, Ohio, 410 members, 14 votes, represented by W. S. Gottshall, pastor, and Peter Bixel.

3. Emmanuel, Noble, Iowa, 290 members, 10 votes, represented by J. G. Wittrig, Joel Frey, Mike Miller, Frank Rich, Peter Graber, Jr., Joe Mast, and P. K. Regier, pastor.

4. First church, Berne, Indiana, 1007 members, 34 votes, represented by J. F. Lehman, C. H. A. van der Smissen, and P. R. Schroeder, pastor.

5. First church, Bluffton, Ohio, 331 members, 12 votes, represented by E. J. Hirschler, S. K. Mosiman, Jacob Quiring and S. M. Musselman, pastor.

6. First church, Chicago, Ill., 35 members, 2 votes, represented by M. M. Lehman, pastor.

7. Grace, Pandora, Ohio, 328 members, 11 votes, represented by P. C. Suter, Wm. Schumacher and J. M. Regier, pastor.

8. Pulaski, Iowa, 232 members, 8 votes, represented by Jos. Baughman, C. B. Swartzendruver, John Dieffenbach, and A. S. Bechtel, pastor.

9. St. John, Pandora, Ohio, 261 members, 9 votes, represented by Arthur Rosenberger, pastor.

10. Salem, Dalton, Ohio, 172 members, 6 votes, represented by Austin Keiser, pastor.

11. Trenton, Ohio, 244 members, 9 votes, represented by J. E. Amstutz, pastor.

12. Wadsworth, Ohio, 200 members, 7 votes, represented by L. L. Miller, pastor.

13. Wayland, Iowa, 283 members, 10 votes, represented by D. J. Boller, J. E. Langenwalter, C. K. Schantz, Fred Klopfenstein, Sam Wenger, Joe Wittrig and P. K. Regier, pastor, and Jake Eicher.

14. Zion, Donnellson, Iowa, 217 members, 8 votes, represented by A. B. Lowenberg, O. A. Leisy, E. P. Weber, D. F. Koller, Jacob Schnebele, F. C. Krehbiel, C. A. Hirschler and Elmer Basinger, pastor.

Summerfield, Illinois, not represented.

Applications for entrance into the Conference were received from the First church of Chicago and the St. John's church near Pandora, Ohio. These applications were accepted and the congregations received into the conference, with delegates' credentials as above recorded.

The minutes of the last Conference were read and approved.

The order of the day was determined as follows: Morning session, 9:30 to 12, Afternoon session, 2 to 4:30, Evening session to begin at 8.

The following committees were appointed by the chairman:

Resolutions, J. E. Amstutz, Austin Keiser, P. K. Regier.

Auditing, A. S. Bechtel, E. J. Hirschler, Sam Bixel.

Tellers, Elbert Lehman, E. C. Krehbiel, Wm. Schumacher.

Complimentary votes, W. S. Gottshall, P. P. Hilty, A. S. Rosenberger, L. L. Miller, Elmer Basinger.

The topic: "To what extent should Mt. 13:24-30 be applied to Church Discipline," was treated by P. R. Schroeder.

After announcements, and discussion of the journey to Freeman to the General Conference, the forenoon session was adjourned.

Friday Afternoon, 2 O'clock

After an opening song and a prayer by J. F. Balzer the devotional period was conducted by C. H. A. van der Smissen, with the reading and application of Eph. 4:1-7, and prayer by several brethren.

A quartette was sung by members of the local congregation.

Then followed the second expository address on Ezekiel, subject: "Judgment on God's People." This was followed with a prayer by J. F. Lehman.

The committee on Complimentary Votes recommended the names of Rev. J. F. Balzer, Prof. G. A. Haury, and Rev. Stork of the local Evangelical church.

The topic: "The relative importance of emphasizing religious education and evangelism in the church," was treated by L. L. Miller, after which there followed a thorough discussion of the subject.

The topic: "The Standardization and Adequate Support of our Educational Institutions," was treated by S. K. Mosiman.

After announcements and a prayer by G. A. Haury, the afternoon session was adjourned.

Saturday Morning, 9:30 O'clock

The opening song was: "I love to tell the story." C. H. A. van der Smissen conducted the devotional period with the reading and application of Col. 3:12-17 and

prayer by several brethren.

The song: True-hearted, whole-hearted," was sung, after which the third expository address on Ezekiel was given by J. F. Balzer on the theme: "The Solace of Grace and Justice." This was followed with prayer by P. P. Hilty.

At this time the conference offering was taken.

The report of the Evangelization Committee was read and taken under consideration.

Resolved, to lay the report of the Evangelization Committee on the table till the afternoon session.

E. J. Hirschler gave the report of the Education Committee.

Resolved to adopt the report of the Evangelization Committee.

The report of Witmarsum Seminary was called for, but there was nothing to be given except the report of the Treasurer of the Conference, which included the finances referring to the Seminary.

The report of the treasurer of the Middle District Conference was given by J. F. Lehman.

Resolved, to adopt the Middle District Conference treasurer's report.

The election of officers resulted as follows:

President—J. M. Regier.
Vice-Pres.—J. E. Amstutz.
Secretary—A. S. Rosenberger.
Trustee—P. C. Suter.
Education:—P. K. Regier, 3 years.
L. L. Miller, 1 year.
Program Committee—M. M. Lehman.

After this the forenoon session was adjourned.

Saturday Afternoon, 2 O'clock

The devotional period was conducted by C. H. A. van der Smissen, closing with prayer by several brethren.

After a song J. F. Balzer gave his fourth and last expository address on Ezekiel on the subject: "A Renewed People." Then followed a quartette by members of the local congregation.

The topic: "What is the Mission of our Rural Mennonite Church?" was treated by S. M. Musselman. A general discussion of the subject followed.

At this time an explanation was made by the secretary regarding the omission of the statistical reports of the two churches, due to the fact that the figures were not all available to the present pastor of these churches.

The report of the Evangelization Committee was reopened for discussion.

Resolved, that we continue the work of the Evangelization Committee.

Resolved, that the conference make an effort to secure L. L. Miller, or some one capable for the work, to put in at least two months of the year in a definite study of field conditions and that the Conference authorize the committee to appropriate $500 for this work.

S. M. Musselman was elected as member of the Evangelization Committee.

Resolved, to lengthen the time of this session 15 minutes.

Dr. Mosiman raised the question, whether the conference would give its endorsement to the program of raising $400,000 for endowment for Bluffton College among the churches of the five different conferences and $125,000 in Allen county in order to get another $100,000 pledge. This does not imply any obligation on the part of any individual or church.

This question was received and adopted by the conference in the form of a motion of endorsement.

Resolved, that a committee of five be appointed by the chair to consider any recommendations that might be made by Bluffton College to the churches of the conference, and report at an adjourned session this evening at 8 o'clock.

The following report was given by the Auditing Committee:

The Auditing Committee examined the accounts of the Conference Treasurer and of the Educational Committee, and has found them correct.

Committee: **A. S. Bechtel,**
E. J. Hirschler,
S. S. Bixel.

The following report of the Resolutions Committee was received and adopted:

1. Resolved, that the Middle District Conference express its appreciation and gratitude to the local congregation for its cordial hospitality in receiving us into their homes and church, as well as for the uplifting music with which they have served us.

2. Resolved, that as a conference we are grateful to our Heavenly Father for granting us the Christian fellowship and spiritual blessings we have enjoyed as well as for the favorable circumstances under which we have been permitted to carry on the work.

3. Resolved, that we express our sincere appreciation and thanks to Rev. C. H. A. van der Smissen for the devotional meditations and to Prof. J. F. Balzer for the thorough and inspirational Bible lectures on Ezekiel.

4. Resolved, that we emphasize in our churches the importance of evangelism in our whole program of Christian Education.

5. Resolved, that the Middle District Conference recommends to the General Conference that a uniform Sunday School Standard be adopted.

Moved to refer the question of the place of the next conference to the officers.

Moved to adjourn.

The session closed with prayer.

Saturday Evening Session, 8 P. M.

Austin Keiser spoke the opening prayer.

The committee appointed by the chairman to consider the question regarding Bluffton College, consisting of J. F. Lehman, Sam Wittmer, F. H. Krehbiel, S. S. Bixel, and Joseph A. Lehman, reported that it was considered better not to present a definite recommendation to this session but to leave it open for discussion.

After a lengthy discussion, it was

Resolved, that we encourage the college authorities to put on an educational campaign among the churches to make clear the requirements for and the need of an accredited college.

Resolved, to recommend the re-election of Mr. C. J. Claassen of Omaha, as representative on the Bluffton College Board.

Moved to adjourn.

The closing prayer was offered by the pastor of the local congregation, Rev. Elmer Basinger.

J. M. Regier, Chairman.
P. R. Schroeder, Secretary

A MESSAGE FROM YOUNG FRIENDS (QUAKERS) TO GERMANY AND AUSTRIA

In renewed realization of the physical suffering and spiritual loneliness of the young people of Germany and Austria we have desired to uphold their courage in the search for "that life which takes away occasion of all wars." We ask all men to join us in this expression of comradeship in our common task.

To the Youth of Germany and Austria:

In the splendid fellowship of the Fourteenth Annual Conference of Young Friends of America our hearts have been drawn to you. As we have met day after day with representatives of the youth of England and Germany and with those of widely differing thought among our own people we have come to an overwhelming consciousness of the underlying unity of the human race.

The clouds which darkened our minds during the war period are breaking away and we see how impossible it is to judge men in groups. We are convinced that every nation has sinned grievously and our pride in America is humbled when we think of our share in the misunderstanding and suspicion. At the same time there are those in every group who are seeking untiringly to build a world of love and truth.

We have heard from one of your number of your dauntless faith is spite of hunger, loneliness and disillusionment. Our problems are not your problems, but we join you in seeking through mutual fellowship the path of love. We believe with you that only in the earnest expression of love in the life of each individual, that love supremely manifested in the life of Jesus, can a new world of right and brotherhood be born.

Signed on behalf of the Fourteenth Annual Young Friends (Quakers) General Conference, Richmond, Indiana, July 27 to August 6, 1923.

Chester L. Reagan, Chairman.

CORRESPONDENCE

Schwenksville, Pa. On August 19th the Eden church held its Annual Harvest Home Services when a large number attended these services. The pastor gave us a very helpful and interesting sermon appropriate for the occasion. The offering at this service was for the cause of missions and the members responded liberally, it being, perhaps, the largest offering given at this place toward mission. This was encouraging since we feel more should be accomplished along this phase of work.

The following Sunday baptismal services were held when twelve young men and women were baptized and added to the membership of the church, after having been instructed by the pastor for some time. The pastor preached a splendid sermon, based on Acts 2:47, emphasizing a present day danger of ministers adding to the churches instead of the Lord. If all our members were added to the church in that right spirit it certainly would be a glorious confirmation wrought in the churches. Communion services will be held later in the season.

In the absence of Rev. Swartz, our pastor, who left for Freeman, S. Dak., to attend the General Conference, Mr. Castro occupied the pulpit on September 2nd. He is a student of the National Bible School, of Philadelphia, which Bro. Swartz is also a student. Mr. Castro preached very practical and I believe all within his hearing derived a blessing. His theme was, "What is a Christian?" He is completing his course of study this summer and then expects to return to his own people in South America to preach the blessed Gospel there.

L. A. S.

Sept. 6, 1923.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
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CONCERNING THE RECENT ARRIVAL OF MENNONITES IN CANADA

The Canadian Mennonite on Colonization is prepared to announce that some 2,000 of our brethren from Russia have arrived in Canada, having been brought there by Canadian Pacific Railroad Company on a contract that the Board entered into with that company. The cost of transporting the group from Libon in Lattiva to Saskatoon being $136.75 per adult, payable in the following way: 25% after 60 days, 25% after three months from the date of the first payment and the remaining 50% after six months. The liberal concessions made by this railroad indicates the great confidence with which it regards the Canadian Mennonites.

When the first train load of 408 persons brought to Rosthern in ten C. P. R. cars to those who saw them arrive it was a sight never to be forgotten by those who greeted them. As they stepped from the train it was noticed that they were scantily clothed in worn out garments, many of them wearing wooden shoes. After a short address of welcome they sang several songs, thus expressing their gratitude and appreciation. When a minister of their number answered to the address of welcome. It only took about two hours until the entire group was registered and taken into the various homes in and around Rosthern to receive the hospitality of their friends who will be only too glad to care and provide for them. The able-bodied men and women are getting an opportunity for work in the harvest fields in order to meet their financial obligation and to give them a start on a homestead next spring. It is the plan that all these people shall be kept in the homes of the Canadian Mennonites free of charge until about May 1, of next year, when it is expected that they will go on lands selected for them this fall by their own representative, together with members of our committee.

We are glad that there seems to be a readiness on the part of all our people in Canada to help these brethren who have gone through such hardships in late years and we trust they will never find any reason to regret that they have Canada as a country in which they have made a new start in life.

This occasion reminds us of a similar effort on the part of Mennonites in the time when the ancestors of many American Mennonites came to Holland as Refugees, hoping to reach a land where they might make a new start. Before that time the Dutch Mennonites were hopelessly divided into numerous factions, but their sympathies led them to join hands in loving efforts to relieve their suffering brethren who were streaming down the Rhine. After that (from 1707) the Dutch Mennonites became united, a solid harmonious body. May we not suggest that a similar effort on the part of Mennonites on this side of the Atlantic may result in like unity.

This party of immigrants give evidence of excellent character and desirability. The party includes 10 ministers under the leadership of Elder John Claassen, of Grossweide, South Russia. It also has some former instructors in colleges and high schools. There are more than a dozen trained nurses. One is a sculptor who studied art in Germany and Belgium, another is a physician. Of this number many had formerly been persons of great means, several of them having been rated as millionaires before the war. The party also includes orphans whose parents have been murdered or perished during the typhus epidemic.

David Toews.

NON-RESISTANCE

From time to time information upon this subject is published and I believe readers of the Mennonite will be interested to learn of such matter.

"Non-violent Colercion" is a book by Clarence Marsh Case, Professor of Sociology, University of Iowa and published by the Century Co. (orders through Mennonite Book Concern can no doubt be filled). "This is the first book in English, and so far as we know in any language, that treats authoritatively and in detail one of the most interesting, curious and powerful of political and social phenomena-non-cooperative resistance."

This book contains extensive quotations from Prof. Smith's history of the Mennonites, also from other non-resistant organizations, Schwenkfeld and Dunkards and Moravians.

A few months ago Lewis LeRoy Dunnington, Associate pastor of the Hennepin Ave. Methodist Episcopal church, Minneapolis preached a sermon on the subject, "An Experiment in Non-Resistance". He called attention to an article published in the Atlantic Monthly some months previous which related the experiences of the author during the World War and particularly his own, finding himself in Turkey and unable to get out, but saving his own life and those with him, from the hands of the Turkish troops. Mr. Dunnington's own experience in Russia; his life being spared by the Revolutionists by the practice and power of non-resistant qualities. In the course of his sermon he referred to the Mennonites and Quakers, as two bodies who appear to have adhered to those principles of non-resistance, although practically the whole world have held them up to ridicule and the principals as such unworthy of emulation or impractical in putting in effect.

I deeply deplore that our church and educational leaders appear to have neglected and still neglect in presenting to a waiting world principles which would save the world from wars and conflict, while we like to express at times our pride in having been favored by a loving and just God in giving us such mighty powers. Indeed we seem to be neglecting a wonderful God given opportunity, and it may be, when too late, that we will discover the opportunity has passed from our hands and taken up by others who will place the subject before the public and reap the reward resulting therefrom.

A. A. Moyer.

A LETTER OF WARNING TO SUCH AS WANTED TO EMIGRATE FROM GERMANY AND SWITZERLAND TO AMERICA

In the Stadtbiblio at Zurich, Switzerland, there is a letter by Caspar Wistar, of Germantown, under date of December 4, 1732, in which he describes the hard lot of the immigrants who had come to Philadelphia, and discouraging others from coming. Following is the text of the letter:

As I am daily importuned here in Philadelphia by so many of our country people to relieve them of the distress and misery into which they have been plunged, in part by their own indiscretion, but into which in part they allowed themselves to be brought by the persuasion of others, and as it is unfortunately impossible to aid them all, I feel compelled, out of sympathy for the poor people, who are yet in the Fatherland, and who have the time to consider well in advance what they risk, before they enter upon the voyage, to put before them fairly the truth as to what it is and what it means to remove to this new land, with the request to publish it everywhere, so that nobody may thereafter claim excuse on account of ignorance, if he shall so find it here in his own experience.

This was for some years past a good country, and like all other new colonies, little inhabited; in consequence those who came here from time to time could purchase for a small sum of money large tracts of land, and because the wild land called for much labor, although the inhabitants were few, we were glad, when ships arrived here bringing Germans, for these were at once redeemed, and by their labor earned so much that they too soon were able to purchase land.

The province of Pennsylvania is only a small portion of America, and for several years it has happened that not only many thousand Germans, but also Englishmen and Irishmen, have settled here and have filled up the land everywhere, so that he who now wishes to obtain land must seek it far in the wilderness, and pay dear for it besides.

On the voyage, too, sometimes great misery is experienced (Auf der Reise gehet es bisweilen auch erbaermlich). In the past year one ship, among the others, sailed about the sea 24 weeks, and of the 150 persons who were thereon, more than 100 miserably languished and died of hunger; on account of lack of food they caught rats and mice on the ship, and a mouse was sold for about 30 Kreutzer; finally the survivors, half starved, were taken to another port, where after suffering much misery they were arrested and compelled to pay the entire passage money of the dead as well as the living. This year ten ship loads arrived here, bringing about 3,000 souls; of these one ship was 17 weeks on the voyage, and about 60 persons died on the passage, the remainder nearly all sick, weak, and worst of all, poor and without means, in consequence of which they are a heavy burden on the residents here, where money is very scarce; and daily several of these die. Each person above 14 years old must pay 6 doubloons for his passage from Rotterdam, and those from 4 to 14 years half that sum. Such as have not the money, must be sold for 3, 4, 6, to 8 and more years, and serve as slaves; when their time is out they receive nothing but a poor suit of clothing. Upon families of 4, 6 and more persons it bears hard, when they must see the father sold to one master, the mother to another, and the children each in turn, singly and alone, to another master, for the money they owe to the captain for their passage; and how glad they are, when some one is found to come forward to purchase them, for the country is very much drained of money. When these circumstances, and along with the long and dangerous voyage is contemplated, it is impossible that any one meaning well can encourage another to come here.

All that I can say therefore, is this, that those who have a desire to do so, consider well what I have here represented, and carefully calculate the cost, in order to ascertain whether they can accomplish it; first of all let them counsel the matter with God, and learn whether it is His agreeable will, in order that they will not undertake that which they may afterwards regret. Finding themselves in conscience free, and possessed of sufficient resolution, to venture upon it, whether for life or death, and prepared patiently to face every difficulty that may meet them on so dangerous a journey, they must further consider whether they can not only meet the expense as before stated, but also whether they will have in hand something with which to purchase some cattle and other necessary things. Let no one depend on his friends that may be here, for these have all they can do to get through themselves. Many reckon without their host in this matter.

Finally, as far as concerns young, strong men-servants and women-servants, who can work diligently, these will find at all times persons who will buy them for 2, 3 or 4 years; yet they must not be married, for young married people, who are likely to be burdened with children, nobody will take; and such persons, as well as old persons and young children, are badly off. As regards mechanics, a good many of all kinds are here; but such as have a good trade, say potters, nailsmiths, and the like, bringing with them enough means to start for themselves, without first getting into debt, will still find opportunity here to succeed, although more than enough are already here. And this is what from sincere regard for the good of those interested I conceive necessary to make known as to the present condition of Pennsylvania.

Caspar Wistar.

MOODY BIBLE INSTITUTE

The appointment of Rev. P. B. Fitzwater, D. D., as Director of the Evening Classes of The Moody Bible Institute, Chicago, will establish a new program for this department of the Institute work. A course of four years is to be offered, which will entitle the student to the Institute diploma, while a shorter course of two years will qualify men and women as teachers, pastors' assistants, Gospel singers, and other lines of Christian activity.

The popular Saturday evening class will feature the study of the English Bible by books and the consideration of the Sunday school lesson for following Sundays. The latter will be conducted in person by Dr. Fitzwater who is already known in more than two and a half million homes in America through his weekly lesson article in the syndicate press.

Last year 1,437 students, representing two hundred and eighty Chicago churches, were enrolled in the Evening Classes.

By special arrangement with the Employment Bureau of the Institute, it will be possible to assist students living outside of Chicago in securing work to enable them to support themselves while attending Evening Classes.

COMMISSIONER OF SACRED PLACES IN HOLY LAND VISITS U. S.

The movement to preserve the Sacred Places in the Holy Land, which is being directed in this country by a committee under the joint chairmanship of Rev. Chas. S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America, and the Rt. Rev. William T. Manning, Bishop of the Episcopal Diocese of New York, was notably advanced by the recent visit to this country of Lt. Col. J. B. Barron, Chairman of the Commission of Liquidation and Control of the Orthodox Patriarchate of Jerusalem under the British Mandatory Government of Palestine.

Colonel Barron's visit was made at the invitation of the American Committee on Preservation of the Sacred Places in the Holy Land and the purpose of his coming was to inform the Committee as to the exact situation which prevails at the present time in Palestine in so far as it affects the Orthodox Patriarchate and the sacred shrines under its care. During his stay here, Colonel Barron was in conference with Dr. Macfarland, Bishop Manning and other members of the Committee and he brought much information which, it is said, will be invaluable in carrying on the effort to aid the Patriarch.

A luncheon was tendered to Colonel Barron, which was attended by about thirty members of the Committee and others interested in the undertaking. Dr. Macfarland presided at the meeting which followed and Colonel Barron spoke. The benediction was pronounced by Archbishop Panteleimon Athanassiades, the personal representative in this country of the Patriarch of Jerusalem.

Colonel Barron outlined briefly the history of the Orthodox Patriarchate of Jerusalem, pointing out especially its inestimable service to Christianity in preserving the Sacred Places against all kinds of aggression for centuries. He went on to describe the situation in which the Patriarch finds itself at present and the causes which brought it about, showing how much of its debt was incurred in the defense of the Sacred Places through the necessity of distributing ransom money to Ottoman officials to keep the shrines from being violated.

Colonel Barron announced definitely that, unless aid was forthcoming in the near future, the Orthodox church would cease to exist. And he pointed out that the failure of the church in Palestine meant its failure throughout the world. Because of the peculiarly sacred nature of the Patriarch of Jerusalem and the shrines under his care, members of the Orthodox church look up to this see as the corner stone of their faith. "If you would save the Orthodox church, you must save it in Palestine," said Colonel Barron.

The speaker described the widespread activities of the church in the Near East and explained that its importance there reached far beyond its spiritual ministrations to an extent that Christians of the West cannot realize. The education of children is entirely under the supervision of the church and only under extreme circumstances will a member of the Orthodox church send his children to the school of another faith. Public schools, as we know them, are non-existent. The present difficulties of the Patriarchate are depriving some 7,000 to 8,000 children of an education except where their parents choose to send them to one of the other schools which are generally Mohammedan.

Another important feature of the Patriarch's sphere of activity is judicial. In the Near East, certain types of cases come under the jurisdiction of the ecclesiastical courts. With the closing down of these inoident to the financial difficulties of the Patriarchate, a great deal of injustice and hardship is worked on the Orthodox population through the difficulty of obtaining a fair trial in the Ottoman courts, especially where the other party to the dispute is a Mohammedan. This condition does not exist in Palestine itself, thanks to the establishment of the British Mandate, but it is current in other parts of the Patriarch's jurisdiction in Trans-Jordania.

SATAN'S WILES

Eph. 6: 11

Mrs. Frederic H. Senft

1. **Deceiving. Gen.** 3:1; Rev. 12:9.
2. **Blinding.** II Cor. 4:4.
3. **Enslaving.** II Tim. 2:26.
4. **Robbing.** Luke 8:11-12.
5. **Resisting.** Zech. 3:1.
6. **Provoking.** I Chron. 21:1.
7. **Devouring.** I Peter 5:8.

That there is a reality and a personality of Satan is beyond question. And he is more alive and alert to beguile, deceive and destroy than ever today. In Eph. 6:11, the word "wiles" means "schemes sought out"—marginal reading. His work dates back to the beginning. And now, as ever, he is on the quest of those who have gotten a good standing with God. Where peace and prosperity prevail, he is most vigilant to cause dissension and trouble of every kind. He is wiley, cunning and crafty. He is the most persevering individual on the earth today. As the old lady, who always saw good in everybody, something virtuous in the most faulty, upon remark that she surely would not have a good word to say about the Devil, answered, "Well, I do admire his perseverance." He is always on the job, Never tired, lazy or sick. Our warfare requires us to be fully equipped and prepared at all times to meet him with the whole armor of God upon us. God has provided a perfect protection for His children, and it is our part to avail ourselves of the "whole armor."

I. Deceiving.

The form in which Satan appeared to Eve had much to do with the deception that was wrought. He was not a hideous, writhing serpent—that was the effect of the curse (Gen. 3:14)—but the creature that was the

mouthpiece of Satan may have been the most beautiful, as he was the most "subtle" of creatures. Traces of that charm and beauty remain despite the curse. See the graceful movement and the attractive colors of some of the species of reptiles. It was an angel of light that Satan appeared to Eve and as he has to multitudes through the ages (II Cor. 11:14). For a description of the origin, power, beauty and destiny of Satan, see Isaiah 14:12-15. Lucifer, the "day star," refers to Satan, and this marks the beginning of sin, when he said, "I will."

2. Blinding.

As an angel of light and as "the god of this world," Satan blinds the minds of them that would believe on Christ and be saved. He throws a false light upon men that they may not "see the light of the glorious Gospel of Christ." Hence the Gospel is hid to them that are lost (II Cor. 4:3, 4). Only the power of the Spirit of God, using the Word of God, in answer to persistent prayer, will remove this blindness and lead souls to see and accept Him who is "the Light of Life."

3. Enslaving.

The dupes of Satan are slaves to Him and to sin. They are held in bondage, and think they are free and independent. This is the subtle charm of that mysterious bondage of men, "who are taken captive by him at his will." Little by little the cords are wound about the victim he is secure and dragged down to perdition. Even the people of God are not exempt from "the snare of the devil;" many are being led away from the simplicity of Christ into all sorts of delusions in these last days.

4. Robbing.

One of the tricks of the enemy is to snatch away the seed—the Word of God—when it is sown by the faithful sower—the servant of God. He snatches it away quickly, from the hearts before it has time to take root, "lest they should believe and be saved." O, the need of much prayer for the seed sower, that he may be filled with the Spirit and his words bathed with the Spirit.

5. Resisting.

As Satan resisted the high priest (Zech. 3:1)—probably foreshadowing the intercession of the Messiah-Priest in behalf of Israel in their final restoration, so Satan resists every advance of our High Priest in our behalf (Heb. 3:1). And it is only the Lord who can rebuke Satan who thus interferes with the rights of God's children. Even the archangel Michael would not dare rebuke Satan (Jude 9), much less should we attempt it.

6. Provoking.

It was no small matter at stake when Satan "stood up against Israel, and provoked David to number Israel." Great issues hung upon the successful scheme of Satan in instilling pride and self-will into David, whereby he fell into his trap and brought the judgment of God upon King David's innocent subjects. Satan strikes the church of God through its leaders, the evil consequences of which are fatal and far-reaching.

7. Devouring.

How apt are the words of Peter, with which to close this study. Satan is our adversary, and not a common one, for he has had six thousand years' experience in strategy, and as a fierce, hungry lion, is seeking his prey. Our protection is sobriety, vigilance, prayer and steadfast resistance in faith. His whole design is to deceive, devour and destroy souls. But God is our Deliverer (Jas. 4:7).

THE MENACE OF LUXURY

Last year the people of this country paid taxes on $5,000,000,000 spent for luxuries. Of course, a vast amount escaped taxation. Memory is very poor and conscience quite flexible when we "make out" our tax schedule. It is estimated that the real figures should be at least $7,000,000,000. Each week 20,000,000 people spend $8,000,000 to see moving pictures. A half billion went for ice cream and soda water. The more fastidious spent $50,000,000 for perfumes and cosmetics. For the fascinating and cultural privilege of chewing gum, we paid $1,500,000 in taxes. We spent more for gloves than for the conversion of the heathen. Seven billion dollars, almost one-third of our income, were spent for automobiles. This includes the expense for upkeep. These were not classed as luxuries, but are an interesting item in our expenditures.

Such figures almost stagger us We have moved far away from the "simple life". The thrift division of the United States treasury department has been exerting itself to discourage the indiscriminate buying of non-essential things. It is difficult to distinguish some luxuries from necessities, and no one asks the entire banishment of even unnecessary luxuries; but every reasonable person will sympathize with the government in its effort to curb this wild and sinful orgy of waste. The church should second the effort of the government in every possible way. Unbridled luxury has always accompanied material prosperity. It is not surprising that our unparalleled material achievements should be marked by a corresponding luxury. Our marvelous inventions have made possible such measure of comfort and luxury as no other age dreamed of and we have to enjoy a reasonable amount of it.

But it is well to recall such things do not make a nation strong. Go back to the beginning of any nation's decline and you will find it in the growth of luxury upon the one hand and a corresponding poverty upon the other. Livy said, "Avarice and luxury have been the ruin of every great state." Herodotus said that, "delicacies and heroes never grow in the same soil."

The lesson is sadly needed in America. The verdict of history be rung in our ears until we are compelled to heed it. The overestimate of wealth, the questionable means used in securing it, the habitual selfishness in spending it, are among the greatest perils that face us. President Coffman, of the University of Minnesota, has been saying some plain things regarding the home influences that surround students before they come to college. He says that the reason that so many are losing out is not the lack of educational facilities, but because of too many automobiles to drive and too much social life. He says very pointedly that no college can correct seventeen years of previous bad home training. He says that the present need of America is a return of Puritanism. What was Puritanism but a type of civilization in which religion dominated life? The church must provide this guiding spirit. The school will do much, but without religion it is like a bird with one wing. Secular knowledge has given tremendous impetus to the forces creating our material civilization, and we rejoice in its achievements, but it furnished no power to transform character or bind society together in loving union. It puts new and potent instruments into our hands, but whether they will be used as tools to build the city of God or as weapons for its destruction, will be determined by the spirit of those who wield them. Science enlightens but does not renew human nature. There is nothing essentially reformatory in knowlege. Chemistry will not reform a drunkard or make a thief honest. The spiritual much control the material.

Applied Christianity is the most urgent need of our world. By the gifts of religion the world must be prepared for the gifts of science. History speaks in unmistakable terms of the folly of divorcing science and culture from religion.—Editor United Presbyterian.

WOULD YOU GIVE YOUR HOUSE?

J. D. Van Buskirk, of Seoul, Korea, says in the "Missionary News":

I preached in Taichum the other night, and after urging the people to consecrate all to the Lord, we discussed how to get a new church there. They now have a tiny one-room hut they use, and they pack too many folks into it. The local leader urged sacrifice in giving and they nobly responded. A little congregation of less than forty poor Koreans gave pledges for over $90, which would represent more than ten times that amount in America. There was one young man, who makes a meager living as a barber, and his Sabbath observance costs. He is so faithful that he has been made an Exhorter. He arose and said, "You all know me and that I have no money; that it is all I can do to make a bare living at my trade. I have but one thing I possess, that is my little two-room house. But for the sake of the Lord's work here I will sell my house and give the price to the church. And the Lord will take care of my wife and me." His house is for sale, and he also pledged that out of his earnings he would give them $10 in money. If I did not know that the Lord will not let such sacrifice and faith go unrewarded, I should protest against his giving so. He gave his all. I never saw a happier congregation than that little congregation that night and this man was happiest of all.

THE S. S. LESSON

September 23

Timothy, a Good Minister of Christ Jesus

Acts 16:1-3; Phil. 2:19-22; Tim. 1:1-6; 3:14, 15.

Golden Text:—"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity." I Tim. 4:12.

Mark had deserted Paul at a critical time and had been the cause of an unfortunate difference between him and his friend Barnabas. No doubt Paul found this a cause of grief. But where one fails God has the place ready for another and another ready for the place. The failure of no single person can defeat the plans of God. Timothy is one of the beautiful characters of the New Testament. We know his pedigree. He had a heathen for a father and a godly mother and grandmother. It was influence of his mother and grandmother that was responsible for his great usefulness in the service of the Lord. The home life with which a child is surrounded in most instances decides the future character and career of the child. These two women made it their business to bring the child up in the fear and admonition of the Lord. If modern mothers would take a leaf out of Timothy's book, devote more attention to the spiritual training of their children it would be for the greater good of the parents, the children and the world and there would be no question as to where to look for workers in the kingdom of God. There was an element of faith in the life of Timothy that made him a Christian in spite of the bad example of a heathen father. This is by no means the only example of a family where the bad example of the father was offset by the piety of the mother and other female members of the household. Timothy was already a disciple before Paul came to Lystra, as were his mother and his grandmother. Just when they came to learn to know the Saviour we do not know. The thing that made Timothy a strong man of God was the fact that he knew the Scriptures from infancy, thanks to Lois and Eunice. Of these two women this is all we know, yet their influence for good still lives and will continue to do so because they realized the value of Bible teaching in the home.

Timothy, being the son of a Greek was not circumcised. This fact was apt to cause criticism among the less liberal minded and Paul as a concession to their prejudices had Timothy subjected to this rite. There was no absolute need for this but it avoided unnecessary controversy and opposition. Paul was none of those who made an insignificant form a matter of conscience.

The next passage of our lesson is from the letter to the Philippians written by Paul in Rome shortly before his release from imprisonment. He was sending Timothy to Philippi expecting to follow him shortly. In this passage we have Paul's word of recommendation of Timothy. No man ever received a more splendid appreciation of his character. Paul trusts him and recommends that same trust to others. To have gained such a confidence and such an expression of appreciation meant that he proved his worth by long years of service in the work of God as the constant associate of the great Apostle.

In his recommendation of Timothy Paul trusts in the Lord to send him. It was a confidence in the Providence of God that led him to hope for Timothy's safe arrival at Philippi. Man proposes so often but God disposes. In this case it was a submission of his plan to the will of God. Paul knows the character of Timothy so well that he is sure he will be the right man for the place and will "care for your state" that is, look after their best interests. He gives his reason for this confidence. Timothy has been like a faithful son to him and was unselfish while others were occupied in looking after their own interests. Best of all he served him in the Gospel, sharing with him the care and trials incident to the great work in which they were engaged.

The final selection for our lesson is the introduction of the 2nd epistle Paul wrote to Timothy. Here we have an excellent example of the style Paul uses in his letters. Instead of closing a letter with the signature the ancients placed it first, so Paul signs himself an "Apostle of Jesus Christ by the will of God." Next follows the salutation "Timothy my dearly beloved son." To him he wishes the blessing of grace, mercy and peace. In writing Paul always finds a reason for expressing a compliment to the one addressed. Often this compliment must precede a rebuke, but in this instance there is nothing but the kindliest approval. Generally Paul also finds occasion for thanksgiving. Here he thanks God for all that Timothy has meant to him and for the careful training his mother and grandmother had given him. The friendly advice Paul gives is that Timothy should (1) "Stir up the gift of God which is in thee." (2) "Continue in the things which thou hast learned." Here two important factors are recognized as requiring attention, namely, the natural gifts one possesses and the things one has learned.

THE C. E. TOPIC

Sept. 23

Gems from Books We Have Read

Prov. 25:11; I Tim. 4:13

Do you recall the man who was riding alone in the desert, reading from God's Book, when a stranger approached him and asked: "Understandest thou what thou readest?" Before him was a choice piece of prophecy, but it did him little good until Philip, enlightened by the Spirit of God, was able to lead him to a true appreciation of the passage. Very frequently we miss the beauty and power of what we read because we are without the advantage of the help that those better able to understand can give us. Those sections of literature that have been the most helpful to others should also become the subject of our intense interest so that we, too, might enjoy their grandeur.

Perhaps some of us older ones still have lurking in our minds some of the striking bits of prose, or the catching selections of poetry that the old school readers of years gone by contained. The reading of these gems and the inspirations that came with them have had an unmeasured part in the development of the best men of our country.

Remember that Abraham Lincoln had very few books, less than a score have been discovered, yet, he read them thoroughly and often and they became the instruments by which one of America's master minds was developed.

Do you remember the king who refused to listen to the reading of a good book, and with his penknife cut off leaf after leaf and threw it into the fire? He thought he had it out of the way for good. He was like those early persecutors who gave command that all the books of the Christians be burned. It got them nowhere, for the books were already written on the hearts and in the minds of those who had them where they continued to live. They say that it is as impossible to destroy a good book as it would be to obliterate a mountain range. It is not the material book or the physical process by which it is produced that makes it live, but it is the good in it and the appreciation that the good finds in the hands of men and women.

Almost the last written word of the Apostle Paul was about books. He was a learned man, accustomed to appreciate the worth of books written by both his own people and foreigners. He also wrote a number of books that shall influence all time. To Timothy he wrote: "When thou comest, bring with thee the books, especially the parchments." These books, the last things he desired while on earth, must have meant more to him than any other material possession. Does it require a stretch of the imagination that there were copies of the Sacred Scriptures? He knew how to quote gems from the philosophers of his time, but he was many times more proficient in his quotations from the Book of Books. In looking for gems none but the blind will be so absurd as to pass by the mine of treasures we find the Bible to be. Stray gems may be found here and there, but we find them on every page of the Bible. In finding its choicest gems there is delight for the cultured and uncultured, the high and low, the rich and poor.

Not every one has either the opportunity or the leisure to read all the books one would like to read. Yet, there are some books with which every one should be familias, for, if we will have it or not, the reading of a book has something to do with the making or unmaking of one's character. "The reading of Grummond's Natural Law in the Spiritual World", said a man celebrated in professional life, "while I was a student had more to do with my life than any other reading." A poll of college professors was made recently, asking them what two books they would select to take with them if they were to spend years alone on a desert island. Most of them chose the Bible, while some of them selected some work of fiction for the other. The reason for the first choice is that man generally feels the need of devotional reading and the reason for the second choice is that there is a thirst for something that will stimulate the imagination.

Besides the Bible there are such devotional works as the Confessions of St. Augustine, Imitation of Christ by Thomas a'Kempis, among the ancients and numberless little books of modern date like any of Dr. J. R. Miller's booklets.

Poetry is always impressive. Whole books of the Bible were written in poetry. Christian literature is rich in noble poems. Milton is the peer among the Christian poets; unfortunately, he is more praised than read. But there are also rich gems of poetry from other sources which when treasured in the heart, cheer, inspire, comfort and direct lives.

Strong books are capable of shaking the world. Harriet Beecher Stowe's "Uncle Tom's Cabin" did more to free the slaves than any other influence. "Ten Nights in a Bar-room", gave temperance its greatest boost. "It is Never Too Late to Mend" gave prison reform momentum, and so we might mention dozens of other books that carried the world by storm. However, we must learn to avoid books that have an evil influence. "The Age of Reason" by Tom Payne and the writings of Bob Ingersoll were responsible for hundreds of suicides as well as thousands of infidels. "Germany and the Next War" drove practically all the nations of the earth to express their resentment in an appeal to arms.

We should read for the good it does us. We should cultivate the appreciation of good books and avoid the bad ones.

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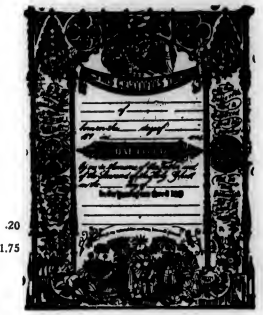

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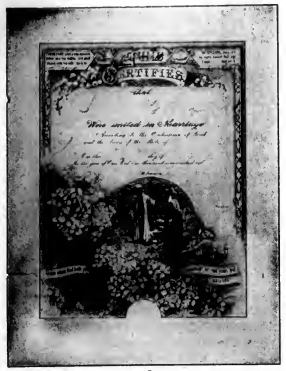

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IN MENNONITE CIRCLES

Bethel College opened its fall session, September 11. Rev. J. W. Kliewer made the opening address.

Miss Braun is fully settled at Coupon, Pa., and reports are that the work is going on just fine. Greater interest is shown than ever before. Prospects are good for an increase in attendance. Bro. Samuel Miller is going up to preach every Sunday morning and evening.

The workers at the Altoona Mission report that the weather is getting cooler so they have discontinued the street meetings and shall start with the cottage prayer meetings. May the Lord add many to His church through these as well as other meetings that are held.

A company of the Philadelphia brethren attended the Anniversary of the Old Folks' Home at Frederick, Pa., on Saturday, the 15th. They were conveyed on a large auto bus and passed through some of the most beautiful sections of the country between Philadelphia and Frederick.

The churches of the Middle District Conference are notified that the first installment of the second annual payment for Witmarsum Seminary is due October 1st. They will please send their contributions of 25 per member to J. F. Lehman, Berne, Indiana.

The wets say: "Moonshine is killing our people fast." Here are some facts: 60 Neal Institutions for drunkards and 62 Keeley cure institutions have been closed for lack of patrons. In 56 cities with combined population of 20,000,000 there were 319,000 arrests for drunkenness in 1917, while in 1920 there were but 109,000. In Boston of the same period there were 121,000 arrests for drunkenness as against 56,000 for 120.

Rev. A. J. Neuenschwander of the First Church, Philadelphia, devoted several services to giving reports of the Gen. Conference. A different angle of the work was reviewed on each occasion.

Sunday, September 16th, was Conference Day in the Second church, Philadelphia. The Pastor, S. M. Grubb, gave his impressions of the work of the General Conference.

FAREWELL MESSAGE FROM BRO. AND SISTER PANNABECKER

Dear Christian Friends:

To all of our friends reached by the Mennonite, we wish to extend our thanks for their kind help throughout the past months as we have been preparing to leave for the foreign field. The many presents and good wishes we will never forget.

Today is Tuesday, the 21st of August, and our boat sails at noon. When this reaches you we will be on the Pacific, and I am sure we will think of you very often throughout the next three weeks. We especially desire your prayers that we may arrive safely and that we may be used as a means of carrying God's messages to China.

Very sincerely,
Mr. and Mrs. S. F. Pannabecker.

A MESSAGE FROM MISSIONARY P. A. PENNER

Freeman, S. Dak., Aug 6, 1923

I wish to express my gratitude to all the dear friends of our Conference for having made it possible for us to come home after a period of about twelve years since my last furlough. We feel grateful to our Heavenly Father for having preserved our health during these years in India, especially the last few years, when, because of the shortage of workers, the load was heavy. During the first ten years of service Mrs. Penner was never sick a half an hour and with the exception of an occasional attack of the fever and one attack of the "flu", my health has been good.

I have been greatly encouraged in traveling through the churches of the West, the Central States, Alberta, Saskatchewan and Manitoba because of the increased interest in missions. I find that young people are awakening to a deep sense of their obligations toward the non-Christian world. This is evidenced by the eager questions which I have had to answer and by the young people who expressed a desire to enter the foreign field. Right here allow me to express an opinion regarding applicants who desire to enter the foreign field. I would strongly suggest that prospective candidates who, either on account of lack of funds or other reasons, cannot enter the field at once, offer themselves to the Home Mission Board so that some of the many vacant pulpits may be supplied with pastors. In my mind I am thoroughly convinced that, all things being equal, a minister who has had a few years' experience in some church is more efficient than one coming directly from the college or seminary.

I fear, however, that in some localities there is a great lack of up-to-date information of all the mission work of the General Conference. This is due, in part, to the fact that there are many homes without our church papers and partly because some pastors do not yet set aside certain Sundays of the month or year for mission sermons.

I would urge all pastors to set aside a certain Sunday of the month for a special missionary sermon, always bearing in mind the children of his church. Then too, it might be well to authorize missionaries on furlough to solicit subscriptions for the church papers wherever they go. As a whole I find that our Mennonites are always willing to support our missions when properly presented. It has been a great pleasure for Mrs. Penner and me to have been at Conference and come in contact with so many friends from all parts of the States and Canada. The personal touch with former friends and the forming of new friendships has meant more to us than words can express. We return again with renewed physical vigor and with a bright outlook for the future of our missions. I believe what I have often said from many pulpits and I have borne this out by information from India that educated India is looking toward Christ for the solution of all its economic and religious problems. May the Lord grant that the next term of service for us may mean a rich harvest of souls for the Master and the church.

MENNONITE MEMORIAL MISSION CHURCH, ALTOONA, PA.

Dear Friends and Coworkers:

Greetings in the Name of Christ Jesus! We want to say with the writer when he says: "Jesus paid it all, All to Him I owe." So shall also our desire be that we give Him all in the work for Him and in the praise for Him, whatever He may be able to do through us. We are thankful to God for what He has done for us. We have reasons to thank Him for saving us, that is very true, but much more that He is keeping us, and still more for the blessings received every day. Even though ups and downs come in the work for the Lord, we find that the Lord still has rich blessings for us and He gives them too.

The summer months as usual are of a different nature than the fall, spring and winter. There are so many attractions away from the church, where God's Word is being preached. Even in spite of this we feel very thankful that God has given victory and not let it take a strong hold as at times. We have had good meetings in S. S. and church service. The presence of the Lord has been manifested when we met. The attendance, however, has of late been increasing considerable. Praise His Name for that. Then, also at the same time the interest is better. More active service shown.

On the 3rd of September, we had a Sunday school outing. Gathered in front of the church, started out about a mile or so from here, to the woods. There we had all the facilities for the day. We started with some games for or with the children which were enjoyed by all. Then, after that we gathered around for the dinner, which was served on the ground for most of us, having a small table for the elderly folks. The food for the body was taken with thanksgiving. As soon as we were through with this we were just ready to start with some more entertainments, but the clouds were hanging heavy and soon it started to rain. We thought it might only be a little while then we would proceed, but it was different. It rained hard

for about an hour. We had put the mothers with the babes in the cars, and some had crawled under the cars to keep from getting wet. Nevertheless, there were several that had to stay out and got wet. As soon as it quit raining we went to get dry clothes on and we continued our gathering in the chapel where we enjoyed the rest of the day very much. Had a few messages from the S. S. Supt. and assistant Supt., then sang a few songs and we had had a blessed day. Every one was satisfied with the day.

G. M. Baergen,
2204 Eleventh Ave.

FREEMAN COLLEGE

Many of the visitors attending the General Conference at Freeman, S. Dak., were favorably impressed not only with the country in which the town is located, but also with the progressive spirit displayed by the Mennonites of the community. The splendid church edifices in the vicinity are indications of the keen interest the people belonging to them maintain in spiritual matters. The highly developed church choirs and other musical organizations testify to an artistic sense in worship worthy of imitation in many other quarters. The successful entertainment of so large a body of people as assembled for the conference shows a capable leadership and an earnest and harmonious working together in order that results could be attained.

But perhaps, after all has been said in praise of the community and its churches, one's impressions center all the more upon Freeman College, because it was on the college campus that the meetings were held and in its buildings many of the Conference guests made their home for a week.

The Campus consists of about ten acres on the south side of the town, the main street running into it. Most of it is in lawn although there are some beautifully shaded portions. On the left side are the main building and the gymnasium. The former, the oldest of the group, is a wooden building, the latter, the newest is a large and graceful structure, constructed of hollow tile and modern in every respect. This new building was by the courtesy of the College, used as a dining hall by the Conference and in it 500 guests could easily and quickly be served at one time.

The other buildings are located on the other side of "the Green" which is a continuation of Main street. They consist of a Ladies' Cottage and a Men's Dormitory, both modern in their equipment, but entirely too small to serve the purpose for which they are used. During the Conference the visitors who had an opportunity to inspect this plant were impressed with the absolute need for a larger equipment for the seven instructors and the more than a hundred students who are using it. A placard, emphasizing this need was displayed in a conspicuous place on one of the buildings. It announced that Freeman College needs an endowment of $100,000 and an administration building costing $75,000. This, to anyone who knows anything about the work of such institutions, is a very modest amount, especially in the light of what may be accomplished by the investment.

Freeman College does not aspire to rank higher than a Junior College, and as such, will no doubt be in a position to best serve the community. We hear much said in praise of the institutions of full college rank and we are exceedingly glad that we have in Bethel and Bluffton, two colleges of whose work, students and faculty we may be justly proud, but institutions such as these need to look to those of lesser rank to keep up a continual stream of students moving in their direction and it is in this respect that we may regard Freeman College a useful and necessary institution to the whole educational scheme in the Mennonite church, as well as a decided need in the community in which it serves. For the present two full-rank colleges suffice to supply the needs of our people, but, as our youths increase in numbers and the demand for more young men and women with college training increases, there is every prospect that in years to come, perhaps many years from now, Freeman College will develop into an institution of high rank as did our other two colleges.

As it is at present the institution has much to offer its students and Mennonite young people living in the vicinity should prove their loyalty this institution of their own church under the direction of our own people.

EFFICIENCY

The world progresses because of the conception of ideas. One does well to keep his mind in fine order; to observe his surroundings, to conceive ideas that may be valuable. That is necessary as the first step to progress. One may go at the conception of ideas for a set time, or he may allow his mind to work more or less at random; he only striving to keep in elevated channels; or he may do both of these things.

One method will suit some people and the other will be suitable for other people, or an individual may use the one or the other, as his judgment directs him. With training one will find himself conceiving valuable ideas without much conscious effort, but one does well to make a hobby of conceiving ideas at any and all times. Some will come in his waking moments, but, however they come they should be fixed in mind; should not be allowed to drift through the mind and pass away.

People have had various ways to fix those stray ideas in mind. Geniuses have been known to rise from bed to make a distinct record of stray ideas;—such folks as great musicians, poets and others.

For an ordinary person whose mind is not trained to concentrate, it is not impractical to have a "ring" book in which to record stray ideas at the instant of conception. This may savor of work. It is work, but interesting when the habit is formed, and then the results are profitable. An idea once conceived and recorded for consideration, should be considered as to its worth.

Important. Its worth should be determined accurately; if not of considerable worth it would better be dropped.

The world has advanced sufficiently to stimulate the mass intellect vastly.

Ideas were not plentiful in the minds of the masses, but are of late.

Mass-intellect is so lively that multitudes of ideas are being conceived in these modern times where one idea used to be.

It will be seen that of this multitude, comparatively few are of much worth; so it is important that an individual give due consideration to the conception of ideas and have to do only with those important and valuable. Because of such lack of consideration, habitual among the people, the world development is hindered.

One should consider carefully an idea he conceives; inspect it, cull from it the trivial, retain the weighty, and in that way become a common sense man whose ideas usually are valuable. It is well when the idea comes, to pass it in mental review, and unless it gives much promise, to dismiss it from mind.

Then, too, one may conceive a good idea, consider it duly, prove it to be valuable in itself; but foreign to the case in hand, and if so it well may be put in a special list for leisure consideration, while the individual considers only the idea applicable to his case.

One does well to consider his business, his ambitions, and treat chiefly of such ideas as will further his particular interests. In that way he concentrates, but if he does the other thing—burdens his mind with every sort of idea that comes along, he will be apt to form the habit of dealing with whatever sort of idea happens to strike his fancy and for the moment pleases him.

When one gets into this whimsical state his usefulness is handicapped. One should ask himself, for instance, if the conceived idea helps along his projects. One may have conceived an idea, consideration may have proved it valuable; further consideration may have proved applicable to the case in hand; but if no decision is reached regarding it, the time spent upon it has been wasted. The question should be asked, "What shall be done with the idea?" And a decision should be made one way or the other. It should be a real decision—not of the "guess so" order. If it is something to be taken up, one takes it up at once, if at all practicable to do it. If one is not careful he will remain undecided and sometimes that is worse than not to have thought of the matter at all.

The man who decides finds himself well on his journey, while the undecided man scarcely starts upon it. The Rev. John Foster, some 80 years ago said in an essay on decision of character, that a man will refuse to decide sometimes when there appears to be nearly an even number of reasons for and against a matter; but Foster's remedy for that is to train the mind to fine perception, so that in weighing a matter, one will be able to decide between 19 reasons for and 20 against. Perhaps it is not well to have a host of matters in mind for consideration at one time. That state tends to scatter the mental forces. It will be better to make a few simple decisions in a day than a multitude that are more or less hazy, e. g., if one should decide that a pencil record, with regard to some quality he would possess, was a proper thing to help him on the way, he should have that fact so clear in mind that he would be sure to put the plan into execution.

An idea conceived and found to be valuable; applicable to the case in hand; immediate execution of the conception is important, and this means, of course, that no time is to be lost in doing it.

To dally about such a matter is fatal to success. It breaks down the will. If one has consciousness of numerous good things that might be realized—that he knows would be good for him to do and yet does not do, he becomes discouraged; whereas, if one goes right to work on his plan, he finds his job already half done as one may say; and likely alright.

If perchance sometimes his judgment has proved faulty as to the merit of an idea—a plan,—yet still it were better to have made a start than not; since he may find by trial just how the matter stands. The majority of folks take their time,—drift, and so suffer.

The wise man, then, having conceived the idea, considered its value, determined its applicability to the case in hand and come to a decision, puts the plan at once into execution.

If all this were well done it were well it were done quickly. But quickly or not it makes for efficiency. Efficiency calls for other things too, but the above if followed will go a long way toward making a man efficient.

(The foregoing is a page from the autobiography of Walter Stone Pardee, Chicago, who is at present planning an efficiency educational program for the University of Minnesota.

This autobiography is being prepared for the benefit and guidance of his children and he has kindly and graciously handed to the writer parts thereof for his edification and instruction, with the privilege to pass same on to others, and hence the chapter above quoted.)

A. A. Moyer.

WITH THY SUBSTANCE

"Honor to whom honor is due," is an adage which has come down to us through the years. It implies the acknowledgment of a favor which places us under obligation to the giver. Words of thanks may convey, in a measure, the esteem one feels for the goodwill of another expressed in some visible, tangible form; or something in kind may impart more fully than words the respect and gratitude felt toward a benefactor. The Giver of "every good and perfect gift" is worthy of highest honor from every recipient who can voice His thanksgiving and praise. But this honor may also be conferred by one's persence. Where two or more are gathered together in His name, God is in the midst. Meeting for worship with others at the appointed time and place is doing honor unto Him who said, "Them that honor Me I will honor." This fellowship is the mutual "give and take" of those present who recognize their privilege to render at close range that which could not well be expressed by any absent method. Honor paid in proximity, other things being equal, is far superior to honor presented by proxy.

Giving oneself to God in consecration as an act of worship is honor due from each of His children. But a word or sign may well be supplemented by a gift in money as evidence of esteem. "Honor the Lord with thy substance," has a present day application with wide opportunity for service. "The first-fruits of all thine increase," make a fitting expression of love and loyalty when doing honor to the "Father of our Lord Jesus Christ." We acknowledge His right of ownership to the property we possess when we proceed to honor Him with its use. The claims of home are concurrent with the claims for benevolence, but God is honored when we set apart, first, the amount agreed upon for His special work. "To honor God with His substance in a practical way, let a man take the first-fruits out of all his increase—whether of crops, of dividends, of salary, of interest—and let him devote it sacredly from all claims of self, and limiting the satisfaction of his own necessities and the gratification of his family's desires strictly to what remains."

With a portion of these first-fruits placed on the offering plate during worship, we honor God in His own house and to His very face. When the amount is generous, and this part of the worship is reverently shared by all, the accumulated amounts become adequate for organized Christian work on an ever increasing scale. Method in giving is of first importance. Systematic and proportionate giving bears the approval of many who speak from a long experience. But the principle of doing honor by well approved methods until fully persuaded of their value commends itself to all who would be good stewards of God's bounty.—J. R. W., in American Friend.

FORWARD TO THE BIBLE

The normal attitude of mind is toward the heights. "It is better farther on," is the testimony of experience, and the assuring hope of those whose goal is the best and noblest in life. How thrilling the inspiration that comes from valiant men and women who "press toward the mark of the prize of their high calling of God in Christ"! But occasionally we read the phrase "Back to Christ," "Back to Paul," or "Back to the Bible," and we pause to ask why. From what viewpoint do these would-be-heralds approach the facts of life? Do they find themselves in advance of these great luminaries? Rather more fitting, more true to fact would be the forward note, fixing the attention upon the goal that beckons the way to true progress. "Forward to the Bible," that it may be read more carefully, more prayerfully, more absorbingly, is the truer note. To know the Bible and its message is sufficient to correct the false opinion that men must look back to find it. The difficulty lies in preconceived notions of those who have not intelligently read the Book. A doubtful theology based upon hearsay knowledge may allow erratic statements about men in their attitude toward Christ and the Bible, but first hand experience is the great corrective of such misunderstanding and misgiving. The Bible as the book of books must be studied comprehensively, book by book, by analysis and synthesis, to prepare the mind for the great truths therein contained. By so doing, the reader gives the Holy Spirit a chance to unfold the meaning of the otherwise unsearchable riches. It is ever a forward movement for those who know it best—how much more for those who, as yet, are but novices, or who have not begun to drink from this fountain of life! The rugged heights of truth must be climbed to find still higher reaches that challenge effort, and the exquisite springs of truth become ever sweeter to those who tarry long over the pages of Holy Writ. From whatever angle or plane in which they may find themselves, men of humility and honesty of purpose find the path to progress in a forward, upward trend toward Him who is the inner life, to which the way of the Bible leads and the truth of the Bible points.—J. R. W. American Friend.

THE GREATNESS OF LIFE

When your life is conceived in the sweep of eternity, a moment in a succession which has a purpose and a progressive goal, when the length and the certainty of the years are subordinated to the assurance of the great Forever, you can fix your aims and adjust your activities on a noble scale. You can approach the task which harmonizes with your convictions and your capacities; you can set about it and continue in it serenely to the end. Meanwhile each day acquires its absolute value, and can be lived with an artistic completeness. The now has become significant precisely because it is eternal. Each day is a piece of the colored glass to be fitted into the whole mosaic. It can be selected cut, and adjusted with love and delight. The day though one of an infinite series, is complete in itself, a pulse in the eternal music, beautiful and precious, not without its immortality in the growing sum of a soul's life and of the spiritual experience of the whole. Therefore, let each day be approached with insight and determination. Let it have its hours of devotion, its intercourse with God, its hallowing influences by which the Divine obtains free access to the springs of being.—Robert F. Horton, D. D.

THREE GREAT THINGS TO LEARN

It is told of an old colored woman that she had a large family of children, all of whom had "turned out" wonderfully well. One day their mother was asked what her system of training had been with her children, and her reply was:

"I do' no ez I had any system in pertickler. I knows I learned 'em three things: I learned 'em to say their prayers, good manners, en how to work, en work hard. Dat was all."

There are tremendous elements of success in those three things. All are essential to the highest degree of success in life. Other things may be needed, but these three things are imperative. They comprise in themselves a kind of philosophy of life that will "work out" well if it is faithfully lived up to.

If you will inquire into the career of the most eminent men and women of the world, you will discover that they were believers in prayer, that they were courteous and that work was their portion. Nothing can be achieved without work, and plenty of it. Starting out in life, trained as children of the old black mammy were trained, young people need not be afraid of what the future may have in store for them.—Paul Creighton.

Someone says there are three classes of persons in most churches: Shirkers, Jerkers and workers. The first side-step every task and let others do the work. The Jerkers go when they feel like it. The workers are those whose sense of honor makes them fulfill their vows. Pick out your class.

A river or Man becomes crooked by following the line of least resistance.

If a man can not smile he is built wrong. If he can smile and won't, keep away from him.

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THE GENERAL CONFERENCE

The twenty-third General Conference is now a matter of history. In many respects this Conference was a different kind of a conference. To be sure all conferences differ from one another, but here there were features that could not help be noted. The number of persons who attended can only be estimated. The Tabernacle seated three thousand and yet, for every meeting on Sunday, overflow meetings had to be arranged. Sunday is always a big day with conferences, but the week-day sessions were also well patronized. The meetings in the evening nearly filled the building.

It was fortunate that the grounds of Freeman College were available for conference purposes. The new "Gym", the finest of the group of buildings on the campus, happened to be so near completion that it could be used for a dining hall in which 500 guests could be accommodated at one time. The several dormitories were also found acceptable places for housing the conference visitors. A chef managed the kitchen and provided generous meals for the delegates that were highly appreciated. A traffic squad was on the job policing the ground and to prevent a congestion of automobiles. This is so far as we know the only conference that needed a police force to watch it, but it is a matter of satisfaction to know that there were no arrests made and that the property of the visitors did not fall into hands where it did not belong. Incidentally, Freeman College made use of the opportunity for boosting its cause. A large placard on one of the buildings announces that the program of Freeman College calls for an endowment fund of $100,000 and an administration building to cost $75,000.

The first session of the Conference brought out the fact that veterans of other conferences were present, among them a number of those who had attended the conference in Dakota thirty-three years ago. Some recollections of that time were in order, but those who had been in Freeman a third of a century ago could hardly express their amazement at noting the wonderful changes that had taken place. At that time there was no fruit here and only a few experiments had been made to see if any would grow. Now the splendid orchards, with which nearly every home in Freeman is surrounded are bending low with their weight of apples and an occasional plum tree adds variety to the scene. In the days of the former conference some of the delegates became lost on the prairies while trying to follow the trails they called roads, today there are numerous roads leading through wonderful lands every inch of which seems to be under cultivation.

The twenty thousand members or more who stand in relation to the General Conference are scattered from Canada to the Gulf and from the Atlantic to the Pacific, yet when their representatives met in this rather obscure corner of our great trans-Mississippi region it did not appear that they differed from one another. Really there seemed to be no strangers among them, ties of blood as well as ties of faith bind them together in one vast relationship. We doubt whether any body of people coming from so many scattered quarters could be brought together having so many ties of relationship as we find in the Gen. Conference. There was however a noticeable difference in the dialects used by the delegated. One heard Low German, High German, Switzer German and Pennsylvania (Dutch) German. The latter was given considerable prominence in a reunion of Pennsylvania delegates that was held one afternoon behind one of the college buildings. There were other reunions, the Wadsworth survivors had their picture taken, the Bethel students also posed, as did the Bluffton representation and the renewal of old friendships that these occasions offered greatly added to the delights of the Conference.

Perhaps nothing in the whole Conference was so unusual as the visit of the guests to the Hutter Colony some ten miles out of Freeman. Mennonite histories give so much attention to the Hutterites that a description of their life and wanderings would consume too much space here. Let it suffice to say that this colony of 125 people is one of twenty similar communes scattered throughout the northwest. The Colony near Freeman occupies 8,000 acres of land and is quite prosperous. The effective division of labor, which they have developed, and a reduction of life to its simplest elements as well as the contented spirit they show are interesting studies and offer material for thought. One feels, upon first meeting them like the geologist who stumbles upon a rare fossil that gives an idea of life as it was on the earth centuries and centuries ago. Here one finds a fossil coming from the Reformation period illustrating a type of mentality and religion that can only survive under peculiar and isolated conditions. The hospitality of these Hutterites to their conference visitors was a matter of gratification and satisfaction.

Some interesting comparisons were brought out in the Conference. It was shown for example that the missionary offerings reported for the Sunday schools at this Conference was about the same as was reported for the entire Conference at the meeting held in Mt. Lake, Minn., in 1905. More than sixty missionaries were reported in contrast to the time when Bro. S. S. Haury and his wife, who were present at the Conference, were the only missionaries Conference had on the field. The Year Book for 1924 made its appearance at this conference and in it were portraits of a number of Wadsworth students and teachers taken in groups that represented the student body of the conference in its higher institutions of learning. In none of these groups did the number for any year ago over forty. Today Bethel and Bluffton students run into the hundreds and the smallest of them all, Freeman, has considerably more than a hundred students. Not so many conferences ago the use of the English language was frowned down as an impertinent innovation. In this, what has often been regarded as a German community, one heard as much English as German and the chairman of the Conference felt it his duty to continually present the Conference business in both languages.

It was to be expected that considerable attention should be given to matters that concern our distressed Russian brethren. The reports of the brethren Krehbiel and Unruh were followed with intense attention and helped to emphasize the thought, great as has been the gift of more than a million of dollars in money and goods that our Relief organization has been able to devote to these unfortunate brethren, the work must continue in other forms, particularly in colonization undertakings. It will probably mean that the attention that Conference gave to the matter of colonization will result in better and more effective work along this line.

The presence of missionaries has become to be a thing expected at every Conference. Brother and Sister Penner and Sister Burkhalter from India and Sister Petter with the two native Christians from Montana as well as others who have had missionary experiences brought inspiration to the meetings and only helped to show that Mennonites are becoming more and more a remarkable missionary people. Dr. Haury, who found that one of the Cheyenne Christians was an old acquaintance of his in by-gone years, has assured the editor that it is his purpose to prepare an article for The Mennonite covering his observations among the northern Cheyennes whom he visited on his way to Conference. We feel sure that such an article will be received with a great deal of interest in the light of Dr. Haury's early experience with the Cheyennes.

It was particularly noticed at this Conference that Publications, and especially church papers, have a part and an influence in the work of our Conference. Perhaps at no other recent meeting the papers come under such peculiar notice and we look forward to a large show of loyal interest on the part of our people in whatever Conference deems wise to print for the use of our people.

As a more detailed account of what was done at the Conference will appear when the Conference minutes come out we cannot devote space in presenting much that will again be repeated but we ask our readers to carefully examine the report when it does appear. In it will be found the details of the work that should be at the finger tips of every member of our churches. When once they are thoroughly familiar with the work we predict that, large as was the gathering at Freeman, future gatherings will increase in size as the years roll on.

WITH WINGS AS EAGLES

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isa. 40:31.

We have found many people, in our religious experience, who,

when severe test, or serious trial, or some critical moment of tribulation came, have laid down the cross; become disheartened; and so discouraged that they have gone back into the world. There is no necessity for this experience, if a person will but read his Bible and walk close to God. There is an automatic faith, an immediate action on the part of the functions of the soul. Waiting upon the Lord, suddenly the soul seems seized by another power.

We have found it in our Bible school experience, when, possibly, the meal was low and the cruse of oil about exhausted; we would call our people into a little parlor for prayer—engage in prayer from a half-hour to two, or three, or four hours, and suddenly the help would be realized.

It has ever been in moments of serious testing that the martyrs have had to experience the realization of the promises in the Scripture. Flung to the lions, fed to the flames, they had to look to God; and rather than forfeit their religious experience, they waited on the Lord.

Paul says there hath no temptation taken you but such as is common to man; these afflictions are but light afflictions—and yet we know they are real, and angry, and turbulent, and strong. Paul was stoned and left for dead; he was shipwrecked several times—a night and a day in the deep; and yet every affliction was a light affliction and common to man.

We remember, over 12 years ago, when we were called to the New England meetings, that the authorities served us with warrants for our arrest. The meetings had been announced in a series of revival meetings covering several weeks; had been arranged down in the Cotton Mill District of Connecticut, when suddenly a stalwart officer served us with the warrant; and it looked as if the whole campaign would be headed off. A moment's glance at the papers served to show the attorney they had been made out improperly. That section of the code which was violated had been left blank. The officer started to the court room to correct his papers. And after breathing a silent prayer to God for deliverance, in just a few minutes we were on our way, and held our series of meetings.

The Lord gave us much success—souls were saved; communities stirred; and people found the way to heaven. We came back at the end of three months, answered the unwarranted charges, and the case was dismissed. We mounted up on wings as eagles. We thank God for the privilege of going through these tests for Him, and recognize the overmastering power of God. Thank God for the privilege of running without wearying; of walking without becoming faint.—Burning Bush.

THE ONE THING NEEDFUL

By Rev. O. F. Surface

Jesus went into the home of Martha and Mary, doubtless with a passionate heart of love to strengthen them in the spiritual life and to encourage them in the battles of the same. Jesus seemed to enjoy visiting their home. for it is stated that He often resorted thither with His disciples. These two sisters always appreciated His coming. He, no doubt, brought a blessing to their souls and the problems of life were easier to solve after conversing with Him.

Mary had such an admirable nature that she did not let anything come between her and the hearing of the message of Jesus. She sat at His feet and heard what the Master had to say while Martha was cumbered with much serving. She seemed to be somewhat irritated because Mary did not help her. But Jesus told her: "Martha, Martha, thou art anxious and troubled about many things: but one thing is needful: for Mary hath chosen the good part, which shall not be taken away from her." The Master did not condemn Martha for being industrious, but He wanted to place the emphasis where it belonged. His sojourn with them was only for a brief period of time and Martha needed spiritual help just the same as Mary. But she saw to much to do and so much that ought to be done, that time looked precious to her, but the one great thing needful is to know Jesus and to take time to consult Him along the pathway of life.

We must not be so burdened with the cares of this life that we cannot find time to be religious, and to know His will concerning us. Jesus always sought and met out the needs of the people. He has made provision for every need. Just before His betrayal He expressed through the passion of His soul the one great need of His people. He prayed: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil one. . . . Sanctify them through the truth: Thy word is truth. . . Neither pray I for these alone, but for them also which shall believe on Me through their Word."

This prayer reveals to us the one great need of the Christian church today. Shall we help answer this prayer by coming to Him and consecrating our lives, talents, ambitions, money, farms, stores, and all that we have or ever expect to be for time and eternity or shall we keep back a part of the price and claim that we do not understand? May God help us to surrender ourselves unreservedly to Him and walk before Him in the beauty of holiness.

HAVE YOU A SWEET HOME?

Home! Home! Who can measure or express the sweetness of the word? But there are places called home that are not home; they look, externally, like home, they have several important qualities of home, but the essential elements of home are crowded out by elements which form no part of a sweet home and consequently they are not homes.

Some one said, "Every house has its ghost." I know not how he found out the alleged fact. It is doubtless true that no house on earth is quite so complete in all its forms, furnishings, dimensions and belongings as "our mansions in Father's house." Doubtless no earthly home is so complete as our heavenly home. No doubt in every earthly home there is an item of want or of surplus in some line visible to the family or some member thereof, and if this be the "ghost" idea, then, it embraces a veritable reality. But I am sure that there are places in this world worthy of the appellation, home. In these home is sweet. There the members can sing: "Home, home, sweet home; there's no place like home." There all the members love to gather and greet and converse and sing and weep with gladness and exquisite joy. There love abides; there confidence reigns; there jealousy is a stranger; there envy is unknown; there sarcasm is omitted as a poisonous drug.

But sweet home is a misnomer where avarice keeps the nerves and muscles of all the members to their highest tension, pursuing the supreme dollar, and where the larder and wardrobe are gaunt and lean to fatten the god of avarice and penuriousness.

Sweet home is a misnomer where moroseness reigns in one member. "One sinner destroyeth much good." One morose member can keep a home boiling like a caldron with perpetual snarls. Some seem to have studied the sublime art of spicing every occurrence they touch with a first-class snarl. In certain exigencies they can be as sweet as a sweet home. Then all is sunshine in the sweet home; but the weather of the home, like the weather of the sky, may change any moment. There is an element in them quite similar to the percussion of a cartridge. It fulminates at the slightest friction, then, like a sixteen shooter, the explosions may proceed in rapid succession for a long time. Some of these might justly be named "Twenty-five hundred repeater," or "General superintendent of domestic eruptions." Some well merit a silver badge with their appropriate name inscribed. What a joyful relief must come to that homeless house when the sarcastic repeater takes leave for another country beyond the chilly river. But who will make resitution for the mischief done in the destruction of peace?

Some homes are made miserable with vanity. Vanity in dress, vanity in language, vanity in upholstery, vanity in circumjacent arrangements and appearances, or vanity in sumptuaries. Boiling and bubbling in the heart of one member of a family may keep a house, a village or a neighborhood in ceaseless eruption. Nothing is gained by anyone except a pernicious gratification of the pernicious element in a foolish, deteriorating heart, whose processes are very cheap and yet exceedingly costly, costing peace—sweet peace; costing purity—holy purity; costing love—heavenly love; costing confidence—restful confidence; costing all that is worth a name for time—all time; and costing heaven and bliss for eternity. "Better is a dinner of herbs where love abides than a stalled ox and hatred therewith." But "pride goeth before destruction."

"O love, divine! How sweet thou art! When shall I find my sluggish heart all taken up by thee?"—Selected.

THE BOOKSELLER AT THE DOOR

Booksalesman at the door: "Excuse me for calling you to the door, but I have a recent book here that presents a cure for all the world's troubles."

Householder: "Some book! Who wrote it?"

Salesman: "It is published by the International Bible Students."

Householder: "That sounds familiar. Is it a Russellite work?"

Salesman: "Now people get a wrong impression about these things. Russell did not write this one."

Householder: "You have not answered my question. Is it a Russellite book?"

Salesman: "It is what it says on the cover, an International Bible Student's Work."

Householder: "If Russell had been able to live with his wife I might have more confidence in him as a religious leader."

Salesman: "You don't know the circumstances. Mrs. Russell was an energetic woman's rights enthusiast and wanted to use the columns of the "Watch Tower" in the interest of that reform and so they came to a break over that matter."

Householder: "I suppose that was a good reason for their airing their affairs in the courts and not being able to get along together. It seems that the marriage vow was lightly held. But here's another matter. Russell speaks learnedly of the meaning of Greek words and yet he knqw nothing about the Greek language—not even a letter. I cannot see how he proposes to build up a doctrine that will have the shadow of reliability on something he says he did not know or understand, and I happen to know that he once professed to know Greek on the witness."

Salesman: "That is not so."

Householder: "My authority for my statement is a published account of Mr. Russell on the witness stand in Canada, where, when the lawyer asked him if he knew Greek, he replied he did. Thereupon the lawyer took from his bag a New Testament in Greek and opening to a certain page, asked him to pick out the letters of the Greek alphabet. This he could not do."

Salesman: "Anyway I wish I had the character of Mr. Russell. Why it was brought out under oath that when he married his wife they gave one another a solemn pledge to make and keep their marriage a Platonic one."

Householder: "And live happily ever after, I suppose."

Salesman: "O well, I meet lots of people who grasp at any little thing, as at a last straw. Good day."

THE WEEK-ENDER

The week-ender may be a menace to the life of the church, and he often destroys his own religious life as well. He frequently begins his "week-ends" the first of May, and keeps them up every fair Sunday until December. He owns an automobile, and has no mercy on it. Being foot-free, he can go where he listeth. He can spend Saturday and Sunday at his country cottage or with any friend who lives within a hundred and fifty miles of him. Or, if he can afford it, and he usually can, whether he gives anything to the church or not, he puts up at a hotel.

He seldom or never goes to church in summer, for his car claims him for a drive Sunday morning and for another Sunday afternoon. To be sure, the little, struggling church, where every one counts, would be greatly helped by his presence and by his greenback.

But what does he care for the church, especially where he isn't known or his absence noted?

If it is a rainy day, since he isn't expected by his neighbors to be at home, he spends the day cleaning and tinkering his car.

If he saves money by visiting friends in the country, he probably keeps some or all of them from going to church in order to prepare a good dinner for him, while he also saves the money he would otherwise put into the contribution box, and so doubly weakens the country church.

Thus in the course of from three to six months of "week-ending" he finds it just as easy to stay at home in the winter, or he finds the golf-links in spring and autumn more enticing than a church pew.

It is not difficult for the paragrapher to write more or less humorous skits about the week-ender; but he should be taken seriously, and if possible be reformed by those who still believe in churches. Above all, he should take himself seriously, and notice how such a week-ender dishonors God, the Sabbath, and the church of Christ.—Christian Endeavor World.

THE S. S. LESSON

October 7

Abraham a Blessing to the Whole World

Gen. 12:1-4; 18:17, 18; 22:15-18

Golden Text:—"In thee shall all the families of the earth be blessed." Gen. 12:3.

It has been estimated that Abram, the founder of the Hebrew race, was born about two years after the death of Noah. He was seventy years of age when the Lord called him and was at the time a resident of the city of Ur in Chaldea. On leaving Chaldea he went to Haran in Mesopotamia and from there to Caanan where he spent the remainder of his life, except for a short period in Egypt, living in tents and wandering from place to place until the time of his death, when his children buried him in the land that God had promised to him and his posterity.

Three pictures from the life of Abraham are selected for our lesson, namely, his call, God's messengers to him before the fall of Sodom and God's test in the command that Isaac be offered. One should not rest content in reading these sections. The life and character of Abraham has such an important bearing upon the life of every Christian that none of us can afford to miss a single item of it as the Scriptures present it. It would not require much time in preparation for this lesson to read the whole story of Abraham's life, and without it, we will hardly be in a position to get all out of the lesson that is in it for us.

Explorers are at this very hour digging the remains of the ancient Ur out of the sands of the desert that have covered them for centuries and from what they are finding we learn that Abram lived in a time and city that enjoyed the highest type of civilization with comforts so much like those of our present day that we read of them with amazement. No doubt he stood high. If he was the only one of that generation to whom God saw fit to reveal Himself he must have surpassed all his generation in character and piety. Let us bear in mind that when God wants a man He wants an able one and a good one and He selects him from the position in which he has proved his worth. The call to Abraham meant a separation. He must leave home, kindred and nation and set out in quest of an unnamed land that God had promised. The idea of separation entered into his life after that in every turn. After leaving friends and country, he must leave his father buried in a strange land, he must reconcile himself to a separation from Isaac, he must separate from his beloved wife and finally separate from life itself. During all this time he was but a pilgrim and a stranger in the land that God had promised. Here and there he pitched his tent, here and there he erected his altar. With the call to separation came the promise: "I will make of thee a great nation—will bless her—make thy name great—will bless them that bless thee—in thee shall all the families of the earth be blessed." Every word of this promise had to be accepted in faith. Abraham was of the age when a child was hardly possible, yet he was to be the ancestor of a mighty nation. He was to wander with never a fixed abode, yet he was to enjoy superior blessings and convey them to other peoples. He was a weak man, so far as worldly power goes, yet blessings and curses were to come in proportion as he was blessed or cursed. We wonder how many would in our day, enter into such as engagement with God. The great thing about Abraham's relation with God was that he believed God and it was counted unto him for righteousness. It is important for us to know that we become children of Abraham through faith. As we exercise faith we become one in the family that believes God and it is counted to us for righteousness.

One reason why Abraham was called to leave his kindred was that they were idolators. He could not serve Him faithfully and retain his relation with them. When God calls any one it is to a life of separation from the follies and sins of the world. One cannot retain what the world has to give and still remain faithful to Him. The nation of which Abram is the ancestor remains great though under similar circumstances and trials any other nation would have perished centuries ago. His name is great. Jew, Mohammedan and Christian regard him as one of the greatest of men. The blessings that come through him cannot be estimated. Through him the world receives its knowledge of the one true God, through him came the chosen people. Through his line came our Lord Jesus Christ. Through him we get the Sacred Scriptures. Through him come to men all the blessed promises of God.

In the second section of our lesson text we have the account of the three men who appeared to Abraham, one of them Jehovah appearing in human form. It was here that there was disclosed God's purpose concerning Sodom. God knew Abraham and made a confidant of him because of the destiny in store for him. None but one who pleases God could be expected to have such an unfolding of His plans laid him. It also gave Abraham an opportunity to display the merciful side of his character and become a mediator for those whose lives were an offense to God. We see too how ready God is to hear the pleas of the faithful in behalf of those who merit His wrath. God does not hide all His plans from His people. The Bible is an unfolding of what He purposes to do. Knowing that plan, all the faithful have the opportunity to concern themselves about those who may be saved by their efforts.

In the third picture from Abraham's life we have the account of the command to Abraham to offer Isaac. God called here for the offering of the son and not for his

bloody sacrifice. He permitted Abraham to understand it to mean a sacrifice in order to test his faith. This was a terrible test, but, even though the hope of God's promise through Isaac seemed to be taken away, Abraham still believed God would make a great nation of him. Abraham had learned the lesson that God was almighty.

THE C. E. TOPIC

October 7

Lesson from the Psalms, X. The Word of God Psalm.

Psa. 119:9-16; 105

The 119th Psalm is interesting for several reasons. It is divided into sections of eight verses each. These in the Hebrew all began with a letter of the alphabet, beginning with the first and going to the last. Perhaps this arrangement was made to assist the youths in memorizing the psalm because another interesting fact about it is that it is the longest Psalm. Some think that it was composed by one who suffered imprisonment because of the Word. Certainly one who produced such a composition must have had plenty of time on his hands such as a prison would afford. The frequent reference to suffering would bear out the idea that the writer was a victim of severe persecution. But the most remarkable fact about this longest Psalm is that in every verse in some way the writer makes reference to the Law of God. He is just bubbling over with affection for this law and cannot help making reference to it. Every verse reveals some striking truth, but the committee arranging this topic hit upon the right one in giving as a key-verse the 105th: "Thy Word is a lamp unto my feet and a light unto my path."

The first impression one gets from reading this "Word of God Psalm" is that the writer was a great lover of the Word. With him it was a passion—his eat and drink, his clothing and shelter—his refuge—his hope and his assurance—his comfort and his wisdom. Love for the Word indicates a love for all that the Word stands. It means a supreme love for God because through the Word He gives expression to himself. It means a love for worship for without the Word there could scarcely be any worship that would mean anything. It means a delight in God's house, where the Word is read and taught. A love for His Word would mean a love for fellow man since in it we are directed to live in right relation with our fellows. It would mean a delight in the prayer life for none can pray properly unless they know what the Word has to say concerning prayer. It would mean a living of the faith life, since upon every page is an appeal to one's faith. One of the delightful recollections of saintly men and women whom we have known is their joy in reading the Word. Think of those in your own life who fit into this picture of love and goodness; the picture will always be of one with the open Book before him or her.

As has been observed, in every line of this Psalm there is some reference to the Word, generally it is a word of praise. The writer seems to be laboring under an effort to say all that he knows about the Word and although he makes every line the subject of his praise, it seems as though he feels that he has only done a small part of the justice he owes to it.

It is no small matter to be compelled to suffer for a thing that is good, yet here is the writing of one who had much to suffer for the Word. But all that he had to go through was worth while. No one can imagine the terrible state the world would be in if there had not been men and women in every age of the world who were willing to suffer for the sake of the Word of God. The noblest names in all history are the martyrs for righteousness' sake. So long as men and women believe so thoroughly in the Word that they will endure pain and even death for it there will be hope in the world for the best things. So many of us have lived in favorable times that it has not cost us pain or loss for the Word's sake, yet there is no telling whether we may not at some time be called to make a supreme sacrifice for it. It remains for us to be so thoroughly grounded upon it that we will be ready to endure, should that time come.

As we read this Psalm we get the impression that the writer is exceedingly anxious to let the world know what the Word has done for him. The Psalm is a splendid example of joyful testimony. Let it ever be understood in our lives that we are what God, through His Word, has made us and that the grand privilege of our lives is to let others know and see what great things God has done. The great encouragement for those in trouble is the testimony of those who have been helped. The mighty incentive to others to set their faith on God is the experience of those who have known His love and mercy. When the telling of the power of the Word becomes a passion in a life that one becomes a useful instrument in the hand of God for the blessing and salvation of others.

If any one should ask what is the chief inspiration one might get from this Psalm the answer would be: An inspiration for the greater study of the Word. We cannot help but feel that the writer found the supreme joy of his life to be in the Word. There are many joys for which people seek but none can compare to the joy of having God speak to us directly as He does in His inspired message.

We notice how many details of the writer's life enter into the writing of this remarkable Psalm. Every life has many details, but in none of them is there a place where the Word should be crowded out.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has just been received from Bro. A. J. Miller relative to the serious situation among the Mennonite colonists in Siberia. As was noted in these columns some time ago an investigator was sent to look into conditions as a result of rumors and reports that reached our relief unit in Russia, and the cablegram is the result of this investigation:

"Our inspector Reisen returned Pavlodar Slavgorod Siberia colonies. Reports entire crop failure. Famine beginning. Twenty per cent. now starving. By November eight thousand. Seventy-five per cent. in rags. Twenty per cent. children to eight years actually naked all time. Conditions critical. Immediate action imperative. Make urgent appeal five thousand dollars special and three thousand monthly. Buying grain locally save freight."

(Signed) Miller.

We believe that as our people have responded to the need of starving and suffering brethren in the past they will continue to respond to the new need now facing us. Steps will be taken at once by the Central Committee to organize some form of campaign for funds to help our stricken brethren in Siberia. As more information is received it will be given in these columns.

September 7th, 1923.

CORRECTION

On the first page, column two, of the Mennonite, issue of September 6, in the item concerning Rev. Jacob Gottshall, it should read that he came to America in 1702 and administered baptism in Germantown in 1708.

MARRIAGE

Bixel-King—At the home of the bride's parents in Lind, Washington, August 17th, 1923, Verdi Bixel and Leona King were married. Rev D. D. King officiated.

DEATH

Noel—John A. Noel, son of Jacob, deceased, and Rebecca Noel, born October 18th, 1877, died September 2nd, 1923, age 45 years, 10 months and 15 days. Leaves to survive him his companion in life and one married daughter. Funeral held September 4th, at the Newry Lutheran church, interment, Newry Lutheran Cemetery. Rev. Jacob Snyder officiated.

CONTRIBUTIONS

RECEIVED FOR THE TREAS. OF THE PACIFIC DIST. CONF.

From the Congregation at Monroe, Wash., through J. Preheim ..... $ 13.70
From the Congregation at Upland, Calif., through C. W. Widmer 100.00

Gratefully acknowledged,
S. R. Aeschliman, Treas.

FOR PUBLICATION FUND

Rev. I. A. Sommer, Berne, Ind.... $25.27

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Mennonite Book Concern

EMERGENCY RELIEF COMMISSION, AUGUST 1923

For Russia: Abr. Dirks, Buhler, Kan., $54; Peter H. Unruh, Goessel, Kan., $24; San Marcos Cong., Paso Robles, Cal., $13.25; H. K. Janzen, Hydro, Okla., $15; Gerhard Wiens, Newton, Kan., $36; Eden Menn. Ch., Inola, Okla., $12.11; H. K. Janzen, Hydro, Okla., $2; H. K. Janzen, Hydro, Okla., $75; Zion Menn. Ch., Donnellson, Iowa, $37; Mrs. Magdaline Landis, Philadelphia, Pa., $5.00; Bethesda Cong., Henderson, Nebr., $89.40; American Express Co., cash returned, $2; Gustav Enns, Hesston, Kan., $22; Peter Lohrentz, Moundridge, Kan., $12; anonymous, Bluffton, O., $25. Total, $423.76.

For Germany and Europe: Herold Cong., Bessie, Okla., $11.30; Gerhard Friesen, Deer Creek, Okla., $4; Deer Creek, Okla., $10.50; Buhler, Kan., Menn. Cong., $29.03; San Marcos Cong., Paso Robles, Cal., $9.50; Dietrick Funk, Santa Ana, Calif., $2; Eastern Dist. Conf., $460; Mrs. Jacob Decker, Freeman, S. D., $6; Buhler, Kan., Menn. Cong., $32.25; from Lehigh, Kan., by C. C. Friesen, $11; Rev. Gustav Enns, Hesston, Kan., $11; Hebron S. S., Buhler, Kan., $95. Total, $681.58.

For Near East Relief: Eastern District Conference, $40.00.

Aug. 1, 1923, Balance	$3860.41
Received during month for Russia	423.76
Received during month for Germany and Europe	681.58
Received during month for Near East Relief	40.00
	$5005.75
Paid out during month	$1270.80
Sept. 1, 1923, Balance	$3734.95

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C. F. Claassen, Treas.
Newton, Kans., Sept. 8, 1923.

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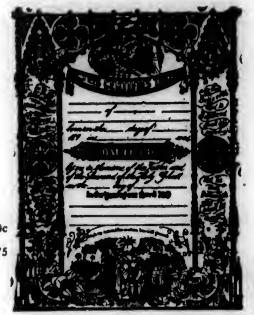

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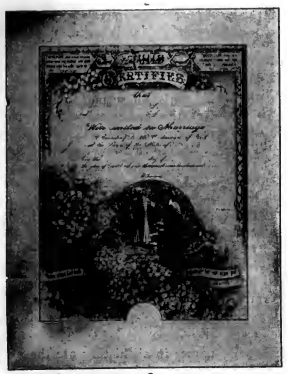

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The Mennonite

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VOL. XXXVIII BERNE, INDIANA, SEPTEMBER 27, 1923. No. 38.

A REQUEST

The Executive Committee would kindly ask the congregations of the General Conference to lift an offering on the third Sunday in October, i. e., Oct. 21, to replenish the General Conference Treasury. The gifts should be sent to Bro. C. F. Claassen, Newton, Kansas.

This treasury had a deficit which was nearly covered by a collection taken during the Conference session. But expenses have already been incurred since then, as for instance those connected with the evening lectures, supplies and correspondence of the statistician, Conference secretary, etc. Besides we are responsible for the remuneration and expenses of the Field Secretary and would prefer not to run up a debt. If every member that belongs to a General Conference church gives 10 cents in this offering, our wants will be met for quite a while.

The Executive Committee existed and worked for three years without ever calling on the congregations for financial help. For this reason we feel this petition ought to find favor.

For the Ex. Committee,
J. R. Thierstein, Sec.

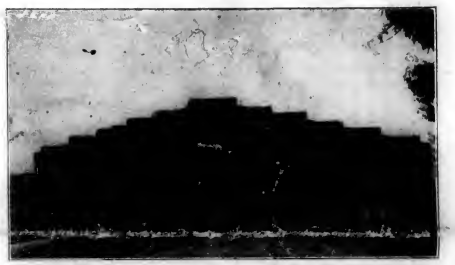
IN MENNONITE CIRCLES

The Sixth Annual Meeting of the Mennonite Brotherhood is to be held in the Allentown, Pa., church. Rev. C. E. Krehbiel, Field Secretary of the General Conference, will be present to give an address. Bro. Krehbiel also plans to visit the churches in the Eastern District Conference before returning to his home in Kansas.

On October 6th, the Germantown Mennonite church will celebrate the 240th Anniversary of the landing of the first Mennonites in this country.

Reports in the Gospel Herald show that the (Old) Mennonite Conference, held at Kitchener, Ont., was attended by 203 delegates. The gracious response of this conference to a greeting sent by the General Conference meeting in Freeman, S. D., is an innovation in the records of both conferences that might become an established custom in future conferences.

The Bally church (Hereford Congregation) located in Berks County, Pa. expects to celebrate the 200th anniversary of its founding next year and preparations are already under way for making this 1925 occasion one long to be remembered.



Tabernacle for the 23rd General Conference of Mennonites of North America, held at Freeman, S. Dak., Aug. 29-Sept. 5, 1923.

The front page of De Zondagsbote, the paper of the Mennonites of Holland, for a recent issue, is devoted to an elaborate congratulatory address celebrating the 25th anniversary of the reign of the Queen of Holland.

The Second church, Philadelphia, has again resumed its winter schedule of services. Arrangements are on foot for providing new pews for the building and making the basement suitable for meetings.

OUR WOMAN'S WORK

The following article written by Mrs. P. P. Wenger, was read at the missionary program given during the session of the Middle District Conference at Donnellson, Iowa.

"OTHERS"

The Great Commission. Matt. 28: 19-20, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to do all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world."

In this commission, the first clause bids us, tell others. Shall we receive this message of salvation and selfishly keep it to ourselves? No, we must share it with others, if we wish to lay hold of the promise of Christ to be with us. If we would teach other nations and our neighbors, what Christ has bidden us to teach them, we must do so by example. Christianity is a religion not only to be believed in, but to be lived.

Not one of us lives to himself, we are each only a small part of a great universe. We come into contact with many people daily, some of these people seldom read the Bible, and judge Christianity by our actions. What opinion do they form of Christianity by watching your life and mine? Do we show them the spirit of Christianity and brotherly love that Christ shows to His children? Would you be willing for them to follow your daily actions toward your fellowman and say, "That one says he is a follower of Christ, I will do likewise." Would they then follow Christ too?

Christ lived to help others. He died for the sins of others. What shall our life mean to others? Shall we be remembered only as a critic, a fault finder or a pessimist? Or will we be remembered for a short time and be forgotten, or shall we be remembered as one who was willing to give others a helping hand, a kind word, and most of all to speak to them of their soul's salvation and lead them to Christ? We can given them great gifts of material things, we can give them of our time, we can give them fellowship and friendship, but the best of all is to make sure that all others about us know of Christ. It is the most important thing we can do for others. It is well to support the mission cause in some far away off land or even in some large city in our own land, but how many people do you speak to in a day who have not peace in their soul, who are hungering for Christ. Obey the Great Commission, and tell Christ to others.

If we live our lives so that those who come in contact with us want to know our God and they in turn lead others to Him, we have done missionary work without sailing to some far off country. This is not against foreign missions, but how can we expect heathen to accept our religion if we as a nation and a people do not live to honor the God whom we claim to be serving?

Christ says "Teach all nations." Salvation is not just for you and me or for a chosen people but for all nations. God is no respecter of persons. He can make something of the most unpromising material and it is His will that all shall be saved, so pass the great message to others and they in turn to others again until all know His name and adore Him alone. As yet there are many who do not know of a great and loving Saviour and until all do know of Him, our missionary work is not ended. But in order to do successful missionary work, all Christians must have the missionary spirit. We want to share this great gift of eternal life with all, but before we can expect others to help us in this great cause, we must teach them the meaning of this great work. Children should be taught in the home, through stories told to them and through missionary helps and books, to share their knowledge of a loving Heavenly Father with their brothers and sisters who have been less favored. We can teach others in Sunday school and church by having talks given on missionary subjects, by having missionaries on furlough give accounts of their work in bringing the Gospel to others, and through correspondence with workers in the field. Many societies and classes have

created and received much knowledge of missions by helping others personally, who are on the field.

But one thing we must remember, we do not want to learn of these things just for the knowledge, but we must use this knowledge to enable us to help others more than before.

"Lord help me live from day to day
In such a self forgetful way,
That even when I kneel to pray,
My prayer shall be for others.

"Others, Lord, yes others,
Let this my motto be.
Help me to live for others,
That I may live like Thee."

First Mennonite Church, Bluffton, Ohio.—It is the first Thursday of the month. At one thirty p. m. the faithful bell reminds us that our Missionary meeting is to be held. If we do not heed its call, we miss a fine opportunity to do our bit for the cause of missions. Many a great missionary received his first convictions from the influence of a mother whose heart was aglow with the fire of missionary zeal. So it is important for us to avail ourselves of any chance for growth along this line.

The past year we have tried to make the devotional period a time for very definite prayer for our own missionaries, both in the home and foreign field. The main feature on our program is a review of a chapter of some book on mission problems of biographies. "The Noble Army" by Hubbard was the last one reviewed. Occasionally there are interesting letters from our workers. This is very helpful and much appreciated as we know it takes much of their precious time to write them. Select reading and special music help to every the programs. Mrs. Burkhalter gave us an interesting talk on the work in India.

We are always glad to have our "Dr." Biederman talk to us when she is at home visiting her parents. We have had Mrs. Pannabecker on our membership list for two years. Our loss is again for the cause of Christ in China. Our prayers are with them on their journey to their field of labor.

Mrs. Quiring gave a talk on the early history of our American Indian Missions. Her knowledge was first hand because of her parents' part in the work.

In March we had an all-day sewing. We made forty-four dresses, twenty-seven shirts, and other articles for the Mauhadei station in India. Ten sweaters were bought and sent.

We also had a share in gladdening the hearts of the boys and girls in Altoona, Pa., by sending cookies at Christmas time.

Our hospital in Bluffton gives us a chance to see direct fruits of our giving. We help whenever there is a need and find joy in doing it. May our interest in the Mission cause continue to grow stronger each year so that we can live up to our motto, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Mrs. B. D. Smucker,
Corr. Sec.

Tamingfu, Chihli, China. July 4, 1923.—To the members and friends of the Missionary and Sewing Societies of the General Conference of Mennonites:

Dear Friends and Co-workers:

Hearty Christian greetings from far away China! As I think of you thus assembled, my mind carries me back most vividly to three years ago, when it was my privilege to meet with you in Perkasie, Pa., and of the blessings of those conference days which we enjoyed together. At that time I was hoping soon to be sent to India, but the Lord led otherwise, and I am happy to be here. As I read the letters and reports from India as they appear in the church papers from time to time, I find that my interest and sympathies for that field are still warm and praise the Lord that in directing my attention to one field and then sending me to another, He has awakened in me a deep interest for both fields, in fact for every field. Truly, no matter whether at the "front" in India or China or elsewhere, or at home making possible the work of those on the field, we rejoice in the words of Paul, "We are laborers together with God." I wonder if you, members of the missionary societies, realize how much your work means to us and how much we appreciate your help in every way. I am sure you would be quite convinced if, for example, you could see and know with what eagerness and with what happy anticipations the Chinese school girls and their teachers are looking forward to the opening of school next fall in the new building which you have provided.

In writing this letter, I am conscious of the fact that the message must still consist largely of the voicing of "first impressions" of a newcomer, rather than the orderly, well-established communication of a more experienced missionary. Although it is almost two years since some of us arrived in China, yet we still find ourselves wondering and marveling over new phases that we meet. In many cases where we had steeled our natures to "bravely put up" with this or that inconvenience, we find that such precaution was quite unnecessary, and the "putting up" not as hard as we had imagined. For example, how had we loathed the thought of being obliged to drink only water that has been boiled, of never being allowed to go to a pump, pump water into a cup and drink it! However we find that in the first place, there are very few pumps here that would tempt us to such procedure, for water is mostly drawn from open wells by means of buckets: in the second place, boiled cooled water tastes very good and is almost as refreshing as unboiled water.

Then too, where we had expected to find a very ignorant, in many ways unpractical class of people, we find that we are in the midst of a people who are heirs of an ancient civilization that invites one's respect. True, the majority of people are ignorant, discouragingly so, but here and there are those among the older men who enjoy a liberal education of the older type, and among the younger men and women even, there are those who have attended mission or government schools. The women, although very illiterate generally are able to do good work in lines of spinning, weaving and sewing. We have often been made to marvel at the exquisitely fine sewing that they do and because of the originality they display in the production of fine artistic needlework. Thus many phases which formerly appeared to us as real problems, have surprised us in not being problems at all, while other things, with some of which we had not reckoned, appear to be real problems, gigantic, and humanly speaking, almost insurmountable. Quite needless to say that among these mountain-like difficulties is the language proposition. But this, too, by the grace of God we are slowly surmounting .

To us it is still interesting to note how closely certain things are linked up with missionary life. Let me mention but a few of these; (1) Keys! Everyone has keys, the longer one has been in the work the more keys one has. A missionary's position or stay on the field can almost be calculated by the number of keys he has jingling on his keyring. The lock and key are the precautions used to keep the stealthy Chinese away from one's material belongings. (2) Lanterns and kerosene lamps. With no electric lights and no street lights, the lantern is much in evidence, as it is needed to light the way to the chapel neighboring house in compound, or to a Chinese dwelling. One might speak, too, of such terms as "reports" and "files" which are frequently heard among missionaries: "Quarterly report due," and "Have you sent in your report?" are common expressions as well as "This or that decision is on file," or "The files show that—." With frequent across country trips or so-journeying in Chinese villages on evangelistic work, there are associated the following: camping cots, "knock-about" bedding, lunch-baskets, Thermos and other water bottles, alcohol stoves and can openers. How grateful we are for all these conveniences from the homeland which make the work easier.

With the coming of spring there has come a change over the whole landscape. The monotonous yellow-gray has given way to a thriving green appearance, and we rejoiced when later we saw the Chinese happily gather in their harvest from their little fields. But not only in nature was this manifestation of new life apparent, for we rejoice even more over the manifestation of life that has been brought to these people, in the bringing of the Gospel. In our Mission schools the closing exercises revealed that the work of the year had not been in vain. Some of the young people that have this spring been graduated from our schools are now at work teaching in neighboring villages. Some of them are Christians and we believe the Lord will bless their influence.

Then, too, during the spring days, special meetings were held in most of the outstations. In many cases the immense crowds that came to these meetings were there because of their curiosity to see the foreigners, for many of them had never seen a foreigner. Whatever their motive for coming, we believe that in many a soul there was awakened a desire to be free from sin, and to know our Christ. Instruction classes have since been carried on for such who really were in earnest about accepting Christ. Baptismal services were held both at K'ai Chow and here at Tamingfu, at the former place some time ago, while for us here at Tamingfu last Sunday was a blessed day of rejoicing, because twenty-two persons confessed their faith in Christ by receiving the rite of baptism.

In so many ways we see signs that are really encouraging. Beside the above mentioned, we find it encouraging to see how many of the women who have grown up in ignorance and illiteracy, now desire to learn to read. Some of our Christian women have actually mastered the difficult characters to the extent that they are able to read portions of the Bible. The many temples with their numerous idols are not being as carefully cared for as formerly, in many cases are actually neglected or put to other use, altogether showing that the Chinese are losing faith in their gods. Here and there one hears of wonderful workings of the Spirit in places or in individuals. We believe the Lord is going to gather unto Himself a great people from out of this race. As Elijah of old by faith heard the distant sound of approaching rain, so may we also in all these encouraging signs recognize that "There is a sound of abundance of rain" and expect a great outpouring of the grace of God over this benighted people.

May I in closing tell you of a little incident that came into my life which showed again the awful need of the gospel of love among this people? One Sunday in early spring as we were walking leisurely, returning from the afternoon services, our attention was called to an object lying a little way from the road. We went to the spot and found a very young Chinese baby lying naked on the ground. It was still breathing, but was numb and almost lifeless with cold. Its little face and body had been smeared over with dirt and soot, evidently to obliterate all recognizable features. We took the baby home with us, gave it a warm bath and wrapped it in warm wrappings. Some milk was fed to the little one and everyone standing about watching proceedings was interested to see that there were signs of reviving. One Chinese woman crooned softly to the little one, saying, "Somebody loves you, somebody loves you." However, the exposure with possible internal injuries had been too great, and late that evening as the tiny form lay in my arms the feeble life flickered out. A gasoline case bedded with grass served as a little coffin. Over the little grave, the next mornng, a short service was held—a portion of Scripture, a prayer and the singing of "When He cometh to make up His jewels" and "Jesus Loves Me"—all in Chinese. How glad we are that we have a Gospel that tells of Jesus who loves when others despise and forsake, a Christ who saves Chinese and foreigners alike.

Our thoughts and our prayers shall be with you in a special way during the Conference days. Our prayer is that every session may be marked by the Lord's presence. Please also kindly remember in definite prayer the work here in China, and us your representatives.

I am yours in Christian fellowship, **Frieda N. Sprunger.**

CHURCHES AND THE RED CROSS

Genius is ofttimes among other things, a great Faith. It is not infrequently the imperishable flower which springs from the dark soil of sorrow and misfortune. Of the latter Balzac says, "It makes of certain souls a vast desert through which rings the voice of God."

As we study the circumstances out of which have sprung our greatest hymns, together with so many of the masterpieces of art, music and literature, we believe that this is true. Such hymns as "Abide With Me", "Lead Kindly Light", and "O Love that Will Not Let Me Go", are deathless, and they have come to us out of the very depths of human suffering.

The Red Cross, national and international, has come to us "out of the very depths of human suffering". Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found the high per cent. of its best leadership in the furtherance of a work which perhaps more than any other, effectively demonstrates to the world at large the ideal of the Brotherhood of Man. The Seventh Annual Roll Call date is November 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned.

The human heart is the greatest thing in the world, and the power to reach the human heart is the greatest form of genius of which we know. Music may fail, art may fail, science may fail, but genius of the kindly spirit never fails. It flourishes in the summer sunshine; it makes the cold of wintertime less bleak; it gilds our happiest hours with the touch of a magic wand and it eases our defeats with its ready song of cheer. It is the friend of little children, the guiding star of youth, and the blessing of the aged. It is the priceless jewel of the time in which we live and a gem of ever-brightening lustre for all of time to come. Whatever life may hold of sunshine and success, or of shadows and defeat, genius of the kindly spirit is the one great deathless trophy of this life; it is Truth.

RESOLUTIONS

Passed by the General Conference Recently Held at Freeman, S. Dak.

(It was voted that these resolutions be published at once in the church papers and that the whole report of the proceedings, together with the papers read, should be published in pamphlet form as soon as the material can be assembled.)

1. Resolution pertaining to the order of the day.
2. Resolved, that we adopt the report of the last conference as read.
3. Resolved, that the remaining copies of the "Minutes, Report and Papers" of the last conference be sold at twenty-five cents per copy.
4. Resolved, that we instruct the Committee on Telegrams and Letters to send greetings to the General Mennonite Conference (Old Mennonites) now in session at Kitchener, Ontario, and the Central Conference in session at Carlock, Illinois.

The following telegram was sent:

"Greetings:—

"Having a common purpose in promoting the relief of those of our Brethren in distress, and having a common program of peace emanating from the teachings of the New Testament, and both being engaged in the furtherance of the Gospel of Jesus Christ; we, of a common spiritual ancestry, salute you according to Eph. 6:23."

5. Resolved, that the representatives of congregations which formerly belonged to the Conference may take part in the present elections, although their applications for membership in the Conference have not yet been acted on.
6. Resolved that the Executive Committee may meet annually.
7. Resolved, that we receive and welcome the following new churches into the Conference:
   (1) Bethel church, near Dolton, S. Dak.
   (2) First Mennonite church, near Butterfield, Minn.
   (3) First Mennonite church, near Shafter, Calif.
   (4) Inman Mennonite church, Inman, Kansas.
   (5) St. John church, Pandora, Ohio.
   (6) Swiss Mennonite church, Ransom, Kansas.

   A little later in the session, on the recommendation of the Home Mission Board, the following churches were also received and made welcome:
   (7) First Mennonite church, Chicago, Illinois.
   (8) Mennonite church, Hutchinson, Kansas.
8. Resolved that we accept the following for discussion:
   a. The report of the Executive Committee;
   b. The report of the Field Secretary;
   c. The report of the Conference Treasurer:
   d. The "Plan for Pensioning Missionaries and Ministers."
9. Resolved, that the report of the Conference Treasurer be accepted and approved.
10. (a) Resolved, that we allow Bro. H. P. Krehbiel to continue his work in behalf of the Mennonite Lexicon, in the future as he has in the past.
    (b) Resolved, that Bro. H. P. Krehbiel be given five minutes to inform the Conference regarding the work of the Lexicon.
    (c) Resolved, that the Chairman appoint a committee of three brethren who shall assist the editors of the Lexicon in the compilation of the American part of the Lexicon.
11. Resolved, that the recommendation of the Executive Committee to appoint a new Executive Secretary be tabled for the present, until the whole financial situation of the General Conference has been presented for discussion.
12. Resolved, that we proceed to discuss the plan for pensioning Missionaries and Ministers point by point.

13. Resolved, that the plan for pensioning Missionaries and Ministers be accepted as a whole, with the understanding that, after the Secretary has caused it to be put in print, it be placed before the congregations for their consideration, with the expectation that they then convey to the Conference Secretary their decision or possible proposals for changes; and that thereupon the Executive Committee, with due regard for the suggested changes, revise the plan and submit it to the next Conference for its final adoption or rejection.
14. Resolved, that we accept the report of the Auditing Committee on the audit of the accounts of the Treasurer for Foreign Missions.
15. Resolved, that we adopt recommendation No. 4 of the Board of Foreign Missions. It reads, "We recommend the publication of a mission paper, probably quarterly, in place of the special mission numbers in our church papers."
16. (a) Resolved, that we approve the stand of the Board of Foreign Missions toward the offer of Bro. and Sr. Kuhlmann in regard to their China Mission. We recommend, however, that if the Board finds that the incoming funds permit, that they are to cooperate in the support of the Kuhlman mission.
    (b) Resolved, that it is the wish of the General Conference that all gifts from our Conference circles for the Kuhlman Mission be transmitted to this Mission through our Mission Board.
17. Resolved, that we accept the report of the Board of Foreign Missions.
18. Resolved, that the Chairman appoint a committee of seven, who, in conjunction with the Canadian representation of immigration of our Russian Brethren, shall place before the Conference a concise plan for a discussion of this matter.
19. Resolved, that we accept the report of the Board of Home Missions for discussion.
20. Resolved, that the Board of Home Missions be instructed to do no independent Jewish mission work. However, a Jewish mission treasury shall be maintained to receive unsolicited gifts for Jewish work, which gifts shall be distributed by the Board at their discretion.
21. Resolved, that we accept recommendation No. 2 of the Board of Home Missions. It reads, "That the Conference approve the proposition to change the location of the Los Angeles Mission."
22. Resolved, that we accept recommendation No. 3 of the Board of Home Missions. It reads, "That the Home Mission interests be given a share in the Mission Bulletin that has been authorized, with such a proportion of space allotted to this part of our mission activities as may be arranged by the two Boards."
23. Resolved; that we accept recommendation No. 4 of the Board of Home Missions. It reads, "As a number of our brethren from Russia, about three thousand in number, have lately come to Canada, or will come there shortly, it will become necessary for us to consider their spiritual needs with a view of providing for the same, if possible; and as, further, a number of ministers who have done faithful pastoral work while in Russia are among them, we would recommend that several of their number may receive financial aid out of our home mission treasury, so that they may be in a position to minister to the spiritual needs of these people and keep intact the bonds of fellowship and love among themselves, and of loyalty to their church."
24. Resolved, that we adopt the report of the Auditing Committee on the audit of the accounts of the Treasurer for Home Missions.
25. Resolved, that the report of the Board of Home Missions be adopted as a whole.
26. Resolved, that the proposed amendments to the Constitution be laid on the table.

    (The amendments here mentioned provided that the two mission boards be united into one, and that the boards for publication and for education be also combined. The motion doesn't say whether it applies to one or both combinations, but likely means both.)
27. Resolved, that we extend our conference sessions, beginning with today, till five o'clock.
28. (a) Resolved, that we adopt the report of the Auditing Committee on the audit of the accounts of the Treasurer of the Board of Education.
    (b) Resolved, that the report of the Treasurer of the Board of Education be adopted.
29. Resolved, that we accept the report of the Secretary of Education Board, including the related papers, for discussion.
30. Resolved, that we approve and endorse recommendations (a), (b) and (d) in Dr. S. K. Mosiman's paper under educational program. (This resolution was voted on by ballot, the result being 490 in favor, 174 opposed.)

    The recommendations are: (a) The raising of Bethel and Bluffton Colleges to Standard Colleges, with a minimum endowment of $500,000.00 each, and buildings and equipment amounting to a minimum of $275,000.00; (b) The encouraging of Freeman College to become a Junior College with adequate support; (d) Discouraging any other institution to aspire to college rank for the present.
31. Resolved, that we approve the endeavors of the Publication Board in point one, and encourage them to continue them vigorously.

    (The Board reported that in the matter of publishing pamphlets which should make clear to the world our stand on faith and doctrine nothing had really been done, but that it realized its duty especially since money for this purpose had been provided, and would try to act.)
32. Resolved, that the Publication Board make efforts through which the Year-Book of the Eastern Conference may be transferred to the General Conference, with the understanding that the purpose of it be further carried out in the proposed Year-Book.
33. Resolved, that we approve of the recommendation made by the Publication Board regarding a section in the Mennonite for young people.
34. Resolved, that we instruct our Publication Board to proceed as early as possible, with the help and cooperation of the respective committees of the district conferences, to the publication of our own Sunday school literature.
35. Resolved, that we leave the use of the $1600 or above, now in the Publication Fund, to the discretion of the Publication Board.
36. Resolved, that the Publication Board appoint a committee of three to prepare a new English Mennonite hymnal, or to recommend a suitable hymnal now published. The Publication Board shall have power to act in this matter.
37. Resolved, to adopt the report of the Publication Board.
38. The Committee on Resolutions recommends that we express our appreciation of the services of the Brethren, N. B. Grubb and Wm. J. Ewert, by rising vote of thanks.

    (This recommendation or resolution was acted on unanimously by the Conference.)
40. Resolved, that the Conference refer to the Publication Board the printing and free distribution of the Pacific District Missionary Prayer Cycle, with such revision as will be necessary from time to time.
41. Resolved, that we as a Conference recommend that that the Educational Committee (Board?) of our Conference take definite steps to introduce Sunday school standardization.

42. Resolved, (1) that we recommend to the favorable consideration of the Emergency Relief Commission the matter of permanently cooperating with other Mennonite bodies for the purpose of rendering relief or assistance wherever there may be danger or suffering through calamities, disasters, or misfortunes of any kind.
    (2) That said Commission be and it hereby is authorized to collaborate with representatives of other Mennonite bodies in determining the form, plan and other matters pertaining to cooperation for said purposes.
    (3) That said Commission be and it hereby is authorized to appropriate and use for the purpose of such joint relief such of its available funds as it shall deem necessary.
43. Resolved, that we adopt the report of the Treasurer of the Emergency Relief Commission and the report of the Auditing Committee vouching the correctness of the accounts.
44. Resolved, that the report of the Emergency Relief Commission be accepted and approved as a whole.
45. Resolved, that the General Conference warmly recommend to the churches the systematic lifting of collections and, to the individual members, systematic giving.
46. Resolution to adopt the report of the Special Committee of seven appointed to consider the problem of helping our Russian brethren who feel the need of a change of location:

    "It is the understanding of your committee that it is the policy of the General Conference to assume no responsibility for financial obligations, past, present, or future, incurred by any body or organization without direct resolution of the Conference.

    "But your committee is also convinced that the Conference, as well as the membership in general, desires to continue to help brethren in the faith who are in distress.

    "The following resolutions are therefore, submitted for adoption:

    (1) That we refer the matter of giving relief and assistance to our brethren who are in distress in Russia, or who have now emigrated or who may hereafter emigrate from Russia to countries other than the United States, to our Emergency Relief Commission.

    (2) That said commission consider this matter favorably.

    (3) That said commission be authorized to solicit funds or to authorize such solicitation among the membership of our churches.

    (4) That all members of our churches are urged, as far as their means permit, to aid in this work, in the lines indicated herein.

    (5) That it is requested that all such gifts or loans for this purpose be made through the said Emergency Relief Commission.

    (6) That said commission shall exercise such supervision over the raising, distribution, application and possible repayment of such contributions as it shall deem necessary and proper.

    (7) That none of these provisions shall imply the assumption of any obligations other than the raising and disbursement of voluntary contributions.

    (8) That it is hoped that a satisfactory basis of cooperation with other Mennonite organizations may be found.

    The Committee."
47. Resolved, that the recommendation of the Executive Committee (tabled early in the session), to re-engage a Field Secretary and also employ an Executive Secretary for the Foreign and the Home Mission Boards be adopted.
48. Resolved, that we accept and adopt the report of the Committee on Unification of the Articles of Faith. (The report stated that the members of the Committee had each done the portion of the work assigned to him, but that these had not been put into coherent form. The Committee further expressed the willingness of the Committee to continue and finish the work, and then report to the next Conference.)
49. Resolved, that the present Committee (On Articles of Faith) be continued and asked to make a report of its work to the next Conference.
50. (a) Resolved, that the report of the Lodge Committee be accepted for discussion.
    (b) Resolved, that the Lodge Committee be continued in order to complete its work on the Lodge question.
    (c) Resolved, that the Nomination Committee be instructed to make nominations for the Lodge Committee.
51. Resolved, that we request our Relief Commission to assist as much as possible the immigration of Mennonites from Russia to any country other than the United States. (Attempts to encourage imigration to the United States are against the law.)
52. (a) Resolved, that we accept the report of the Trustees for discussion.
    (b) Resolved, that we accept and adopt the financial report of the Trustees, and also the Auditing Committee's report on the same.
    (c) Resolved, that the report of the Trustees be adopted as a whole.
53. Resolved, that the recommendations in Rev. H. P. Krehbiel's paper on the Peace Movement be favorably referred to the Committee on Resolutions.
54. Resolved, that we adopt the resolutions as offered by Brother M. H. Kratz as the sentiment of our Conference.
    They are:
    (a) "Resolved, that we, the General Conference of the Mennonite church of North America, endorses most heartily the enforcement of the Prohibition Amendment and the Volstead Act.
    (b) "Resolved, further, that we heartily express and record our belief that said Amendment is the greatest forward step for the good of humanity, taken by our country since the Emancipation Proclamation.
    (c) "Resolved, further, that we hereby call upon Christian people in their churches and other organizations, as well as individually, to give public expression to their support of said Amendment and said Law, in order that those entrusted with the duty of enforcing them may be the more firmly assured that in such enforcement they have the moral support of the Christian people of the land."
55. (a) Resolved, that we adopt the report of the Statistician.
    (b) Resolved, that we set aside the rules and instruct the Conference Secretary to cast all of the votes for Rev. Franz Albrecht for Statistician.
    (c) Resolved, that we ask the Statistician to prepare a map or chart of the United States, on which all of our churches are to be marked and named, so that distances can be determined.
56. Resolved, that we gratefully accept the report of the Historical Society, and that we encourage the Society to continue the good work and, if possible, make it more efficient.
57. Resolved, that we adopt the resolutions proposed by the Committee on Resolutions. (This was done by a rising vote which was unanimous.)
    Following are the resolutions:
    Be it resolved:

1. That we thank God for His nearness and His many blessings during the sessions of this Conference; for His guidance as manifested in the prevailing spirit of prayer and friendliness, and that we give expression to our feelings by singing, "Praise God from

Whom all Blessings Flow", and two verses of "Nun danket alle Gott".

2. That we thank the brethren and sisters of the four entertaining churches and other nearby congregations for their hearty welcome and excellent hospitality, and that we manifest our appreciation by a rising vote.

3. That we thank the local committee for their excellent planning for our comfort and for the many courtesies shown, including the trip to the Wolf Creek Colony, and that we express our thanks by a rising vote for the committees and for the auto drivers who assisted in carrying out the plans.

4. That we thank our song leader, the chorus, the various choirs and quartets and the pianists for the inspiration and help they have given us.

5. That we thank all officers, boards and committees for their efficient and self-forgetful services rendered, and that we assure them anew of our whole-hearted support.

6. That we thank Prof. Jacob Quiring for his evening lectures, and Rev. P. R. Aeschliman for his morning devotions.

7. That we thank the missionaries, the mission workers and the missionary candidates for their valuable contributions to the work of the conference.

8. That the resolution passed at this conference be published immediately in our church papers and that the entire reports, including papers be published in pamphlet form. The minutes and reports are to appear in both languages and the papers in the language in which they were read.

9. That we heartily endorse the aim and work of the All-Mennonite Convention and encourage attendance at its meetings.

10. That we not only authorize our executive committee to send fraternal delegates to conferences of other Mennonite bodies, but that we also encourage our district conferences to do likewise.

11. That we encourage the Young People's Societies of our churches to organize units for the rendering of service in times of need.

12. That we desire our Russian brethren in distress to know that we sincerely sympathize with them even though conditions do not make it possible for us to give expression to such sympathy as either they or we desire.

13. That we stand firmly for the Christian home with its family altar.

14. That we reaffirm our Biblical stand in regard to divorce; that we thank God that we have been spared from the evils of this menace; and that we commit ourselves anew to do all in our power to curb this evil in our country.

15. That we encourage the committee on Sunday School and Young People's work to continue their efforts in behalf of the younger visitors at sessions of the conference.

16. That we encourage the efforts to develop the deaconess work both in the congregations and in established institutions.

17. That we encourage the movement to maintain the historic Germantown church.

18. That in the future churches which join the General Conference be given a brief but hearty public welcome.

19. That we continue our efforts toward an intelligent promotion of the principles of peace as taught by Christ and that we, therefore, declare ourselves in sympathy with the purpose of the Peace Conference which was held at Bluffton, Ohio, August 4-7, 1922, and encourage the continuation of such conferences, hoping that they may be well attended by members from our various district conferences.

Respectfully submitted,

The Committee

58. (a) Resolved, to accept the report of the Sanatorium Commission for discussion.

(b) Resolved, that the Trustees of the General Conference be and hereby are authorized to sell the Real Estate and Sanatorium belonging to the General Conference, at Alta Loma, Calif., at such a price and on such terms as they deem proper.
(The Sanatorium Executive Committee had advised, two years ago, that the property be sold. They repeated this advice before the Conference, hence this action.)

(c) Resolved, that the matter stated in paragraph 3 of the recommendations relating to the Sanatorium be left with the trustees for disposition.
(This paragraph suggests that the lines belonging to the Sanatorium, be turned over to the Executive Committee of the Ladies' Missionary Societies for distribution where needed.)

(d) Resolved, that the Constitution be set aside and that the Secretary of the Conference be instructed to cast the unanimous ballot for the continuation in office of the members of the Sanatorium Commission whose term expires, to continue until the sale of the property is completed.

(e) Resolved, that we adopt the report of the Sanatorium Commission.

59. Resolved, that we accept with gratitude the invitation of the First Mennonite church, Berne, Indiana, to hold the next session of the Gen. Conference there.

60. Resolved, that the Secretary express our appreciation to the sender of the invitation that we hold our next Conference at San Francisco, Calif.
(A very kind invitation to this effect had come from the San Francisco Convention and Tourist League urging that we meet there next time in the $2,000,000 Exposition building of that city, and offering us the use of the halls free of charge.)
This closed the business part of the Conference.

(Signed) **J. R. Thierstein,** Secretary.

CORRESPONDENCE

Trenton, Ohio, Sept. 9, 1923. We have regular S. S. and preaching service every Sunday, and Young People's Meeting in the evening. Mr. P. Schumacher is a fine and faithful S. S. superintendent. Rev. Amstutz always has a well thought out and uplifting sermon. Rev. Amstutz was the only delegate from here to both the Middle District Conference and the General Conference. He gave a very interesting, though necessarily brief report of both conferences the first Sunday after his return. The union Sunday evening services were again begun two Sundays ago after having been suspended during the hot summer months. The U. P. church and ours unite for these services, meeting alternately in the respective churches and the ministers exchanging pulpits. We had the pleasure of having the Pannabeckers with us one Sunday evening shortly before they sailed for their new mission field. They seemed of good cheer and hopeful and enthusiastic for their chosen work. Six young people from here have gone to Bluffton College this week, some entering the first year, the others continuing their studies there. We hope their college life may be a blessing and benefit in every way both for their present and future life. Like nearly everywhere, the summer has been hot and in some localities very dry, some sections quite near had timely local showers; the cool spell struck us last week. Quite a white frost the 14th, but apparently no damage done in this vicinity. We are having plenty of rain lately, quite warm today and threatening again. This evening the U. P. and Mennonite churches again resume their mid-week meetings unitedly.

Correspondent.

THE C. E. TOPIC

Oct. 14

What My Denomination Is Planning for the Future
Luke 4:16-21

It is an interesting coincident that brings the discussion of this topic into the same issue that publishes the resolutions passed at the recent General Conference, held in Freeman, S. D. The reader will do well to study and grasp the significance of these resolutions, since they represent the present program of our church.

It will be noted that our people and churches are requested to give particular attention to the things for which our church stands. In order to accomplish this successfully the Publication Board stands ready to print and distribute such literature prepared by our people as it deems it useful and effective. Particular attention is to be given to the subject of Peace which has always been one of the doctrines that Mennonites have insisted must be a part of the true Christian's life and profession. This same Publication Board will shortly issue a missionary magazine that will be devoted to the missionary interests of Conference. Our missionary interests have become large enough and varied enough to warrant the publication of a periodical in their interest and, when it does appear, it is hoped that it will meet with appreciation and support on the part of our entire membership. Another venture in the Publication work will probably be the editing of a new English Hymn Book that will meet present-day needs. The book now in use has well served its purpose but it has practically outlived its usefulness and a better arrangement of words and music would surely meet with hearty approval on the part of many of us.

The Missionary program of our church now includes the support of more than sixty ordained persons on the field. Our fields in China and India are so large that we could very well use twice the number in our territory, so that, if we simply undertake the full development of our field, we have a gigantic work on our hands, but, in missions the vision is always as large as the faith of those who are interested and, with a greater faith in the work for God, we will continue to find the field enlarging. While some medical missionary work has been accomplished, the Board now has several candidates in training who will soon be ready to go into the field as missionary doctors. Industrial missionary work is also to receive greater attention than hitherto. This will mean that our missionaries will be in a position to train their converts to take care of themselves even though they find that the heathen communities in which they live close the door of opportunity to them.

In Home Missions our church has a task which recognizes its responsibility to the scattered members of the Mennonite church and tries to keep them in touch with the rest of the brotherhood who lives in Mennonite communities. When occasion warrants it, churches are established and preaching services provided. Some of our strongest churches were once weak and needed the assistance of the stronger churches and no doubt some of the weak churches that need help today will sometime become strong enough to be of help to others. In our Home Mission work we propose to continue our city missions with greater vigor and the activities of our Home Missionaries in backward communities are counting for much in the building up of the Lord's Kingdom.

The Educational program as outlined by the recent conference is the largest undertaking along this line ever attempted by Mennonites. It calls for the establishment of Bethel and Bluffton Colleges into Standard Colleges having minimum endowments of $500,000.00 and minimum in equipment and buildings of $275,000.00 as well as the advancing of Freeman College to the rank of a Junior College. To some this may seem to be an attempt to accomplish the impossible, but faith always attempts to do impossible things—and succeeds.

At no time did Mennonites throw so much energy, men and means into an undertaking as they did in the relief of our distressed Russian brethren. We have done remarkable things at other times, but this effort surpassed them all. Our Emergency Relief Commission has been established so as to be ready to help when occasion arises. We do not plan to call the work of Relief complete. It is the hope of the church ever to be ready to give loving assistance whenever there comes a call from the distressed or the unfortunate. No better proof of the sincerity of our brethren can be brought forward than a record of benevolent assistance to those who stand in need of immediate and substantial relief.

THE S. S. LESSON

Oct. 14

Israel, a Missionary Nation
Exod. 19:1-6; Isa. 43:9-11; 45:20-22.

Golden Text:—"Ye shall be unto me a Kingdom of Priests, and a holy nation." Ex. 19:6.

The description of the journey of the children of Israel, as contained in the book of Exodus, is so full of detailed description of events that it must either have been invented by some clever impostor or it must be a true narrative of events as they happened. If it were an imposition we would long ago have found it to be so full of flaws that no one of intelligence could be brought to believe it. But this is not the case. It consistently tells a story of the beginning of a great nation whose presence upon earth today is the strongest confirmation of the truth of the account. In selecting the Children of Israel as His favorite people God designed that through them should come the blessings of revelation, worship and redemption. Were it not for Israel there would be no Bible, no Christ, no Apostles, no Church and no knowledge of the Salvation there is through the crucified and resurrected Christ. In the sense then that our knowledge and relation to God comes through Israel we must regard Israel as a truly missionary nation. There have been times when the missionary influence of Israel was not noticeable, nevertheless, out of Israel has come the spiritual light we have.

The territory in which we find Israel in our lesson was by no means a strange country to Moses. It was near here that God found him and sent him into Egypt to bring His people out. Moses was the messenger of God. He was the one who was to lead his people to a knowledge of God. He was to be their spiritual leader who was to bring them to a greater knowledge of Him who had chosen them and redeemed them from the hopeless salvery in which they found themselves. In all these particulars we find the missionary suggested. The missionary is called of God to the special task of going into strange lands to bring redemption to those who sit in hopeless slavery to sin. It is his task to reveal more and more of the God whose messenger he is. He is to lead the benighted ones out of their hopeless state and encourage them to progress more and more in the knowledge and love of the God who has provided for their redemption through His Son.

When Moses came to mountain he "went up unto God". This is the thing all leaders for God should do. They must seek His face. None is so great, or so wise, that he does not need to continually go into God's presence for direction, strength and wisdom. The failure of many leaders who were in positions to do great good for the world is to be attributed to their failure to seek God's face and direction. We see here a type of separation unto God. Many separate themselves from the world but they do not go far enough. Such a separation helps little unless it is a separation from the world to God. A mere negative attitude toward the world may make one miserable, but a separation "unto God" will surely make one happy and strong.

When Moses sought God, God spake to him. It is always the way. Those who seek Him will find Him. While it is true that God does call, it is likewise true He wants His servants to be continually seeking Him. When God calls men it often is to give them a message to bring to others. So we find the Apostles called that they might be sent to preach Jesus Christ, so too, we find Saul of Tarsus being called that he might become the "Apostle to the Gentiles". Martin Luther was called to lead Europe to a Reformation. Menno Simon was called to be the leader of a poor persecuted little body of Christians who were to let their imprint upon the ages to follow. Every minister and every missionary is called of God to proclaim the truth that God reveals to him.

Note how God tells Israel through Moses that he had carried them on eagles' wings and then holds out a glorious promise to them. So it is with God. He always can point to the wonderful things He has done in the past as a guarantee of the glorious things He proposes to do. All that He has to promise is conditioned upon keeping His covenant. In Israel we see this fulfilled time and again for our benefit. When Israel was faithful God showered His blessings upon them, when they were unfaithful He withheld His blessings.

In the second passage of our lesson taken from the Book of Isaiah, we have portrayed to us the God Jehovah, who alone can save and calls upon all the ends of the earth to look to Him for salvation. As the idols of wood have failed, and as all other things that men have made for their own salvation are sure to fail, there is none other to look to for help but Him. Graciously are all the ends of the earth invited to look to Him for salvation. This statement is broad as are God's most precious promises, so broad indeed that all who will may find salvation. Through Israel has this assurance come down to us through the ages, but, through us who today have the oracles of God in our hands, must salvation be brought to the Christless.

MARRIAGE

Lowenberg-Neff.—On Sept. 12, 1923, at the Mennonite parsonage at Donnellson, in the presence of the bride's parents, occurred the marriage of Arnold Lowenberg and Frances Neff, both members of the Zion Mennonite church, the pastor, Rev. Elmer Basinger officiating.

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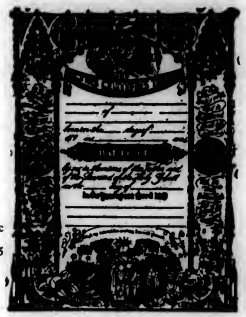

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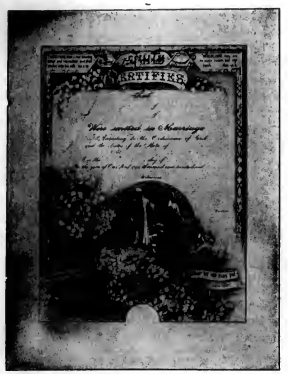

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The Mennonite

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VOL. XXXVIII BERNE, INDIANA. OCTOBER 4, 1923. No. 39.

IN MENNONITE CIRCLES

The Mennonitsche Rundschau, published by the Mennonite Publication Board, Scottdale, Pa., has been sold to the newly organized Rundschau Publishing Company, Winnipeg, Man. H. H. Neufeld, former assistant editor, is to assume the editorship.

The Christian Monitor, another Scottdale publication, is at present without an editor, Vernon Smucker, who for several years has held the position, having resigned.

The Iowa-Nebraska Conference (Old Mennonite) reports contribution for the past year to the amount of $10,533.51.

Hesston College, Kansas, reports an enrollment of 143 with prospects of an increase over that number before the enrollment is completed.

Bro. John Horsch, writing to the Gospel Herald, says that at present the Quakers are feeding 100,000 children in Berlin and 650,000 in all Germany. He tells of a Mennonite girl engaged in housework being paid 30,000 marks a month. The price of a pair of half soles that she badly needed was 70,000 marks.

In anticipation of its 240th Anniversary the Mennonite church of Germantown has published an interesting pamphlet giving historical and other interesting information concerning this, the first Mennonite congregation in America. The Anniversary will be celebrated during the week October 6-13. The program includes a Young People's Rally, a combined Sunday School Rally of the Philadelphia Mennonite schools, special services on Sunday, a community celebration, and the annual meeting for orphan work.

The new dormitory for men, Lincoln Hall, at Bluffton College, is nearly completed. In about 6 weeks it shall be ready for use. The ground floor will be devoted to various college purposes while the three upper floors will furnish accommodation for 116 men. An enrollment of about 300 regular college students is reported, with prospects of 400 being reached before the end of the year.

Witmarsum Theological Seminary, Bluffton, Ohio, began its third year with a bright outlook. Dean Whitmer will be the head of the Seminary, assuming the duties of President Hartzler, who has been granted a year's leave of absence to persue special theological studies. Prof. Amos E. Kreider, formerly of Goshen College, has been added to the Seminary faculty as professor of Biblical literature.

The anxiety of missionary friends throughout the church has been relieved by a cable message received by the relatives of Bro. and Sister Pannebecker announcing their safe arrival at their destination. They were at sea at the time the calamity struck Japan and it was reported that the ship upon which they were passengers had sent out signals of distress.

Dr. S. S. Haury, of Upland, Calif., the first missionary sent out by our Conference, made an interesting chapel address at Bluffton College. He recalled some of the unusual incidents connected with the work among the Cheyennes in those early days. Dr. Haury was one of the first students to attend the old Wadsworth School. He is till hale and hearty and with Sister Haury is spending his days hard at work on his beautiful orange grove.

A Junior Christian Endeavor Society was organized in the Wadsworth, Ohio, church. The congregation will celebrate its quarterly communion service on Oct. 7. The pastor, Rev. L. L. Miller, and his family toured to Goshen, Indiana. There the family remained visiting friends and relatives while the pastor went on to the Middle District Conference and from there to the General Conference. They all returned home again Sept. 8. Sister Emma Drissell, of the Wadsworth church spent several weeks in the East, visiting friends and relatives in the vicinity of Philadelphia.

To date over 120 students have enrolled in Bethel College, Newton, Kansas, and more are expected.

The Sunday school of the Second church, Philadelphia, having celebrated Rally Day, again began its afternoon sessions with an encouraging attendance.

Rev. A. S. Bechtel, of Pulaski, Iowa, has severed his connection with that congregation to become the minister of the Summerfield, Ill., church. He will be in Summerfield on October 28.

Harvest Home services were held in the West Swamp church, Pa., with a large attendance on Sept. 16th. The mission offering on this occasion amounted to $63. Also, Red Cross contributions were received which amounted to $38.75.

Rev. A. Kroeker, former editor of the Russian Mennonite paper, Friedensstimme, rejoices in the expectation of being again united with his family which has just left Europe on the way to America. His son John is already in Canada.

Rev. A. J. Neuenschwander, of the First Church, Philadelphia, announces a series of preparatory services on the general theme: "Jesus Our Wonderful Saviour". The subjects will be: "Jesus Our Life," "Jesus the Bread of Life", "Jesus the Water of Life". "Jesus the Light of the World", and "Jesus the Good Shepherd."

For Rally Day the Sunday school of the Bluffton Ohio, church, appointed a committee whose duty it was to arouse enthusiasm among the members of the school so that delinquents might be brought back and others invited who have recently moved into the community. Many college students were among the new arrivals.

An interesting and instructive feature of the Middle District Conference was a series of Bible lectures delivered by Rev. J. F. Balzer, formerly connected with Bethel College, but now at Northfield College, Minn. He based his lectures on Ezekiel and gave a wonderful presentation of the character of the prophet who had to meet many problems which are familiar in our day. Prof. Balzer made the Prophet live before the delegates of the Conference so that they will read and study this book with new interest.

LESSONS FROM MENNONITE HISTORY

(A paper read before the ministers' meeting of the Western District Conference at Goessel, Kansas.)

History should be more than a bare record of facts. If it includes as it should the sum total of the life experiences of the people with whom it deals, then it is evident that it should be full of lessons for us drawn from both their failures and their successes; their weaknesses and their virtues. Mennonite history is no exception to this rule. The story of the experiences of our fore-fathers is replete with suggestions as to how we may profit from the mistakes they made, and they made some, as well as how to emulate their many virtues. In this brief discussion I shall draw a few lessons from both. May I suggest also by way of introduction that when I speak of Mennonites in this discussion I do not have any particular group in view, but am speaking of the denomination as a whole and am trying to view the entire subject from the vantage point of an impartial observer.

One of the earliest impressions received by the student of Mennonite affairs is the fact that although the Mennonite church is a very old church, it has not grown as rapidly as one might expect. In many parts of the world it has hardly held its own during the past two hundred years, although in a few cases it has expanded to the full biological limit during that period. The loss, however, considerable though it may have been, yet has not been as great as some would have us believe. Frequently I have heard the statement more or less current among Pennsylvania Mennonite historians that if the Mennonites of Pennsylvania could have saved all their young people to the church, the Pennsyl-

vania church today would number some millions instead of a scant 50,000. Of course, it takes only a little knowledge of Colonial Mennonite history together with a little skill in the use of figures to prove how extravagant such a statement is.

Figures they say are dry, but in this connection a bit of speculation in numbers may be of profit though not of particular interest. The Mennonites of Russia and their descendants have undoubtedly held their own better than any other group in all Mennonite history. A rather careful survey made recently of the number of immigrants from Russia and Prussia to America from 1874 to 1884 would indicate that about 17,500 came during that period. This number has increased in a little over forty years to about 70,000, children and all, of course —nearly four times the original number. This is the most rapid natural increase of Mennonites anywhere in history for the same number of years. If Mennonites everywhere would have increased at the same rate during the past two hundred years their number today would reach hundreds of millions instead of a few hundred thousand, unbelievable though it may seem.

Let us apply the rate of increase among the Russian Mennonites in Kansas, Nebraska and Minnesota during the past forty years—that is four times the original number in 40 years—as a measuring stick to the Mennonites of Holland since 1700. At that time the Dutch Mennonites numbered about 240,000. By 1800 they had been reduced to 40,000; but have since increased to about 70,000, and are still slightly on the increase. Had the Dutch Mennonites shown the same capacity for expansion by natural increase and the same success in holding all their own as that actually experienced by their brethren in Kansas since 1880, they would by this time have reached the incredible number of two hundred millions, which would be more than twenty times the entire present Dutch population—of course an impossible number.

Applying the same measuring stick to the Pennsylvania Mennonites we discover that the utmost number that could possibly have been reached would be about 250,000 instead of the millions as some have suggested.

But of course, Mennonites are subject to the same economic and biological laws which keeps the population of any given area within the limits of the possibility of that given area to sustain human life at a given standard. Population does not and cannot keep on increasing indefinitely. It is only in new countries where land is plentiful and cheap, where demand for labor is strong, and where large families can be supported that population keeps anywhere near to the possibilities of its biological limits. Even if the Kansas Mennonites keep all their children in the church during the next forty years as they have during the past forty years, the past increase of church membership can by no means be kept up. Pioneer families here in the West were large. The leader of one branch of the church was the father of 26 children. The leader of another group had a family of 22. Seventeen was not uncommon; ten was average size; and eight was small. Marriages were contracted early, and no one remained unmarried long. In the obituary notice of an old brother in Moundridge last summer I was interested among other facts of his life in the statement that his first wife had died in a certain year in the month of June; his remarriage took place in the month of September of the same year, three months later. I am told such speedy remarriages were not uncommon in the early pioneer days. In the old church book of the Alexanderwohl congregation with statistics dating back to the seventeenth century provision is made in convenient spaces for recording the birth, baptism and death of its members; but also for first, second, and third marriages. It is surprising how frequently the third space was utilized in the records. It was under conditions such as these, together with wide stretches of rich prairielands to be had almost for the asking, and the compact settlements which made it possible to keep all the children in the church, that the western Mennonites increased four-fold in an equal number of decades. It is not necessary, of course, to suggest that those days are in the past, and that the future increase will by no means equal that rate. Neither is the Kansas growth a fair test to apply to the growth in the older settlements and countries where economic and social conditions have been entirely different. The slow growth of Mennonitism and Mennonites elsewhere cannot be measured by its rapid increase in the American West in pioneer days.

Even with all these factors given their due consideration, however, it still remains that Mennonites everywhere except in Russia and western America, have by no means held their own as they should. From a rather casual estimate of the Mennonite population in 1700, and a reasonable increase since then the number of Mennonites in the world today even though they should have gained none but their own children, should be somewhere between one and one-half and two millions, instead of a scant four hundred thousand, distributed somewhat as follows:

	Estimated	Actual
Holland	1,000,000	70,000
Pennsylvania Mennonites and descendants	250,000	50,000
Russian and other Mennonite American groups	165,000	165,000
Russia	100,000	100,000
Germany	200,000	20,000
Other groups	50,000	5,000
Total	1,750,000	395,000

If these estimates are reasonable the conclusion is that nearly one and one-half millions of people today in Europe and America of Mennonite descent are outside of the Mennonite church, but would be included within that organization if the Mennonites had been only as successful in holding what was their own as have the Catholics, and takes no account whatever of the numbers that should have been added by an aggressive missionary policy such as that adopted early by other Protestant denominations.

But of what value is this bit of speculation, some one may ask, to the practical men interested in the cause of future Mennonitism. The holding our own, of course, ought to be an important question. The faith of the fathers ought to be good also for the children. And if the Mennonite church has played an important role in the history of the past it is worthy of perpetuation.

A brief review, therefore, of the causes of the failure to maintain a reasonable growth may not be without profit. But before proceeding farther it may not be without interest to remember in passing for purposes of comparison that the Dunkards entered Pennsylvania later than the Mennonites with only a handful of members instead of thousands as was the case with the Mennonites, and have grown from those small beginnings to a number at least four times that of the Pennsylvania Mennonites, by outside acquisitions very largely, of course.

(To be continued)

BLUFFTON COLLEGE

The door of Bluffton swung open on September 18th to admit the largest student body in its twenty-three years of existence. In addition to its regular normal growth, the attendance was materially augmented by a large delegation from the former Goshen College territory, which practically amounts to a merger of the two institutions bringing the total attendance well nigh the 300 mark. The faculty, too, is larger than ever before. Those who were away last year on leave of absence have returned to resume their work and with seven additional professors on the teaching staff, makes it possible to offer work of wider range and interest. The new members of the faculty are: D. A. Lehman, A. M., Chicago; S. W. Whitmer, A. M., Wisconsin; Henry Neufeld, Ph. D., Jena, Germany; A. E. Kreider, B. D., Garrett; A. Wiebe, A. M., Ohio State; Harvey Beidler, A. B., Bluffton; Otto Holtcamp, M. B., Oberlin.

It was confidently expected to have the men's dormitory finished by the time college opened, but due to strikes and unavoidable delays this was found impossible. However, the friends of the college kindly consented to open their homes temporarily to take care of the men until the completion of the new edifice which will house 120 men. The ladies' dormitory is filled to overflowing to the extent of about 30 girls who are domiciled in several homes near by. The class rooms likewise are filled, necessitating sectional divisions in some departments. All this growth is an indication of God's blessing on the efforts being put forth at this place and also clearly indicates the necessity of material expansion. With this in mind the administration inaugurated a campaign in the local community for raising $125,000 to meet a conditional gift of $100,000 from a friend, this to be augmented by the raising of $400,000 by the Mennonite churches. With this program realized it will be possible for the institution to take its rightful place in helping the young people to dedicate their lives in helpful service. To this end we enlist the sympathetic cooperation and prayers of the ever-increasing Bluffton College family.

The first Chapel exercise was held on the day following registration. President Mosiman gave an inspiring address and in his characteristic fashion welcomed old and new students to a year of hard work. Prof. Holtcamp took his place at the organ while Prof. G. A. Lehman directed the song service.

A very delightful social was held Thursday evening in the gymnasium under the auspices of the Christian Associations. The meeting served as a get-acquainted-affair in a very fine way.

The Temple Concert Co., an organization of Bluffton College musicians who were touring the country during the past summer

under Chautauqua Management, gave their program on Friday night of opening week to a large and appreciative audience.

These several bi-products of opening week served as a good vitalizer to those who had the usual bilious attack of homesickness. Now that work has begun and the formality of introduction are past, we enter hopefully upon the new year by importuning the Captain of our souls to direct the destinies of our lives.

CORRESPONDENCE

Germantown, Pa., Sept. 27, 1923.—The summer vacation days are past and those who spent some time away from home have returned. The attendance at the church more nearly normal again. Last Sunday at the morning service the pastor spoke of the General Conference. The Scripture peg on which he hung his remarks was Acts 11:23. As Barnabas when he came to Antioch rejoiced to see what the grace of God had wrought, so we may rejoice to note the progress of God's work along various lines in the activities of our conference. He compared the present development of our work with the small beginning sixty-three years ago but pointed out how from the very oststart the founders of the movement had in mind the same lines of work that now occupy the attention of conference, the trunk of the tree of our united activities being the carrying out of the Master's great commission to the church, to take the Gospel message into all the world, to make disciples of such as do not yet know the Lord. This presentation of the work as shown in the reports presented to conference and the decisions reached and promulgated by that body was very much appreciated both by the members present and by the visitors at the service, among the latter being a man from Boston who is teaching in Temple University. He was particularly interested to learn what our church stands for and what contribution we are trying to make to the great cause of Christ in the world.

In the evening this visitor came again being drawn probably by the announcement of the evening's subject at the morning service, viz., the value of good books for the Christian life. The leader of the meeting gave him a special prompting to take part in the open discussion of the topic and thus elicited a very appropriate and helpful analysis of what constitutes a good book, some excellent advice as to how to judge of the value of a book and how to get the most out of it. We were all delighted to hear this stranger lay such strong emphasis on the Bible as not only the first and foremost Book to read, but also as giving us the standard or measuring stick by which to test the moral and religious value of every other book, that pretends to direct thought along these lines. There was such complete harmony of thought that we all felt we were not strangers but one in Christ, our common Lord.

All are looking forward to the time of our anniversary celebration. We feel it is quite appropriate for the opening meeting of this memorial festival will be in charge of the young people of the church and on day of the anniversary of the landing of those pioneer Mennonite Pilgrims, 240 years ago, viz. October 6th. May this and all the other gatherings of the week be times of rejoicing in the Lord.

Halstead, Kan.—Sept. 24, 1923. —Rich and innumberable are the blessings which have been ours during the past summer months. While our pastor did his full share in bringing these about, a number of visitors proved valuable helpers. But most of all we would praise our Heavenly Father with grateful hearts, for it is He who permitted these blessings to flow so freely.

On June 25 Bro. J. F. Moyer of Bethel College occupied the pulpit here, in the absence of our pastor, who filled the pastorless pulpit of a neighboring church.

On July 22 we were privileged to have Bro. Jacob Quiring in our midst who gave us the message at our Sunday morning service. August 1st members of Jr. and Sr. Mission Societies assembled under the shade trees of the church lawn for the semi-annual joint session. At this occasion Sister Frieda of Bethel Hospital was with us and very ably spoke to us on "Service". Various and numerous are the ways in which we may serve, but she pointed out the very fact that this can only be done in such a measure as we receive the Spirit and power from above, as did Jesus Christ, the Master of true service, our example at all times.

Bro. Henry Mueller, our oldest member was called to his eternal reward on August 2nd, at the age of 84 years. Death ended his affliction and intense suffering of over two years, and his are now the joys of the redeemed.

On August 5th we were privileged to have Bro. P. H. Unruh with us who gave us a very good report of his experiences and of conditions in Russia. His sermon did not fail to show the appreciation of the sufferers for the help extended to them. Let us not be weary in well-doing. Gal. 6:9.

On August 13th members of the Salem Orphanage of Illinois gave an interesting program here in our church, showing what can be done in the way of religious child training, not only to orphans but other children as well, for the impressions of youth will count in later years. On the evening of Aug. 23 members of the Junior and Senior Christian Endeavor Societies spent a social evening at the home of some of their members. On Aug. 28th we observed the Holy Communion, it being the last Sunday before conference and a number of our members departed for the same, while others left for the various schools either as teachers or scholars. Our pastor also attended the sessions of the General Conference. All returned home safely, enthusiastic with the conference and with good reports. Among them also was Bro. W. P. Schowalter who returned home after a two-year's absence during which time he attended the Bible Institute at Los Angeles.

At our morning services of Sept. 9th. Bro. M. J. Galle, of Aberdeen, Ida. ably occupied the pulpit bringing us tthe wonderful message of the cross, based upon Gal. 6:14, the first part of the verse.

Martha Hirschler.

Berne, Ind., Sept. 27, 1923.— As Berne is rather centrally located for travelers going east or west, we occasionally have visitors from abroad, among them also pastors of our churches, who are willing to serve in the capacity of preaching. Formerly most of them used the German language and now the English seems to have the preference.

During the time of conference, when our Pastor Schroeder was absent, the church services and Sunday school went on as usual. On September 2nd Rev. Joel Lehman was in the pulpit. The following Sunday we had the pleasure to have with us two ministers from the East. Rev. Freeman H. Swartz, of Schwenksville, Pa., proclaimed the Gospel to an attentive congregation in the morning service and in the evening Rev. G. T. Soldner, of Souderton, Pa.

The Christian Temperance Society is still in existence and holds its monthly meetings. In Sept. Rev. C. W. H. Sauerwein, of the Berne Reformed church, gave a very good, effective address. He mentioned that frequently the "laws are transgressed" because some of the Christians are disobedient and transgressors. This is especially the case in regard to prohibition, which exempts nobody, irrespective of race or occupation, rich or poor.

At present the "autos" are very popular. This summer they have been used frequently by our people to make short trips to visit at other places, to Allen, Putman and Wayne counties, Ohio, etc.

Recently Sister John von Steen and Frieda van der Smissen, both of Beatrice, Nebr., visited the Rev. C. van der Smissen family and friends at Berne. Dr. and Sister S. S. Haury, of Upland, Calif., who visited the mission stations among the Indians in Montana and attended the General Conference at Freeman, S. Dak., also called on friends at Berne. On Sunday, September 23, both of them favored us in the morning service with very interesting, instructive and encouraging talks. We were glad to have them with us once more.

The Berne Mennonite male choir gave a sacred program on Sunday, Sept. 16th, at the Rescue Mission at Detroit, Mich., and on Sept. 23rd at the Mennonite church at Berne, which was first class, well received and appreciated by a large audience.

On September 25th Sister Minnie Sprunger, daughter of Rev. S. F. Sprunger, returned from Pasadena, Cal., to help to take care of her father who has been ailing for several years and is now bedfast.

Bro. Joe Habegger who made a trip around the globe and was in Japan at the time of the recent earthquake, sent a telegram to Berne that he arrived safely at Seattle, Wash.

With greetings to the dear readers from

I. A. Sommer.

REPORT OF THE LADIES MISSIONARY MEETING OF THE MIDDLE DISTRICT CONFERENCE

Held at Donnellson Iowa, Friday, August 24, 1923.

A short business session was held in the afternoon. This session was opened with devotions by president, she reading Phil 4: 4-9. This was followed by a short season of prayer.

The secretary being absent the president appointed Mrs. A. D. Krebill to act as secretary. Minutes of previous meeting were read and approved.

(Continued on page 5.)

THE MENNONITE

A religious weekly journal, English organ of the Mannonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

It might be of interest to the readers of The Mennonite to know that extensive plans are in preparation for the celebration of the Sesqui-Centennial, the 159th year of American Independence, in Philadelphia in 1926. The Exhibition to be held will, in all likelihood, be an elaborate affair receiving world-wide attention.

In Philadelphia the Mennonites have five places of worship, three of them, namely, the First Church, the Second Church and the Germantown Church belonging to the General Conference, the other two belong respectively to the Old Mennonites and the Mennonite Brethren in Christ. Philadelphia is one of the oldest American cities and for a time was considerably larger than New York. Its part in the history of our country is too well known to need repeating here. It might be interesting to note, however, that it has been first in many things, for example: It established the first hospital in America, 1751; the first dispensary, 1786; the first fire insurance company, 1752; the first marine insurance company, 1796; the first public library, 1752; the first orphan asylum, 1798; the first water works, 1800; the first lightning rod, 1752; the first Dunker church, 1723; the first medical school, 1765; the first law school, 1790; the first college of Physicians, 1787: the first lunatic asylum, 1787; the first daily newspaper, 1784; the first parks laid out for the pleasure of the people, dedicated by William Penn; first almanac printed in America, 1685; first religious magazine, 1764; first American magazine, 1741; first Bible printed in German, 1743; 1768; 1776; first New Testament, seven editions before it appeared in English, 1787; first Bible in English, 1787; first German newspaper, 1732; first piano, 1775; first United States Mint, 1792, first United States flag, 1777; etc., etc. To Mennonites it might further be interesting to know that among Philadelphia's first things there are a number that are closely identified with them, for example: The first paper mill in America was erected by William Rittenhouse on the banks of the Wissahickon. This William Rittenhouse was also the first Mennonite minister in America. The portrait of his grandson, David Rittenhouse has an honored place in Independence Hall. David Rittenhouse was president of the first American scientific society, the American Philosophical Society, established in 1743, he is said to have made first clock in America and, later in life, he was the first master of the United States Mint, established in 1792. The first American book on pedagogy was written by Christopher Dock, the pious Mennonite schoolmaster who conducted school in the Germantown meeting house. Upon the site of this building the Mennonites had erected their first place of worship in 1708. The first school-book printed in America was written by Pastorius, the leader of the first colony of Mennonites. This work was printed in New York in 1698. The first protest against slavery bore the names of early Mennonite colonists. The oldest undertaking establishment (since 1760) is conducted by a family of Mennonite descent. The introduction of cabbage, turnips and garlic is attributed to the Mennonite settlers in Germantown. Most of the first settlers were weavers who brought their looms along from Crefelt. Germantown fabrics have been a standard on the American market for generations.

It was also in Philadelphia that the first Mennonite literature in America appeared in the shape of a Confession of Faith printed in the English language in 1727. It was under the direction of ministers associated with the Germantown church (Germantown has been a part of Philadelphia for over three-fourths of a century) that the Ephrata "Martyr's Mirror", a Mennonite history, the largest literary undertaking of Colonial times in America, was produced. The first Mennonites to settle in America landed in Philadelphia in 1682 and we must therefore regard Philadelphia as the beginning of our church on the American continent. Perhaps when the Exhibition opens its doors there will be many Mennonites coming from various quarters of the country. To such we will say that a visit to our churches and perhaps to the many places identified with the beginnings of our church in this country that are to be found in and around Philadelphia will be both interesting and instructive.

The announcement of the celebration of the 240th anniversary of the landing of the Mennonite Pilgrim Fathers in Philadelphia by the Germantown church, appearing on another column of The Mennonite of this week, once more calls attention to the fact that our church had an early beginning in this country and that its influence in the formative period of our history, was considerable. While later arrivals among the Mennonites were chiefly farmers and Germantown was a town from its beginning to the time when it became a part of Philadelphia in the middle of last century, there was never a great prospect that this cradle of our faith in America should become a large city congregation. It is nevertheless a noteworthy fact that the little company who so faithfully maintained an existence contributed much to the life and thought of the church in its infant days in this country. Apart from its being the first Mennonite church located in the fair land that William Penn offered, it will always be remembered as the church in which Christopher Dock, the first writer on the science of teaching in America, held his school and the old communion table that once served as a desk for this saintly teacher, will stand as a symbol of the close relation that the school bore to the church of our fathers. The ministers Kolb and Funk, who supervised the most remarkable literary undertaking of Colonial times, the translation and publication of the "Martyr's Mirror", were connected with this congregation, while Funk deserves added fame because of his other literary contributions, the "Mirror of Baptism", and his "Restitution", both of which works were deemed worthy of reprinting, both in this country and abroad. It was during the Revolutionary War that the Germantown Mennonite church found itself on the battle line with bullets scarring its walls before it, one of the Generals of the British forces shot from his horse. Singular that a church standing for peace should stand like a silent witness between two contending and determined forces. Members of the first company of Mennonites placed their names to the famous protest against slavery and thus raised the issue at that early date that was to be forever settled in the terrible conflict that we know as the Civil War.

During the nearly two centuries and a half the plucky little flock had trying times in its efforts to maintain itself. Its members were continually moving out into the country, then came the matter of language in which the determination to continue the use of the German tongue almost blotted it out, later the separation led by Oberholtzer added to its isolation and this was followed by the differences that led it to cast its lot with the Hunsicker faction in that unfortunate division. But, with all these trials, it continued in existence and fortunately found a haven in the Eastern District Conference, which, upon its application, accepted it as one of its congregations and since then has continued to nurture it and provide for the care of the building and regular services.

The pamphlet recently given out by the congregation, contains the following announcement that deserves the encouragement and support of Mennonites everywhere, and the special attention of the readers of The Mennonite: "For the up-keep of the church and its services the by-laws provide a way by which interested persons at a distance, or otherwise so situated that they cannot join as regular members, may nevertheless, have a share in perpetuating the work here by becoming Associate or Contributing members. A person becomes eligible to such membership by contributing annually $2 or more to the church expense fund and manifesting his interest in the place in such other way as occasion may come. They are entitled to attend and take part in the deliberations of any and all business meetings of the corporation. A contribution of $50 or more at any one time entitles the donor to life membership on the same basis."

WHAT CONSTITUTES A CHRISTIAN HOME?

P. E. Frantz

Before we look into the constituent nature of a Christian home, let us first consider the importance of it. Undoubtedly the home is the most important and most sacred institution known to man. It is more important than the state or even the church, because it determines the life of both. Anything that destroys or upbuilds the home will at the same time destroy or upbuild the church and state: for it is the foundation and center of our civilization, yes it is the very fountain from which flow all other currents of life. Out of the home are all the issues of life. It is safe to say that our country is full of tramps, our penitentiaries full of criminals and lawbreakers because the home life from which they came to a large extent prepared them for that, or it did not prepare them for anything better. The dishonesty, grave materialistic spirit, and the selfishness of our more respectable people, have their origin largely in the home training they received. Now we do not want to blame only the home for this; there are other influences, but that of the home is the main one. The solution then, of the most of our social and economic problems must be sought largely in the home environment of the child. Make the home life what it ought to be, or truly Christian, then those problems will largely be solved. If we ever expect to produce a decent race of people it must be done in the home. Neither the public school, Sunday school nor church are the main factors in the making of our children, but it is the family spirit which determines the life of young men and women after they leave home. It seems like a very simple solution, but it is as difficult as it is simple to make the home what it ought to be.

Now why do we lay such great importance on the home life? Because the home has the child in its most plastic state and thus has the greatest opportunity to form its character. The child comes into the home helpless; it must respond whether it will or no to the influences of the home. Here the child forms its basic habits, acquires its likes and dislikes, its interest of life are here determined; it is the training school for character. The child is the product of the home as a certain article is the product of a certain factory. The child of today will be the father, business man or citizen—the mother and homemaker of tomorrow. The writer of Proverbs says: "Train up a child in the way he should go, and when he is old he will not depart from it." That is the observation of a wise man. I am afraid we have not taken that enough to heart. The Catholics know the meaning of that better than most Protestants and they apply it in training their children for their religion. The Catholics rightly say: "Give us the child for the first seven years and we have it for life." If we would heed this principle in the home conditions certainly would be different.

The determining factor in the home environment of the child is the influence of the parents; this influence either makes or unmakes the child's life. What the parents are, think, do and say weaves the garment of the child's life and will largely determine what the child will be, think, do and say. The child cannot help itself. Parents therefore ought to be everything they want their children to be, and they ought to do and say nothing in their presence which they do not wish their children to do and say some day. The responsibility and determining influence of parents is indeed great.

The foregoing discussion clearly shows the need and importance of truly Christian parents and a truly Christian home life. It is therefore highly necessary to be a good Christian in the family for it counts here more than anywhere else. Some one has well said: "Church Christianity is very well, and Society Christianity is still better, but home Christianity is best of all. Whether the boys and girls are to be Christians or not, depends upon the fathers and mothers." It seems, however, to be the verdict of common experience that it is peculiarly difficult to be a Christian in the family; probably because we are there removed from certain social restraints and our natural self comes out. How much better Christians people are in the church and society than they are at home.

Christian living and religious training are the two things which make a home what it ought to be. The most important task of a mother is to transmit the faith to her child, her mission is to train her child to become a power for righteousness. Timothy had the great privilege to grow up under the influence of a truly religious mother and grandmother, and became a mighty Christian man. We covet such a home training for all our children. The greatness of a mother is truly judged by the greatness of her son. All great men have had great mothers.

What then are the more specific constituent factors of a Christian home? A home is not Christian because it has that name, many bear the name but are not true to it. The fact that the parents are Christians in name and church members does not make the home Christian. Pictures on the wall with words like these; "Jesus is the head of this family." "I and my house will serve the Lord," do not make that home Christian, fine as they are; but too often the home life belies the splendid mottoes on its walls. A home is not Christian because the Bible lies prominently on the table. There are few families who would want to be without a Bible in their home, and yet their Bible is an idle book. If the family Bibles could tell us their story of neglect it would be sad indeed.

We see therefore that not things but the life in the home makes it Christian. A Christian home is one where Jesus is always a welcome guest as He was in the home of Martha and Mary. It is a home where both the physical and spiritual Jesus are ministered unto. Martha, by her hospitality represents the physical ministering unto Jesus, but Mary represents the spiritual life of the home. Both the physical and spiritual needs of the child must be administered unto by the parents. They with their children must sit at the feet of Jesus and learn of Him, as well as sit around the table for a meal. The parents are to be the first true representatives of God to the child because it naturally thinks of God in terms of its parents. Many a boy has difficulty to believe in God as a loving Father because his human father was not loving. Further, the home is to be the child's first heaven, but many a child's experience is such that if heaven is anything like home it does not care to go there. Why does the child get its first idea of God and heaven in the home? Because the spiritual relationships are described by Jesus with family terms: Father, son and brother. Heaven is a home. Thus we see that the family is to be a little kingdom of God. The home as well as the church should be called a house of God and sacred.

The Christian home is a place where the Bible is read daily if possible; where the family conversation centers on spiritual as well as material things; where prayer is offered to God. What is the value of this for the child? If the child sees and hears the Bible frequently read he will at once think of the Bible as an important Book. If he hears discussions on spiritual and religious subjects they will became especially important in his estimation. If he sees them pray to God it will be natural for him to do the same because a child always imitates its parents. If religion is spoken of on week days as well as Sundays the child will think of it as an everyday affair. In the home he first learns to evaluate things. Whatever is highly valued at home the child will value. The value put upon religion by the young person will be the same as that put upon it in the home. Here too the child is to receive correct ideas of right and wrong and the purpose of life ought to be made very clear to him in the home. Whether the young person will live for material or spiritual things depends on the attitude of the parents toward these. This makes it highly necessary that Christian parents should be regular church goers if at all possible, not only for their own, but for the child's sake. Do parents who do not go to church themselves have any right to expect their child to go to church or Sunday school? Their attitude toward the church will inevitably became the child's.

Must we not say that the irreligious and indifferent attitude toward the church, the materialistic mindedness of many of our young people is due to wrong home environment. The greatest failure of modern life is the failure of the home life and especially in regard to religious training. The lack of religious training is the greatest deprivation any child can suffer. Parents have not done their duty when they send the child to Sunday school. No, the main religious training must be given the child in the home by word and example, or it will not receive it at all. Parents cannot push this responsibility upon the Sunday school and church. A home is not Christian until it provides true religious training for the child.

The solution then of many of our grave problems of life lies in the Christian home, which must be made a little kingdom of God; and this way parents can help wonderfully in building the kingdom of God at large. This is their golden opportunity which God expects them to utilize.

Quakertown, Pa.

REPORT OF THE LADIES' MISSIONARY MEETING, etc.

(Continued from Page 3)

A motion was made and carried that we elect only an English Secretary. The following officers were elected for the ensuing year:

Pres.—Mrs. W. S. Gottshall, Bluffton, Ohio.

V. Pres.—Mrs. P. K. Regier, Wayland, Iowa.

Sec.—Miss Martha D. Suter, Pandora, Ohio.

Treas.—Mrs. Elmer Basinger, Donnellson, Iowa.

Program Committee:

Mrs. P. R. Schroeder, Berne, Ind.

Mrs. M. M. Lehman, Chicago, Ill.

Mrs. E. J. Hirschler, Bluffton, Ohio.

A motion made and carried that the offering of the evening be

sent to the Foreign Mission Board.

Friday Evening

The conference granted the ladies this evening for their program.

The weather was fine and a large crowd gathered to listen to an interesting and profitable program.

It was the desire of the meeting to have the papers written on the various topics printed in the "Woman's Column" of the Mennonite. The general theme was Missionary Education. The meeting was opened by singing "We Have a Story to Tell to the Nations."

The Devotion was led by the President with reading from John 1:35-51 followed by a season of prayer.

Then the song "Fling Out the Banner, Let It Float" was sung, after which the topic "The Value of Mission Study Course;" was given, written by Mrs. E. J. Hirschler, Bluffton, Ohio and read by Miss Frieda Krebill. Second topic, "Missionary Education from a Medical Student's Viewpoint," written by Miss Ella Garber, Fortuna, Mo., read by Mrs. Joseph Lehman, Fortuna, Mo. Then the reading "When the Deacon Talked in Church" was given by Mrs. A. S. Bechtel, Pulaski, Ia. In which was brought the thought, "How different our giving would be if we fully realized that God sees the gift and giver as well."

At this time the offering was taken; amount received $77.87.

Rev. Rosenberger of Pandora, O., was called upon to offer the blessing on the offering.

Third topic: "The church papers and missionary magazines a source of missionary knowledge," written by Mrs. N. G. Fankhauser, Dalton, O., read by Rev. Austin Keiser.

A duet "Somewhere 'Tis Always Morning," was sung by Mrs. J. V. Lowenberg and Miss Freda Krebill of the local society.

Fourth topic, "Missionary Education—the direct information from the field," by Mrs. W. S. Gottshall, Bluffton. "Others," a paper written by Mrs. P. P. Wenger of Noble, Iowa, was read by Edith Wenger.

Fifth topic: "The Responsibility of the Woman's Missionary Society for the Missionary Education of the children," written by Mrs. N. N. Soldner, Berne, Ind., read by Miss Anna Krebill.

After singing the last verse of "Fling Out the Banner, Let it Float", the closing prayer was offered by Prof. E. J. Hirschler, Bluffton, Ohio.

THE S. S. LESSON

Oct. 21

Israel in the Midst of the Nations

Josh. 1:1-4; Isa. 2:2-4; 19:23-26; Ezekiel 5:5.

Golden Text: "Look unto Me and be ye saved, all the ends of the earth." Isa. 45:22.

The four passages taken for our lesson present the Holy Land and Jerusalem from four different points of view, (1) Israel as promised to the waiting multitudes under the leadership of Joshua. (2 and 3) Jerusalem as the center and fountain of enlightened faith and (4) Jerusalem supreme among the nations.

It will be noted that the land promised by God to Joshua is much greater than Israel ever occupied. God gives just as much as man will take. Israel attempted only to occupy a portion of the inheritance and therefore missed the greater possibilities awaiting them. This is true with all the promises that Scripture holds out to us. We get only so much as we take. There are limitless possibilities waiting for us whenever our faith is large enough to go out after them.

In Joshua, the successor of Moses, we do not find one to take the place of Moses, no man could ever do that, but Joshua could take, and did take, Joshua's place. Everyone has a place in God's plans. It is for that one to faithfully and earnestly do his part as duty places it before him.

In following Joshua across Jordan the people of Israel were exercising the faith that opened the doors of their Promised Land. It is the exercise of faith that opens to every one the door to the promised land of blessing and happiness that God has waiting for His believing children.

God stands ready to make good His promises. He has thrown every opportunity in the way so that all who want to find the larger joy of living close to Him and being assured of His protection, enlightenment and care only need to obey His Commands and follow His direction.

The Promised Land was the gift of God's grace. Israel did nothing to deserve it, but God, out of His love, bestowed it. We might apply the same thought to our lives, our country and our churches. In them, we find great blessings, not because of anything we merit, but because God is love and ever wants to bestow upon us the gifts of His unstinted love. It will be observed that, to Israel, the Promised Land was one of great wealth and plenty. This symbolizes all that God has to bestow. It is in great abundance and when we receive it we are rich beyond measure. As we today dwell under the showers of His blessing we must realize that He gives us more than enough for our needs and happiness. Indeed, none of us are limited to the amount of His goodness we may freely enjoy.

The key-verse of the second passage, Verse 3, shows the great boom God's people have to offer the world. "He will teach us of His way, and we will walk in His paths; for out of Zion shall go forth the law." It was this law that became the base of all sound material law. No system of government that fails to recognize the principles of the Ten Commandments can hope to maintain itself or survive for any length of time. The law of God as applied to individual lives alone can secure the full measure of happiness. When one knows what God's law is, one must, if one will be true to one's self, also come to know God. This law, in the sense of a higher appreciation, is the school master to lead one to Christ. In Christ will be found the higher and better law that supplants law for love and that instead of saying to us, "You must", says, "You ought." In this passage, Israel's future influence is described: "(1) Their city will be the moral and religious center of the world. Ezek. 5:5; (2) Their temple will be the House of Prayer for all people. Isa. 2:2; 56:7; (3) From David's throne Christ shall rule the Earth. He will establish peace by righteousness and put an end to war. Isa. 2:4; Psa. 46:9; (4) Then Israel shall be a blessing in the midst of the nations and the whole world will be blessed through them. Isa. 19:25; Rom. 11:12, 15."—Clouser.

In the last verse of our lesson the key is "Jerusalem.....in the midst of nations". The place of Jerusalem must be recognized as of the important center, not only of nations but of ages. (1) It was from Jerusalem that the best influences of Israel went out to the world bringing a knowledge of the Word, and of God's plans. (2) At Jerusalem the cross was erected whose fountain brings cleansing from sin. (3) The story of the progress of the Gospel is: "Beginning at Jerusalem." (4) Jerusalem always has and always will be one of the world's stragic political centers.

THE C. E. TOPIC

Oct. 21

What Is a Christian Citizen?

(Citizenship Day) Isa. 62:1-7.

In many places in the Bible the duty of citizenship is recognized and the relation of the individual to the state is defined. It was frequently impressed upon Israel, a peculiar people chosen of God to be a blessing to all the families of the earth, that there were peculiar duties that involved obedience to law, worship, concern for posterity and national honor. In the observance of these duties they were to realize that blessed is the people whose God is the Lord. When these duties were neglected they had to face the dire results that followed.

Though Jesus came to establish a better kingdom, He nevertheless held the laws of the nation of which He was a part in highest respect. We know that, as a citizen He was taxed and provided the means for paying that tax. The unfaithful rulers of the nation, who perverted its institutions to their own advantage, were bitterly denounced by Him. Of old, Israel was led to feel that, as they were true to the ideals and aims as directed by divine law, they would be prosperous, and as they ignored these things, misery and distress would follow. But the higher citizenship that Jesus would inspire should lead men to be true to divine ideals for their own sake and not for temporal rewards alone. Law, order, harmony among men, peace and an active devotion to the business of making life one of useful activity are fundamental to human happiness and it is the business of governments to promote these things, and of the people to give their active and earnest attention to them. The Apostle Paul rejoiced in being a citizen of no mean city. He took advantage of his Roman citizenship to make an appeal to the Emporer over the decisions of the courts that had acted on his case, when charged with violations of laws and customs, and, in his writings, it is urged that honor and obedience be given to those in authority and those who bear rule over the Christian. Peter, the Apostle, also urges that the Christian "Submit... to every ordinance of man for the Lord's sake....whether it be the king....or governor's."

Having this warrant in the Word of God for respect to government it surely becomes a Christian to be a good citizen. A government, if it is an honest one, and nothing to the contrary being in the way of our accepting it as such, is designed to offer the greatest good to the greatest number. There are certain liberties and privileges that might be harmless in themselves, did they not interfere with the liberties of others. I may feel like shouting and having a good and noisy time generally. Shouting doesn't hurt very much when done under proper conditions, but when I insist upon making my noise in the vicinity of a sick room or near a hospital, I am not only a nuisance, but a menace to the health and life of some unfortunate one. I should then be suppressed. What is true of such a harmless thing as making a noise may be true of many other things more capable of doing greater harm. The good citizen will always recognize that there are others who have rights that need protection. Some men say that it is their right to take a glass of strong drink, and that it will do them no harm. We question their assertion, but, suppose there were a large body of individuals who insisted that it were their right to use liquor in the way they think harmless. They would not be good citizens for many reasons. They would be defying the will of the majority that says, because of its experience and observation, that liquor is a curse and a deadly danger. They would be encouraging the violation of laws in the manufacture of strong drink and they would be encouraging the violation of laws in the manufacture of strong drink and they would be setting temptation in the way of many who would be led to ruin by it. Moreover they would endanger their own sanity and efficiency and that would be a crime against the community that has the undisputed right to demand that every citizen keep himself sober, clear-thinking and efficient.

The good citizen will interest himself or herself in all matters pertaining to the public good. The opportunity to register approval or disapproval at the polls on public issues will be embraced as a privilege that should not in any case be ignored. Most governments are no better than the people who run them, or we might say, a government is no better than the people who elect its officials. If one is satisfied to allow the lower element to have things their own way in the working out of practical politics, it only means that one has surrendered the noble calling of citizenship and allowed it to be prostituted by the lowest classes for their own advantages. There are always enough decent, honest, clean living and respectable people in any community to insure respectable government if they want to exercise their rights and, it is to the eternal shame of some communities, that so many entirely ignore their duties and opportunities at the polls.

A Christian citizen will stand for all that Christianity stands in his public life. It does not mean that a sect of a church shall domineer politics, that would be dangerous, but it does mean that Christian character will be valued in public affairs. The good citizen will actively stand for improved conditions for the poor, for the children, for the health of the community, for the education of the young people, for the relief of those who may be overtaken by distress and for the beautifying of the general surroundings. Where there are good citizens, Sabbath laws will be respected, the morals of the boys and girls will be safe-guarded, the foreigner and other strangers within the gate will be given opportunity to better his condition and the problems of race will be solved in a spirit of intelligent kindness and Christian toleration.

MARRIAGE

Stengel-Neuenschwander.—On Sept. 30, 1923, at the home of the bride in Berne, Ind., Ernest J. Stengel and Olga Neuenschwander, by Rev. P. R. Schroeder.

DEATH

Overholt—Sarah Schimmel Overholt was born Sept. 6, 1830. On May 29, 1852 she married David B. Overholt, son of the late Rev. John H. Oberholtzer. During the Civil War Mr. Overholt served in the army and later disappeared. His fate has never been learned. In early life she united with the West Swamp Mennonite church. In 1875 she removed to Philadelphia and united with the First church. In later years she resided with her daughter, Mrs. J. R. Wood, in Irvington, New Jersey, where she died, September 15, 1923, aged 93 years and 9 days. Her mortal remains were brought to Quakertown, Pa., where funeral services were held on the 19th. Interment was made in the West Swamp Mennonite cemetery. One daughter survives.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS AUG. AND SEPT.

General Treasury

Small tract of land sold, Cantonment, Okla., $125; Menn. ch., Newton, Kan., $762.60; J. K. Froese, Hutchinson, Kan., $12.45; Menn, ch., Steinbach, Man., $10; Menn. ch., Niverville, Man., $16; C. Oberli, West Unity, Ohio, $30; Bethel ch., Mt. Lake, Minn., $217.89; Gnadenberg ch., Whitewater, Kan., $32.65; Sichar ch., Cordell, Okla., $10.90; Friend, Mt. Lake, Minn., $5; Wilkowski family, Calumet, Okla., $5; Sr. Ida Epp, Mt. Lake, Minn., $10; Mission Boxes, Berne, Indiana, $34.10; Friends, Berne, Ind., $67; Sr. C. E. Class, Berne, Ind., $30.-50; Birthday Money, Berne, Ind., $.07; Mrs. Forrest M. Moser, Norristown, Pa., $50; A. P. Neufeld, Inman, Kan., $20; Mission ch., Hutchinson, Kan., $13.67; Bethesda ch., Henderson, Nebr., $133.48; Henry Herr, Belleville, Ill., $10; Friend, Beatrice, Nebr., $15; Mrs. Christine Hirschler, Upland, Calif., $50; Jacob Heppner, Winkler, Man., $48; Menn. ch., Buhler, Kan., $42.12; Menn. ch., Deer Creek, Okla., $57.51; Menn. ch., Burrton, Kan., $8.-75; C. C. Bergmann, Morden, Man., $18.60; Bethanien ch., Lost River, Sask., $19.30; Zion ch., Elbing, Kan., $433.25; Menn. ch., Reedley, Calif., $163.18; Nordstern ch., Drake, Sask., $85; Christian ch., Moundridge, Kan., $23.65; Menn. ch., Meno, Okla., $87.92; Bethanien ch., Kingman, Kan., $19.-26; Salem ch., Freeman, S. Dak., $279.-18; Louise Regier, Elbing, Kan., $10; Tabor ch., Goessel, Kan., $65.50; Menn. ch., Hanston, Kan., $7.70; Jecob Heffner, Winkler, Man., $8; Bethel College ch., Newton, Kan., $134.78; S. S., First Menn. ch., Aberdeen, Ida., $127.30; Sewing Circle, First Menn. ch., Philadelphia, Pa., $15; Daily Bible School, First Menn. ch., Philadelphia, Pa., $11.-1; Gnadenberg ch., Whitewater, Kan., $34.22; Bergthal ch., Corn, Okla., $16; S. S. Swiss ch., Alsen, N. Dak., $3.75; Salem ch., Ruff, Wash., $5.54; Friedensfeld ch., Lorena, Okla., $5.94; Dietrich Funk, Santa Ana, Calif., $4; Tabor ch., Goessel, Kan., $275.68; Bethel ch., Mt. Lake, Minn., $477; Bethel ch., Inman, Kan., $32.03; Menn. ch., Upland, Calif., $51.70; S. S. Menn. ch., Bluffton, Ohio, $25; S. S. City ch., Beatrice, Nebr., $68.33; A. H. Buhler, Deer Creek, Okla., $5; S. S. Brudertal ch., Hillsboro, Kan., $63.88; Hoffnungsfeld Eden ch., Moundridge, Kan., $290; Menn. ch., Hillsboro, Kan., $37.-35; Peter Mueller, Deer Creek, Okla., $1; John Stauffer, Deer Creek, Okla., $5; M. C. Lichti, Deer Creek, Okla., $4; Bergtal ch., Pawnee Rock, Kan., $28.29; Menn. ch., Arlington, Kan., $6; Swiss ch., Whitewater, Kans., $200; Hoffnungsau ch., Inman, Kan., $37.92; Heinrich Schultz, Buhler, Kan., $20; Friend, Newton, Kan., $2; Menn. ch., Halstead, Kan., $37.38; West Swamp ch., Quakertown, Pa., $78.73; C. E. Soc., Mt. Lake, Minn., $10; Tabor ch., Goessel, Kan., $12.50; Friend, Newton, Kan., $25; Alexanderwohl ch., Goessel, Kan., $116.63; Grace ch., Pandora, Ohio, $166.62; S. S. Class, Beacon Light, Donnellson, Iowa, $25; Menn. ch., Butterfield, Minn., $23.93; Aganete Boese, Mt. Lake, Minn., $5; S. S., Christian ch., Moundridge, Kan., $15; Zion ch., Dallas, Ore., $20; A. P. Neufeld and family, Inman, Kan., $55; S. S., Menn ch., Beatrice, Nebr., $202.75; Menn. ch., Beatrice, Nebr., $728.33; Menn. ch., Paso Robles, Calif., $34. Total, $6,632.04.

S. S. Hebron ch., Buhler, Kan., $95; Eden ch., Inola, Okla., $19.19; San Marcos ch., Paso Robles, Calif., $25; Friend, Mt. Lake, Minn., $10; S. S. Bethanien ch., Kingman, Kan., $8.75; First Menn. ch., Berne, Ind., $1,933.-06; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Menn. ch., Watowa, Okla., $8; Bethesda ch., Henderson, Nebr., $89.36; S. S., First Menn. ch., Allentown, Pa., $37.50; Menn. ch., Goessel, Kan., $42.57; S. S., Garden township ch., Moundridge, Kan., $39.-05; West Zion ch., Moundridge, Kan., $43; First Menn. ch., Upland, Calif., $32.69; Menn. ch., Didsbury, Alberta, $45.48; Conference Col., Freeman, S. Dak., $369.33; S. S., St. John ch., Bluffton, Ohio, $42.22; Zion ch., Donnellson, Iowa, $96; C. E. Soc., Emmanuel ch., Doland, S. Dak., $5; Menn. ch. & S. S., Pratum, Ore., $11.50; Friend, Alex. ch., Goessel, Kan., $10; First Menn. ch., Geary, Okla., $28.25; Menn. ch., Buhler, Kan., $46.83; Sichar ch., Cordell, Okla., $14.43; S. S., Brudertal ch., Hillsboro, Kan., $59.07; Friends, Newton, Kan., $41.65; Menn. ch., Hillsboro, Kan., $41.67; Menn. Mission ch., Los Angeles, Calif., $163.-28; Theo. Krehbiel, Woodlake, Calif., $5; Gnadenberg ch., Whitewater, Kan., $36.93; First Menn. ch. and S. S., Philadelphia, Pa., $61.08; Katie M. Smith, Bloomfield, Iowa., $6; First Menn. ch., Reedley, Calif., $67.75; Northern Dist. Conference, Avon, S. Dak., $70.40; Friedensberg ch., Avon, S. Dak., $100.-50; S. S., Alsen, N. Dak., $2.97; Rent, Fonda Land, Okla., $40; First Menn. ch., Halstead, Kan., $29.10; Bethanien ch., Freeman, S. Dak., $75; Menn. ch., Westbrook, Minn., $95.50; Hoffnungsau ch., Inman, Kansas, $90.27; Christian ch., Moundridge, Kan., $17.42; S. S. Helping Hand Class, Noble, Iowa, $35; Grace ch., Pandora, Ohio, $54; S. S., First Menn. ch., Reedley, Calif., $129.12; Mattie A. Krehbiel, Clarence Center, N. Y., $20; First Menn. ch., Shafter, Calif., $46.20; Menn. ch., Pulaski, Iowa, $28.62; S. S., West Zion ch., Moundridge, Kan., $53; Menn. ch., Escondido, Calif., $10.26; Rachel Burkhalter, American Falls, Idaho, $15. Total, $4,525.38.

Special Fund:—Mrs. A. B. Becker, Meno, Okla., for Biblewoman, $10; Altona C. E. Soc., Altona, Man., for Worker in China, $40; Catherine Roth, Quakertown, Pa., for Orphans, $75; Anna J. Epp, Henderson, Nebr., for Orphan, $30. Total, $155.00.

Peter J. Suhl, Freeman, S. Dak., for Orphan, $41.38; Sewing Soc. Tabor, ch., Goessel, Kan., for Orphan, $30; Y. P. C. A. Quakertown, Pa., for Orphan, $30; Martha K. Goerz, Newton, Kansas, for Harry, $30; J. S. and Mrs. J. S. Dester, Deer Creek, Okla., for 3 Orphans, China, $100; C. E. Soc., Bergtal ch., Pawnee Rock, Kan., for Cleopas, $75; C. E. Soc., Beatrice, Nebr., for Orphan, $30; Y. P. S., Quakertown, Pa., for Orphan, $12.50; Total $511.13.

India's New Station:— S. S. Class 33, Berne, Indiana, $14; Sewing Circle, First Menn. ch., Phila., Pa., $50; Total $64.

C. E. Soc., Emmaus ch., Whitewater, Kan., $122.84; C. E. Conv. at Conference, Freeman, S. Dak., $198.07; C. E. Soc., Hanston, Kan., $5; C. E. Soc., Sichar ch., Cordell, Okla., $15.25; C. E. Soc., Beatrice, Nebr., $45.62; C. E. Soc., Mt. Lake, Minn., $16; C. E. Soc., Menn. ch., Goessel, Kan., $15; C. E. Soc., Butterfield, Minn., $10; C. E. Soc., First Menn. ch., Upland, Calif., $40.25; Y. P. S., Quakertown, Pa., $50; Total $518.03.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Aug. 1, 1923, Bal. in Bank...	$ 2.99
Receipts during Aug. and Sept.:	
Treas. for General Gifts.....	$ 6,632.04
Do. China Building Fund....	53.00
Do. Special Gifts	155.00
Do. India's New Station.....	64.00
A. D. Friesen, Manitoba, remittance	222.10
Pannabecker's Ticket, refund	81.20
Total receipts for Aug.	$ 7,207.34
Treasury for Gen. Gifts.....	$ 4,525.38
Do., China Building Fund	95.50
Do. Special Fund	511.13
Do., New Station	518.03
Total receipts for Sept.	$ 5,650.04
Bal. and the total receipts for the two months.....	$12,860.37
Borrowed during August....	2,000.00
	$14,860.37
Paid off on the debt.....	$ 5000.00
Paid out during the 2 months	9,668.15
	$14,668.15
Bal. in Bank on Oct. 1, 1923...	$ 192.22

On October 1st, 1923, our Board has a debt of $13,000, besides the $2,000.-00 we owe on Brother P. A. Kliewer's house.

Gratefully acknowledged,

J. G. Regier, Treasurer.

Newton, Kansas.

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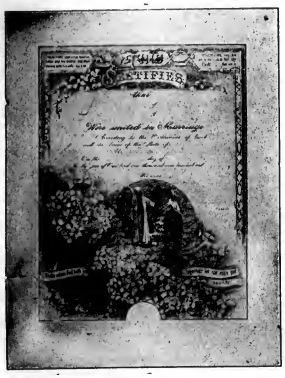

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. OCTOBER 11, 1923. No. 40.

IN MENNONITE CIRCLES

Rev. A. J. Neuenschwander of Philadelphia, is attending the Penn. State Sunday School Convention.

The Central Illinois Conference will again issue a Year Book. Rev. Wm. H. Grubb, who edited the previous issues, will again have charge.

President Hartzler of Witmarsum Seminary recently delivered a series of lectures "The Kingdom", at the North Danvers (Ill.) Mennonite church.

Rev. N. B. Grubb, of Philadelphia, is visiting his son, Rev. W. H. Grubb, in Normal, Ill., where he is pastor of the Mennonite church.

The Eastern District Conference is preparing to raise $10,000 for improvements to its Old Folks' Home, Educational Work and other purposes. October 21 and 28 are the Sundays upon which the matter will be placed before the people.

The Second church of Philadelphia has just completed arrangements for refurnishing the church. Pews instead of chairs, as formerly, will be secured.

Communion Services were observed at the West Swamp church on September 30th. The church was filled to its seating capacity. Two new members, Myrtle Shelly and Mrs. Christian Myers, were received into the membership of the church. Mission offerings on this occasion amounted to $65.

On September 23rd Harvest Home Services were held in Bethany church, Quakertown, Pa. In spite of the rain a fairly good-sized audience was present. The offerings on this occasion were for missions and amounted to $25. Also contributions for Red Cross relief work in Japan were received which amounted to $25.

Rev. C. E. Krehbiel, General Conference Field Secretary, is at present circulating among the churches of the Eastern District Conference. On the 6th he attended the 25th anniversary of the Germantown church and made an address in the evening meeting. The next day, 7th, he addressed the Congregation of the 2nd church in the morning and the 1st church in the evening.

With the latest issue, The Christian Evangel, the paper of the Central Illinois Conference, comes out under a new editor, W. B. Weaver. Rev. A. M. Eash, Miss Ramseyer and Rev. W. S. Shelly will have charge of several departments in the paper.

Among the visiting brethren who addressed the Central Conference were Rev. P. C. Hiebert, chairman of the Central Relief Committee and professor in Tabor College, Hillsboro, Kansas; Mr. H. A. Alderfer, Treasurer of Bluffton College, and Dean Paul Whitmer of Witmarsum Seminary.

At the Young People's Meeting held in connection with the celebration of the 140th Anniversary of the Germantown church, October 6, messages of appreciation were sent to Rev. C. H. van der Smissen of Berne, Indiana, and James Funk, Bally, Pa., in which gratitude was expressed for their part in the organization of the first C. E. society in the Mennonite church.

BOOK CORNER

Most religious papers and journals have a Book Department. I do not mean that we should have such a department simply because they do, but because it seems as though it might be of real help. In many journals the Book department consists of reviews of new books. This is helpful indeed. One cannot buy all the new books yet one can keep up with the latest development of thought as it is manifested in the new books. For our own editors to undertake this seems hardly necessary, because almost every one has some other religious paper that gives this information. The Book Corner, if utilized, might be helpful in another respect.

We all have certain books that are of especial value to us in our work. We came to buy these books because someone who had used the book found it of particular value, and upon his recommendation we bought it. Would it, therefore, not be helpful if the ministers and workers in the Mennonite church would share with their brethren information about some helpful or inspirational book? Sometimes books are recommended as very desirable, but since we do not know the one who is giving the recommendation, we still hesitate and thus often books that ought to be on our library shelves, are not bought. A brief description of the book and a statement in what respect the book has proven itself a definite help, by one of our own Mennonite ministers or workers would help many of us to wisely enlarge and enrich our libraries.

The book, "Historical Charts of the Life and Ministry of Christ", published by The Sunday School Times, written by George E. Croscup, has for some time been of great value to the writer. It is of special worth in the study of the Gospels. The Gospels are arranged in harmony form, only the chapter and verses being given, not the text. What makes the book of more value is that events of Christ's life are given chronologically as they were enacted by Christ, and on the margin the dates, as they have been established are given. There are also two valuable and uniquely arranged charts, showing at a glance the event, time and place, of any one of Christ's works. This enables one to get the Biblical background of any of the events of Christ's life very quickly, thus enriching the meaning of the passage because we know its setting. By charts, maps and the arrangement of the Gospels in harmony form, giving the accepted dates, this little book has been of great value to me in my work in Bible study, and in the preparation of sermons. This book can be ordered through our own Book Concern.

A. J. Neuenschwander.

The best way to "get even" is to forget.

Pleasure comes through toil and not by selfindulgence and indolence.

CORRESPONDENCE

Pandora, Ohio, Oct. 2, 1923, Grace Mennonite Church. Dear Christian Friends:—A beautiful autumn day. The crops this year are very good. The fruit also is very plentiful, we surely have many reasons to be grateful to God.

This summer our pastor, Rev. Regier, and his family with our Sunday school superintendent, Wm. Schumacher, made a 6-week's automobile trip to Kansas, also taking in the two conferences. They enjoyed their trip very much. During their absence there was usually some member of the Seminary Faculty from Bluffton who took charge of the church services. The mid-week services were in charge of the Intermediate C. E. Society.

This summer the different churches of the community had union services with the different pastors in charge. Such services surely help to bring the people into closer Christian fellowship.

Schools and colleges have again opened and we find many of our young people missing who are either attending college or teaching school. Of the former there are twenty, and of the latter seventeen.

The Dorcas Missionary Society presented a very beautiful and impressive pageant "Christ in America" a few weeks ago. May its message remain with us and may there be many who will answer the call to go and spread the Gospel.

Last Sunday evening the African Band of the Intermediate C. E. Society gave an interesting program on Africa. One of the features was the reading of some letters direct from Africa from one of our own members. In a few weeks the China Band will give their program.

The Senior C. E. Society has started a campaign for subscriptions to the "Mennonite" or the "Bundesbote".

Corr.

First Mennonite Church, Aberdeen, Ida., Sept. 25, 1923. Dear Reader.—The close of this quarter is at hand and I must hastily write a few lines to fulfill my duty as per our church regula-

tions. It seems rather hard to write for the different papers when a person is so busily engaged with so much other work.

Our church work is nicely proceeding with its different lines of services.

We have Christian Endeavor every Sunday evening with its three different departments and every department is generally pretty well represented.

In the month of August when the Pacific Conference convened at Lind, Washington, our church was represented by two delegates, Rev. M. J. Galle and Paul A. Wenger. Soon after they were home our church made plans to send a delegate to Freeman, S. D., to the Gen. Conf. and the one chosen was Rev. M. J. Galle. Paul A. Wenger who is soon going to India into the missionary field and our S. S. Supt. H. C. Wiebe could not resist the temptation and they too decided to go. They were absent three full weeks and came home refreshed and full of vigor to go to work with new energy. They were full of praises for the hospitality of the Freeman brethren and their good arrangements. Their conference reports were full of enthusiasm.

Last Sunday, Sept. 23 was a rare day of blessing for our church. As previously announced our brother Paul A. Wenger was ordained as preacher and missionary for foreign mission. Rev. P. R. Aeschliman who came here for that occasion was the main speaker on the program resting his thoughts where Jesus told His disciples to throw out their net on the other side of the boat after having labored all night in vain.

Rev. M. J. Galle officiated at the ordination. As soon as Bro. Wenger was ordained he stepped behind the pulpit and gave us a very appropriate talk and appealed to the church to remember him in their prayers.

The sister church, generally known here as the Homestead Church, was invited to worship us and they responded very nicely. Their Rev. John Toevs opened the services with Scripture reading and prayer.

In the evening after the close of the Christian Endeavor, Rev. Aeschliman preached us another powerful sermon.

May also report that the crops here are generally satisfactory and the farmers are busily engaged gathering them in. There is a great labor shortage, which makes it very hard for the farmer. Threshing and potato digging are in full blast.

The weather is nice but a little windy and dusty.

With brotherly love,

G. A. Bartel.

JAPAN MADE BIBLELESS BY THE EARTHQUAKE. PLATES OF MANY LANGUAGES IN FAR EAST DESTROYED

The earthquake, fire and tidal wave which has laid in ruins two of the principal cities of Japan with a staggering loss of life and property and with suffering unprecedented, has created a new spiritual opportunity among the Japanese people.

It is a startling fact that Yokohama produced and sent out annually for missionary circulation more copies of the Christian Scriptures than any other city in the world. The Fukuin Printing Co. from which these Scriptures went forth by the millions not alone to all parts of the Island Empire, but also to China, Philippine Islands, Siam and all parts of the Far East, is a total wreck. The director and the entire operating force of 700 to 1000 persons were killed.

Shortly before the earthquake, the American Bible Society received word from its representative in Japan, that the circulation for the first three months of the year was practically as large as the first six months of the preceding year. It is his judgment that there has been a great awakening of interest in spiritual things, and a remarkable turning to moral and religious literature, which has brought about a wonderful opportunity for broadcasting the Christian Scriptures.

The entire stock of Bibles in the depositories both in Tokyo and Yokohama and the Bibles in the homes of these two cities and the whole stricken area are gone. The people are entirely without copies of the Bible, or the New Testament, or even smaller portions.

The American Bible Society has sole responsibility for this part of Japan. To meet the immediate emergency, the Society has arranged to produce at once on presses running night and day, half a million copies of the Gospels in Japanese, reproduced by photography from books in hand at the Bible House in New York. It has arranged also for a shipment by fastest possible method of hundreds of thousands of copies of the Gospels in English, which are extensively sold in the schools of Japan. It has cabled to its Agencies on the Pacific Coast, in China and in the Philippines to forward at once all available copies of Japanese Scriptures.

It has not been possible as yet to make an exact determination values; if the plates in Yokohama of the losses and replacement have been destroyed, as there is every reason to believe, it is estimated that at least $300,000 will be required to rehabilitate the work.

Unlike some of the Mission Boards of the churches, the losses of the American Bible Society by the Earthquake have not been confined to Japan alone. A great many of the books used in China in many dialects were printed on the presses in Yokohama. The Scriptures also for the Philippine Islands in ten dialects, as well as in a number of languages used in Siam were also printed in Yokohama.

When the losses are more definitely known, the American Bible Society will be obliged to send forth an appeal to the Christian people in America to help in the rehabilitation of these physical losses which supply the spiritual needs of hundreds of millions of people.

In response to the expression of sympathy on the part of the Board of Managers of the Society, Count Yamamoto, Prime Minister of Japan, sent the following cable to the Society: "The Japanese government has deepest appreciation for sympathetic expression by your Society."

Upon hearing of the Society's losses in Japan, Mr. Hanihara, the Japanese Ambassador in Washington wrote to William I. Haven, General Secretary of the American Bible Society, as follows:

"I appreciate deeply your letter of sympathy which also informs me of the message you have sent to the Prime Minister in Tokyo. I have, of course, long been familiar with the splendid work of your society in my country, and elsewhere, and I have only admiration for it. When a complete account of the damage arrives, I hope that you may learn that your losses are not as severe as you now imagine. I shall be glad if you will convey to the members of your Board an expression of my gratitude for the sympathy you expressed. You may be sure that Japan will be greatly heartened in the task of repairing the physical damage by the knowledge that America's friendship is so genuinely hers."

Many other leaders of the Japanese nation will earnestly hope for a speedy rehabilitation of the losses sustained by the American Bible Society because of the confidence which they feel in the moral and spiritual values of the Society's program in Japan and the Near East.

The most profitless thing to manufacture is excuses.

REPORT OF THE THIRTY-FIRST NORTHERN DISTRICT CONFERENCE

Held at Avon, S. Dak., Aug. 26th and 27th, 1923.

The Sunday morning meeting was opened with song service. Rev. D. A. Schultz welcomed all delegates and visitors and read Acts 4:32-33; after which followed a season of prayer.

Rev. P. P. Tschetter spoke on Home Mission. It is our duty to carry the light to those who are yet without a Saviour. Abraham did all he could to rescue Lot, when he was taken into captivity. In like manner we should do all we can to save our lost brother.

Missionary Kliewer from Hammon, Okla., told about the work done among the Indians. The results are very encouraging. It is God's will that all men should be saved, according to I. Tim. 2: 4-5. Therefore we should continue with our mission work.

The Sunday school convention took place Sunday P. M. The devotional period was conducted by Rev. S. P. Prieheim, with the reading and application of Deut. 6:1-12.

The theme, "Mehr Salz" according to Mark 9:50 was discussed by H. O. Dyck. He told of his experience in Sunday school work and clearly brought out that efforts put forth in Sunday school work are worth while.

The topic, "Our Helps" was treated by J. J. Friesen, after which a discussion followed. We were exhorted to depend on the Holy Spirit to teach us and not on Lesson Helps.

The Christian Endeavor program was rendered on Sunday evening. Rev. H. D. Epp conducted the devotional period with the reading of Mark 10:17-21.

Missionary P. A. Penner treated the topic, "The Dangers and Pleasures of Youth." Several dangers named were the dance, the pool hall, and idleness. An idle brain is the devil's workshop. Bro. Penner also told a story of his boyhood days. He had a broomstick, which he liked to ride very much. He could not see how he could ever give it up. But one day when his father gave him a bicycle then the stick was quickly and gladly put aside. So it is with us when we are fully converted. The peace and joy shed abroad in our hearts by the Holy Ghost will cause us to rejoice that our names are written in heaven. Get right with God and worldly pleasures will not draw us.

Dr. Hartzler gave an address, "Building the Nest High." Young people were advised to build on the altars of God. We should not build our nest in worry, fear, jealousy, malice, faultfinding, or anger. But we should build in the tree tops of faith, hope and love; and live a life of kindness, cheerfulness, and confidence.

The business meeting of the conference began on Monday morning. Rev. A. W. Friesen conducted the devotional period with the reading of John 14:1-14.

The conference sermon was given by the chairman, Rev. E. J. Neuenschwander. There is great restlessness nowadays. Quietness can only be found in the Word of God. There is only one way and Jesus says, "I am the Way, the Truth, and the Life." John 14:6.

It is the Christ's fault that not more people turn to God. We should let our lights shine more than we do. We should deal honestly with all men. We should love one another and not merely endure one another; for Jesus said, "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35.

The conference then proceeded to the business of the day.

The order of the day was determined as follows: Morning session, 9-11:30; afternoon session, 2 to 5; evening session to begin at 8.

Reception of the Delegates' Credentials: The following churches were represented:

1. Bergfelder church, Mt. Lake, Minn., 6 votes, represented by D. P. Eitzen, Jacob F. Loewen.
2. Bethany church, Freeman, S. Dak., 5 votes, represented by P. C. Graber, S. P. Prieheim, P. P. Tschetter.
3. Bethel church, Dolton, S. Dak., 3 votes, represented by J. A. Tieszen.
4. Bethel church, Mt Lake, Minn., 11 votes, represented by H. H. Regier, J. J. Balzer, H. O. Dyck, H. J. Fast.
5. Bethesda church, Henderson, Nebr., 16 votes; represented by H. D. Epp, J. F. Epp, A. W. Friesen.
6. Bethlehem church, Bloomfield, Montana, 6 votes, represented by Mr. and Mrs. John Baergen.
7. First Mennonite church of Lostwood, N. Dak., 2 votes, represented by N. F. Toews.
8. First Mennonite church, Mt. Lake, Minn., 7 votes, represented by H. H. Regier.
9. Friedensberg church, Avon, S. Dak., 4 votes, represented by David A. Schultz, Henry P. Unruh.
10. Mennonite church, Butterfield, Minn., 3 votes, represented by J. J. Balzer.
11. Salem church, Munich, N. Dak., 4 votes, represented by N. F. Toews.
12. Salem church, Marion, S. Dak., 12 votes, represented by C. B. Lehman, John C. Kaufmann, E. J. Neuenschwander.
13. Salem church, Wisner, Nebr., 3 votes, represented by Barbara Schowalter.
14. Salem Zion church, Marion, S. Dak., 11 votes, represented by John J. A. Schrag, Henry J. Schrag, Peter Albrecht, G. G. Schmidt, Alfred P. Waltner.
15. Swiss church, Alsen, N. Dak., 4 votes, represented by N. F. Toews.

The minutes of the last conference were read and approved.

The following committees were appointed by the chairman:

1. Nomination, D. A. Schultz, Abr. Friesen, S. P. Prieheim.
2. Tellers, Henry Ewert, David Eitzen, H. D. Epp.
3. Auditing, Jacob A. Tieszen, C. B. Lehman, Tobias Boese.
4. Resolutions, A. P. Waltner, John Baergen, J. J. Balzer.

The treasurer's report was read and adopted.

The statistical report was read and approved.

Resolved, that all ministers present be entitled to one vote.

Resolved, that the topics and discussions of this conference, and the conference report of 1922, be printed in pamphlet form.

Prof. Hartzler briefly spoke about how we could work together with the schools. He suggested a way whereby we could financially help support Witmarsum Seminary. This matter was given to the Committee on Resolutions, which was to consider the plan and present it to the conference.

The report of the Evangelization Com. was read and taken under consideration.

The topic, "In what way would the cooperation of our Home Mission Board with the same board of the General Conference prove beneficial?" was treated by Rev. N. F. Toews, after which discussion took place.

Resolved, that the Committee on Resolutions take charge of the Evangelization work, and report.

Resolved, that the Auto fund be turned into the Evangelization treasury.

Resolved, that we gratefully accept the thanks offering of $25.00 from the India leper home, sent through Rev. P. A. Penner.

The topic, "What is the purpose of having the church well organized?" was treated by John C. Kaufmann.

The election of officers resulted as follows:

Chairman—H. D. Epp, Henderson, Nebr.

Assistant—P. J. Friesen, Mt. Lake, Minn.

Secretary—Paula Risser, Wisner, Nebr.

Treasurer—H. P. Unruh, Avon, S. Dak.

Statistician—J. F. Loewen, Mt. Lake, Minn.

Business—J. C. Kauffmann, Marion, S. Dak.

Evangelization—S. P. Prieheim, Freeman, S. Dak., H. J. Fast, Mt. Lake, Minn.

Membership Com.—N. F. Toews, Alsen, N. Dak., D. A. Schultz, Avon, S. Dak.

Education—A. J. Regier, Mt. Lake, Minn.

The following report of the Resolutions Committee was received and adopted:

Resolved, that the Evangelization Committee appropriate $500.00 for Evangelization and Organization work in Montana and North Dakota, and elsewhere if necessary.

Resolved, that we, in our churches, attempt to collect 50 cents per member for Witmarsum Seminary; to further the education of and to provide for Missionaries, Ministers and Christian Workers.

Resolved, that all delegates and visitors express their thankfulness by rising:

First, to the local congregation for its kindness and hospitality and,

Second, to God for His unfailing help and spiritual blessings.

Resolved, that we gratefully accept the invitation from the Bethesda church of Henderson, Nebr., for the next conference session.

The business meetings of the conference closed Monday P. M. In the evening Rev. H. H. Regier preached in the German language, choosing II Cor. 1:18 to 24 as his text. And Dr. Hartzler gave an address, "What is your life?" James 4:14. Life was compared to the four seasons of the year, namely, spring, summer, autumn, and winter. We get out of life what we put into it.

On Tuesday we heard inspiring messages from God's Word; in the morning by Rev. N. F. Toews and Rev. John Baergen, and in the evening by Rev. Friesen and Missionary P. A. Penner.

This ended the conference at Avon. May the Lord help us to be doers of the Word and not hearers only.

Rev. E. J. Neuenschwander,
Chairman.
Paula Risser,
Secretary.

LESSONS FROM MENNONITE HISTORY

(Continued)

Among the causes for the slow growth of the denomination during the early stages of its history was the terrific persecution to which Mennonites were subjected. For the first ten years of the history of the movement practically all the leaders were killed off, and the faith stamped out in many places. Then, for a full hundred years they were threatened with torture and death; and thousands were burned at the stake, thrown into the rivers and lakes, buried alive, run through with the sword and put out of the way by every diabolical means known to the ingenuity of the medieval inquisitors; then, after the death penalty was abolished for those who insisted on religious toleration they were still sent into exile, fined and left to rot in filthy prisons for another full hundred years. During the eighteenth century they were still merely a tolerated people and were denied of many of the rights of full citizenship. It was not until the close of the French Revolution that they were granted religious and civil liberty in Europe. For three hundred years Mennonites were hounded from one country to another throughout Europe by intolerant rulers, and bigoted church officials, living under constant fear of either death or exile and loss of religious and civil liberty. The wonder is that in these countries any Mennonites were left at all. They never recovered from the evil effects of these years of persecution. Even in Holland since 1700, and in Pennsylvania from the beginning and in Germany since 1800, were they granted full recognition they have not held their own. Although tolerated in these countries the cause was not popular and that may account for the loss of so many young people during the nineteenth century.

Persecution drove the Mennonites out of public places and cities into secluded spots, waste fields, into the hills and other regions not generally frequented. They settled singly or in small groups, sometimes a few in a village or on an estate widely scattered with long distances to travel to meet others from other scattered villages and farms for the purpose of keeping up their common worship. Under these conditions it was difficult to maintain a church organization. This situation prevailed in Switzerland, France and

(Continued on page 6.)

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BY-LAWS OF THE MENNONITE BROTHERHOOD

As Amended April 14, 1923.

The work of The Mennonite Brotherhood, an organization among the men of the Eastern District Conference, has resulted in so much good among the churches in which the society exists that general notice has been attracted and, as it was requested at the General Conference that the By-Laws appear in our church paper in order to give our people an intelligent idea of the way the organization functions, we herewith present the document with the hope that our readers who are not connected with the churches of the East will find something that might be helpful to them in planning a greater work in their own local conferences. Editor.

ARTICLE I

Section 1. The name of this Association shall be MENNONITE BROTHERHOOD.

ARTICLE II
Membership

Section 1. Any male member in good standing of any congregation of the Eastern District Conference of the Mennonite church of North America shall be eligible for membership, and any such person may become a member by signing an application card in such form as shall be prescribed by the Executive Board, which application shall be approved and endorsed either by one of the executive officers of the Brotherhood or by the Chairman of any Local Committee, or by the President or Secretary of any Local Chapter; said membership shall not become effective until the application card, accompanied with the payment of one year's dues in advance shall have been received by the Secretary of the Brotherhood.

ARTICLE III
Purpose

Section 1. The purpose of the Brotherhood shall be to draw its members more closely together personally and socially and to arouse and foster among them a keener interest in spiritual development, Christian service, Mennonite principles, and in matters pertaining to the advancement of Christianity and to the support and strengthening of the Mennonite church; and to promote, assist, and support, religious, charitable, educational, social, civic, humanitarian, and benevolent causes, movements, and objects in our church, and in our communities and in the world at large.

ARTICLE IV
Dues

Section 1. Each member shall pay an annual membership fee of one dollar. Said membership fees or dues shall be paid annually in advance. In cases where the first dues of a new member are paid more than six months before the next annual meeting of the Brotherhood, his dues shall be considered paid until said next annual meeting; in cases where said first dues shall be paid less than six months before the next annual meeting, the dues of the new member shall be considered paid until the second annual meeting next following the date of payment. Thereafter, all dues shall be for the period from one annual meeting to another.

Section 2. The membership dues of ministers of the Gospel who join the Brotherhood shall be remitted, and they shall be entitled to all the privileges of membership, without the payment of dues.

Section 3. Any person eligible for membership may become a life member by the payment of a fee of $50.00. Perpetual memberships may be established by the payment of the sum of $200.00. The principal of all sums paid for perpetual membership shall be invested by the Executive Board and only the income thereof shall be applied to the maintenance of the membership and added to the current funds of the Brotherhood. After the death of a perpetual member, the membership shall be continued as a memorial of him perpetually. Life and perpetual members shall pay no further dues.

Section 4. Any member who shall be in arrears in the payment of dues for longer than two years shall cease to be a member of the Brotherhood, and may be re-admitted in the same manner as new members are admitted; provided however, that the Executive Board may at any time at its discretion remit any arrearage of dues of any member or members.

ARTICLE V.
Officers

Section 1. The executive officers of the Brotherhood shall be a President, Vice-President, Secretary, and Treasurer, no two of which offices shall be held by the same person.

Section 2. The duties and powers of said respective officers shall be the usual duties and powers incident to said offices in similar organizations.

Section 3. The officers shall be elected annually, as soon as may be after the annual meeting, by the Executive Board, and shall serve for one year and until their successors are elected. If any person not a member of the Board shall be elected by it to any of said offices, he shall be ex-officio a member of the Board for the duration of his term in said office.

Section 4. When the funds in the hands of the Treasurer shall exceed $500, he shall give a bond with a bonding company, as surety, to be approved by the Executive Board and paid for by the Brotherhood.

ARTICLE VI
Executive Board

Section 1. The affairs of the Brotherhood shall be conducted and managed by an Executive Board of fifteen members, who shall, except in the case stated in Section 2 of this Article, be elected by the members at the Annual Meeting.

At the first annual meeting, five shall be elected to serve for one year, five to serve for two years and five to serve for three years, and thereafter five shall be elected annually to serve for 3 years. Members of the Executive Board shall continue to hold office until their successors are chosen.

Section 2. Any Local Chapter, organized in accordance with the provisions of Article XI, of these By-Laws, which shall have a membership of not less than 20 members in good standing, may present a request to the Executive Board to be permitted to elect a Member of the Executive Board and said Board may grant said request, and in such event said permission shall become effective at the next Annual Meeting of the Brotherhood; provided, however, that the Executive Board may, if it considers it necessary for the purpose of insuring a fair representation on said Board, postpone the time for said permission to become effective until the expiration of the term of a Member of the Board then representing the Congregation in which said Chapter is organized or until such other time as the Board shall deem necessary. Said permission may be revoked at any time by the Executive Board but shall remain effective from year to year until so revoked. It shall be the duty of the Secretary of the Local Chapter to notify the Secretary of the Brotherhood of the election of any Member of the Executive Board, elected by the Local Chapter and such notices should, whenever possible, be given at or before the Annual Meeting at which the election is to become effective.

Section 3. Whenever a Local Chapter shall have permission to fill one place on the Board in the manner stated in Section 2 of this Article, the number of places to be filled at the Annual Meeting, under Section 1 of this Article shall be reduced accordingly while such permission remains effective, so that the total number of places on the Executive Board shall remain at fifteen, plus any Ex-Officio membership that may arise under Section 4 of this Article.

Section 4. In addition to said fifteen members, there may be additional ex-officio members in accordance with Article V, Section 3.

ARTICLE VII
Vacancies

Section 1. The Executive Board shall have power to fill all vacancies occurring in any office and in its own membership, and if said vacancies in the Executive Board shall make it impossible to get a quorum, the remaining members, though less than a quorum, may by majority vote fill the vacancies in the Executive Board. Vacancies in the Executive Board filled by the Board itself shall be filled only until the next annual meeting of the Brotherhood, when said vacancy shall be filled for the unexpired term.

Vacancies in the Board arising by the failure of a Local Chapter, having permission to do so, to elect a member, shall not be filled by the Board unless and until no notice of the election of such a Member shall be received by the Secretary of the Brotherhood from the Secretary of the Local Chapter for more than one month after the Annual Meeting at which said election should have become effective, and in the absence of such notice for more than said period of time such vacancy may be filled by the Board as hereinbefore provided.

ARTICLE VIII
Meetings of the Brotherhood

Section 1. There shall be one regular Annual Meeting of the Brotherhood, which shall be held at such time and place as shall have been designated at the preceding Annual Meeting. In the event that the preceding Annual Meeting shall have failed to designate said time and place, the Executive Board may do so, or may call a special meeting of the Brotherhood to do so.

Section 2. Special meetings of the Brotherhood may be called by the President or by the Executive Board or by such officer or committee as said Board shall authorize to call the same, at such time and place and for such purposes as shall be designated in the call. Special meetings of the Brotherhood may also be called by written notice signed by ten members, which notice shall be given in accordance with Sec. 3 of this Article and shall state the time, place and purpose of the meeting.

Section 3. Notice of the annual and of all special meetings of the Brotherhood shall be mailed by the Secretary to each member at least ten days before the day of the meeting at such address as shall be given on his application for membership, or at such other address as the member shall have given in writing to the Secretary. In the event of the neglect or failure to give such notice of the annual meeting, said meeting shall be valid and legal if the time and place thereof shall have been fixed or publicly announced at the previous annual meeting or at any special meeting properly called, held at least ten days prior thereto. Notice of the annual meeting shall state the time and place thereof and notice of any special meeting shall state the time, place and purpose of the meeting, and the business transacted at such special meeting shall be confined to the purposes stated in the notice thereof.

Section 4. Twenty members present in person at any regular or special meeting shall constitute a quorum. A less number may adjourn the meeting from time to time to a definite time and place, of which adjourned meeting no further notice need be given.

Section 5. Each member, present in person at any meeting, shall be entitled to one vote. Voting by proxy shall not be permitted. In the election of members of the Executive Board, each member shall be entitled to cast one vote for each place on the Board to be filled.

No member shall be permitted to vote whose dues are in arrears, if objection to his voting be made on that ground.

Section 6. Any special or regular meeting may by motion or resolution, properly adopted, instruct the Executive Board as to any future action to be taken by the Board in respect to any matter whatsoever, and the Board shall be bound by said instructions, but no such instructions shall prevent the Board from calling a subsequent meeting for the purpose of rescinding or modifying such instructions.

Section 7. Any regular or special meeting of the Brotherhood at which a quorum is present may by the affirmative vote of three-fourths of the members present at the meeting or by the affirmative vote of a majority of all members of the Brotherhood, remove any officer or officers and any member or members of the Executive Board and may proceed to fill said vacancy or vacancies forthwith, provided proper notice of said purpose of the meeting shall have been given in accordance with Section 3 of this Article.

ARTICLE IX.
Meetings and Powers of the Executive Board

Section 1. Regular meetings of the Executive Board may be held quarterly without notice to the members, at such time and place as the Board shall appoint.

Section 2. Special meetings of the Board may be held at the call of the President, Vice-President or Secretary upon such notice only to all members as shall give them sufficient time to get to the place of meeting at the time appointed. Notice may be given by telephone, telegram, mail or any other means of communication. A letter properly addressed and mailed or a telegram properly addressed and sent shall be deemed sufficient notice. Special meetings of the Board may be called by written notice signed by three members of the Board mailed to all the members.

Section 3. The Executive Board may hold a special meeting for the election of officers immediately following the annual meeting of the Brotherhood of which no notice shall be required other than announcement at said annual meeting. In the absence of such special meeting the officers may be elected at any regular or special meeting of the Board thereafter.

Section 4. The Executive Board shall have full management and control (subject only to instructions given to it under Article VIII, Section 6) of all the affairs of the Brotherhood, including its finances; and shall have power to do all things not expressly or by necessary implication required by these By-Laws to be done by the meetings of the Brotherhood. The Board shall have power to appropriate and expend the money of the Brotherhood for any matter within the purpose of the Brotherhood as stated in Article III, and it is hereby expressly declared to be within said purpose and within the powers of the Board to donate, or lend money out of the funds of the Brotherhood to persons to assist them in obtaining an education, and to poor and needy persons, and to any other causes, objects, institutions and purposes which are within the provisions of Article III provided that no donations or gifts of money to any one person or institution in any one year shall exceed $100.00, without the approval of the same at a regular or special meeting of the Brotherhood.

Section 5. It shall be within the power of the Board to organize and conduct campaigns to raise money for any particular object within the purposes of the Brotherhood or for the general purposes of the Brotherhood and to apply the funds so raised to the purposes for which they were raised; any unexpended balance of any special fund so raised shall go into the general funds of the Brotherhood when the purpose for which it was raised shall have been accomplished or abandoned.

Section 6. The Board may delegate any of its powers to subcommittees appointed by it from its own members or from the general membership of the Brotherhood, provided that the power to control the finances of the Brotherhood and to appropriate its money to any purpose shall not be so delegated, but specific appropriations may be made by the Board and placed at the disposal of such sub-committees, and such sub-committees may be authorized to raise and dispose of special funds for specific purposes.

Section 7. Said sub-committees shall be entirely under the control of the Board and they may be discharged and their members may be removed by the Board at will.

ARTICLE X
Local Committees

Section 1. The Executive Board shall appoint in each congregation in the Conference or in each group of congregations if they deem it best to group certain congregations for the purpose, a Local Committee to represent the Brotherhood in said congregation or group of congregations, and to secure members, and perform such other duties in the interest of the Brotherhood as the Executive Board may direct.

This Section shall not apply to any Congregation in which a Local Chapter shall be organized and existing, as provided in Article XI.

ARTICLE XI
Local Chapters

Section 1. Ten or more members of the Brotherhood in good standing in any Congregation, may form a Local Chapter of the Brotherhood in said Congregation.

Section 2. Any such Chapter shall have a President, a Secretary and a Treasurer and such other officers as it shall deem necessary.

Section 3. The Secretary of each Local Chapter shall inform the Secretary of the Brotherhood of the formation of such Local Chapter and shall keep the Secretary of the Brotherhood informed from time to time of the names and addresses of the officers and members of his Local Chapter and shall submit a complete list of said names and addresses to the Secretary of the Brotherhood at or before each Annual Meeting.

Sec. 4. No person shall be a member of any such Local Chapter, who shall not first have become a member of the Brotherhood as provided in Article II, Section 1, hereof.

Section 5. The Brotherhood dues of the members of each of said Local Chapters shall be collected by the Treasurer thereof and paid over to the Treasurer of the Brotherhood at or before the Annual Meeting at which the same become due.

Section 6. Each Local Chapter may undertake such local activities as it deems fit provided they be within the General Purposes of the Brotherhood as stated in Article III, Section 1, hereof; provided, however, that any such activity undertaken by such Local Chapter shall not be considered the activity of the Brotherhood at large unless it be expressly recognized and endorsed as such by the Executive Board. And provided further that the members of all Local Chapters shall assume their full responsibility and perform their full duty as members of the Brotherhood notwithstanding any local activities or responsibilities that may be imposed upon them by their respective Local Chapters.

ARTICLE XII
Disbursement and Accounting

Section 1. The Treasurer shall pay out money only on the written order of the Secretary, countersigned by the President, and all such orders except such as are for necessary expenses and do not exceed $25.00 in amount, must be authorized or approved by the Board before payment.

Section 2. The Treasurer shall submit a complete account of the finances of the Brotherhood at

each annual meeting and at any other time on request of the majority of the members present at any special meeting provided that he be given reasonable notice to prepare the same. He shall also submit such account to the Executive Board upon its request and reasonable notice.

Section 3. An Auditing Committee may be appointed at any time either by a meeting of the Brotherhood or by the Executive Board to audit the Treasurer's accounts, or the accounts of any committee that may be handling any money of the Brotherhood.

ARTICLE XIII

Amendments

Section 1. These By-Laws may be amended by the vote of a majority of the members present at any regular or special meeting, provided that a copy of the proposed amendment shall have been mailed to all the members at least ten days before the meeting.

LESSONS FROM MENNONITE HISTORY

(Continued from page 3)

southern Germany generally. The church at Lemberg, Galicia, with a membership of 500 coming from 100 different villages and hamlets has been held together during recent years only by the untiring efforts of a faithful bishop. But he has deserted them now and the Galician church is perhaps in the process of dissolution.

Students of the Rural church in America are agreed that in America, at least, a congregation of less than fifty finds it very difficult to survive. My own observation among the Pennsylvania congregations in Illinois leads to the same conclusion. Several of the small congregations established there have disappeared, and others are on the way to extinction. A few were saved only by the influx of larger groups of members from other states in more recent times. In this connection it may not be out of place to suggest that in America and Europe outside of Holland the lack of congregations in the cities has been the cause of heavy losses. Mennonites have been and still are almost exclusively a country people. The young people who go to the cities to make their living, not finding their own church there naturally join another if any at all.

One of the reasons given by historians for the loss in Holland from 240,000 to 40,000 in the eighteenth century, and I think it is true elsewhere also, was the lack of trained church leaders. Ministers were chosen promiscuously from among those of the congregation who were compelled to devote their best energies to the support of their families, with no particular training for their ministerial avocation and little time to devote to the welfare of the church. Without efficient leadership no cause can prosper. It was the realization of this fact that finally induced the Dutch Mennonites in the early part of the nineteenth century to give material support to their ministry and to establish a Seminary for training their church leaders. And thus securing a specially trained, full-time ministry they began to gradually build up their membership again.

Until recently the Mennonite church was not a missionary church, and had no schools of higher learning. It had no institutions whatever to develop denominational loyalty, and had nothing to offer as a field of work within the church for such of its young people as wished to enter active religious work outside the local ministry. The result was a heavy loss among its most aggressive young people and a continual leakage at the top. In my judgment the schools and the colleges are the hope of the church. From within their halls must come our missionaries, ministers and church leaders generally, and they should also be the source of denominational loyalty. It goes without saying, of course, that their faculties should be in sympathy with the great fundamentals of Mennonitism and preferably from its own membership.

Another suggestive chapter from Mennonite history is the one dealing with the many divisions of the denomination all through its existence. The causes of this tendency to divide into groups of course are many and varied. Some of the divisions have been unavoidable but most of them without justification, and not at all necessary. Mennonites have been individualistic and democratic; in government congregational. They stressed the worth of the individual, and insisting that all men were brothers, none had privileges or rights above another. The Bible was the sole rule of faith and conduct and each insisted on interpreting the Bible for himself, and since all were of equal station in life and of equal educational qualifications and training he was undoubtedly right in insisting that his interpretation was as good as his brothers. Each had access to God direct without need of either a priest or the mediation of political authority. And so they did not always see the truth alike. They took their religion seriously and for that reason insisted on following their individual consciences. The congregational form of church government while it assures a high degree of religious toleration does not always make for uniformity of belief and practice.

These differences of opinion appeared almost from the first and concerned matters of practice rather than fundamental doctrines. Menno Simon's last days were saddened by a controversy which broke out over the question of church discipline—the shunning of those excommunicated. This practice was based by those who advocated it upon the Pauline injunction "not to eat" with such as had been expelled from the congregation for evil practices, in the belief that the one thus ostracized would be made ashamed of his evil ways and thus return penitent to the fold. This interpretation was perhaps based on a literal interpretation of Paul's suggestion, but upon poor psychology as well. For it does not seem to work that way when tried out. The milder party interpreted the injunction "not to eat" to apply to the Lord's Supper only, while the stricter party said it meant all social and business intercourse and even the domestic relations. This question was the cause of numerous divisions in the body in course of time including the Amish division of the church which exists in Europe and America to this day.

Another difference developed quite early over the form of baptism; some insisting on immersion. Sometimes the differences were merely geographical as the Frisians and Flemish, Waterlanders, Dantzigers and so on. During the middle of the nineteenth century there were a number of divisions in both Europe and America over the question of insisting on a more vital religious experience and a more evangelistic church policy that the church demanded at the time.

In Europe these differences once existing have practically disappeared. Frisian, Flemish and Old Flemish no longer have any meaning for the Mennonites of today. Few of the young people I presume of the Alexanderwohl congregation, know why in the old church records the church is called a Groningen or Old Flemish congregation. Amish and Mennonite also in Europe are fast disappearing. Even the so-called "Alt-Kirchliche" Mennonites and the Bruedergemeinde in Russia are much more closely affiliated than in America.

(To be continued)

When you trip up, fall forward and get up farther along.

Shun not the Struggle, Face it.

THE C. E. TOPIC

Oct. 28

How Can We Answer Those Who Say that Prohibition Cannot Prohibit?

Hab. 2:1-14.

Who are saying that Prohibition cannot prohibit? Not the law abiding or those who have no interest in undermining the basic law of our land. One who defies the laws of his country is a traitor to his country. Surely any man or woman who wants to be clear of the blot of Benedict Arnold or Jefferson Davis will loyally insist that our country and its rulers are able under its laws and with the support of the good citizens to maintain our institutions.

The liquor interests are insisting that Prohibition is a failure. Why, then, do they raise such a cry when things are going their way? They are the same crowd that has always been defying laws, they have corrupted our institutions and they have by their disgraceful business, brought multitudes to ruin and suffering. If they could be guilty of all the wrong they have to their record they certainly will not hesitate to give birth to a lie and support it with all the resources they can command.

Go into any of our large centers of population. Here you will notice brewing and distilling establishments that once were doing a large business, either changed to other businesses or closed up altogether. The writer could name a dozen saloons in the community in which he lives that once had fifty per cent. of the retail liquor business. These places have disappeared and given way to better businesses. The other places where booze is sold unlawfully have a patronage, it is sure, but they have not gotten anything like the patronage lost by the places closed up. Prohibition has at least decreased drinking to a large extent, even in the large cities.

It would be folly to deny that a large quantity of booze is being made and used unlawfully. There will always be criminals. Ever since there has been an orderly civilization there have been laws against stealing and all other forms of crime, nevertheless law does prevent crime and no one, not even a saloon keeper, would want to live in a community where there was no law against crimes against person. That some of the drinking class have taken places in the criminal class is surely no reason why laws should be abolished in the interest of the criminal and his crime. If half of the population were thieves it would argue all the more that law against crime should be maintained and enforced. And, if such were the case, it would not mean that law had failed but the population had failed to live orderly and lawful lives.

The general prosperity of the whole population, especially that part of it from which the drinking classes drew their largest number of recruits, gives the lie to the claim that Prohibition has failed. An employer of a large number of cart drivers, who is inclined to take a liberal view of the matter of temperance, expressed his surprise to the writer concerning the change that had come over his help since Prohibition. Before that time he said their families were neglected, they seldom could pay their rent promptly, they were not decently clothed, and they were so generally "liquored up" that they were a most unreliable class of workers. Now he noted that many are buying their homes, the wives spend several weeks at the sea-shore, children are being sent to school after the age limit, accounts are opened in the banks, and their attitude toward work and their employers has entirely changed so that they may be depended upon to do better work and work regularly.

Even the large class of people who want liquor back recognize that it must not come back in the form in which we once had it. They see, or pretend to see, that it is dangerous if not under supervision. They therefore are asking only that we have a return to "beer and light wine". If it is so dangerous that it is discovered, now that we have prohibition, that only a mild form of it should be allowed, it is an admission that the stuff cannot be trifled with and needs watching. Too bad that the drinking element should have discovered this fact so late. In all likelihood the plea for light wines and beer is only a wedge to be driven in with the hope that eventually everything may be made "wide open".

Much of the talk about "Prohibition does not prohibit" is sheer propagation. A paper with a large circulation that once was the organ through which the liquor element spoke, printed in the writer's town, has been making capital of the failure to enforce the liquor laws. A glance at an issue of its Sunday edition will reveal nearly a whole page of advertisements of cans than can easily be converted into private stills, malt extract, wine kegs, machines for corking bottles, hops, rye, etc. This may be a good index of the kind of papers that denounce the law because it is not enforced, as they say, and then only just keep within the letter of the law in promoting the selling of the things that are used in defiance of law.

In many places they say that there are more arrests for drunkenness. Yes, that may be true. In these same places, before Prohibition they never arrested a "drunk" unless he became disorderly or dangerous, now they arrest any who give evidence of only the suspicion of drunkeness, not however, because they are zealous for Prohibition, but because they want to discredit the law in the eyes of the people. After all, if they take to arresting "drunks", why do they not go after the "bootleggers"? The sincere enforcement of law would certainly lead to the cause of the crime that has been committed as well as to the unfortunate victim. In a word, wherever Prohibition does not prohibit, the fault is not with Prohibition, but with the officials whose business it is to see that law is enforced, and with the citizens who do not insist upon the proper enforcement of law.

THE S. S. LESSON

Oct. 28

Some Missionary Teachings of the Prophets

Isa. 60:1-3; Jonah 4:10-11; Mic. 4:1-3; Zep. 3:9

Golden Text: "Nations shall come to Thy light, and kings to the brightness of Thy rising." Isa. 60:3.

Isa. 60:1-3. It was a degraded world in which the prophet lived. Only his nation had the light and even they were unfaithful most of the time. The message is that the "Light" was theirs, and all they had to do was rise up and grasp it in its full significance. They were told that the "Glory of the Lord is risen upon thee". This was their glory. They had the revealed word. God had made then a favored nation, they had prophets coming continually to them with the message: "Thus saith the Lord"; the coming Messiah who was promised them was to be a realization to the assurances to Abraham that all the families of the earth should be blessed through him and to David that a Son was to sit on his throne forever. In this connection it is well to note what the New Testament has to say about light. Jesus called Himself the Light of the world. He came to bring light and believers, too, were called the light and the "Children of Light." Light is the symbol of all that is good, darkness of all that is bad. The light is the best of all things, darkness the worst. Reference is made to darkness covering the earth and its people. In the time of the prophet there was the darkness of superstition that manifested itself in the most degraded types of false worship, often involving human sacrifice and frequently the grossest kind of immorality committed under the guise of religion. There was too, the darkness of ignorance and human miseries. Slavery, war, cruelty and tyranny were the order of the day. To such a world like this came the hope through the prophet of the dawn of a brighter day that was to include spiritual brightness as well as material brightness. Though we believe that we live in a better age the fact remains that portions of the earth are still in as dark a position as were the heathen nations of Isaiah's age. The Messiah's coming was to usher in the brighter age to the ancient world and the bringing of Christ to the Christless will also bring to them the blessings that go with a knowledge of a Savior and the salvation that is in Him.

Jonah 4:10-11. The purpose of the book of Jonah is not to show how that a fish could swallow a man and then cast him out again on dry land, although that is an incident in the story and must be true if we believe either the inspired prophecy or the word of Christ, both of which testify to the fact. It is the purpose of the book to show God's mercy to a heathen city that repented. Nineveh was an exceedingly wicked city, so that God had to deal severely with it. He sent His prophet to proclaim its doom. This would certainly have followed had God not been merciful and noted its repentance. God is unchangeable in character and, because He is, provision is made to avert the punishment He pronounces on the wicked. God does not turn a deaf ear to the cry for mercy from the vilest sinner. If He did, there would be no hope for us and we would be compelled to reap as we have sown. Jonah was provoked that God did not carry out His threat. He became, as we might say, "peeved". But God was not running the universe to gratify the spite Jonah might hold against a city not of his nation. The story of the gourd is an acted parable for the benefit of Jonah. It is our privilege and opportunity to witness against the sins of our generation, but it should be our joy to see repentance resulting from our testimony that saves the sinner. In our day we have hope for even the vilest nation, for, if God could spare a Nineveh He will spare other cities that call upon Him for mercy and, if such a wicked city as that, could be moved by the preaching of an unwilling messenger, how much more hope will there be for other heathen lands to whom messengers willingly go with the glad news of salvation?

Mic. 4:1-3. The last times here referred to means the establishing of the Messiah's kingdom. "The Mountain of the Lord's house" applies to Mount Zion in Jerusalem, where the Temple was located in the days of Solomon, similar prophecies are found in Jer. 31:6; 50:4-5; Zech. 8:20-23. These passages should all be studied together. Jehovah, incarnate will be the teacher of all nations in that day. "All nations will walk in His paths." The law shall go forth from Zion and the Word of the Lord from Jerusalem, not merely to Israel, but to all the nations of the earth. This will come about not through the general spread of the Gospel, but through the return of the Lord, and the establishment of His Kingdom in Jerusalem on Mt. Zion. Let us be watching for His coming and serve while we wait." —Torrey.

Zeph. 3:9. "In Zephaniah the conversion of the people is stated out of the usual prophetic order in which the blessings of Israel and the setting up of the Kingdom precedes the conversion of the Gentiles. Zech. 12:1-8. But this passage gives clear testimony as to when the conversion of the nations will occur. It is after the smiting of the nations. Isa. 11:9. With the context; Dan. 2:34-35; Psa. 2:5-8; Acts 15:15-17; Rev. 19:19-20."—Note in Scofield's Reference Bible.

DEATH

Wolford—Betsey Elizabeth Wolford, born May 21, 1855, died September 20, 1923, age 68 years, 3 months and 29 days. Funeral services, Sunday, September 23, 1923, at 10 A. M. Text, Heb. 9:27. Rev. Jacob Snyder, officiating.

CONTRIBUTIONS

TREASURER'S REPORT
of the Executive Committee of Mission Sewing Societies for Sept., 1923

For China Building Fund:

Sr. Sewing Society, Halstead, Kan., $32.55; Collection at Mission Program of Sewing Societies during General Conference, $370.10; Sewing Society, Summerfield, Ill., $18.

For Foreign Mission:

Bethel Sew. Soc., Fortuna, Mo., $50; Collection at Mission Program of Sew. Societies during Middle District Conference, $77.87; Mission Soc., Bethel ch., Mt. Lake, Minn., (sale held during General Conference), $140.85; Dorcas Soc., Freeman, S. Dak., (sale during General Conference), $30; Sewing Soc., Ebenezer, Gotebo, Okla., Evangelist Tiratamand, India, $25; Neuhoffnungstal Sew. Soc., Meno, Okla., Sufferers in Europe, $10; Mrs. N. J. Hiebert, Inola, Okla., for her sisters in Germany, $17; "Mission Workers", Moundridge, Kan., Support of Samuel and Caroline, India, $130.

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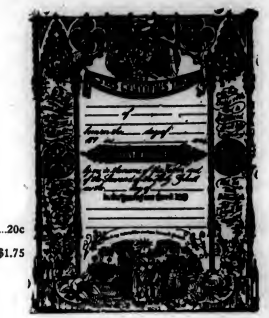

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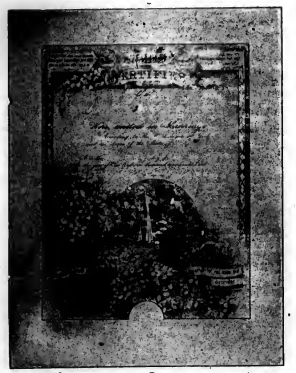

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. OCTOBER 18, 1923. No. 41.

IN MENNONITE CIRCLES

Kansas University reports having 13 Mennonites enrolled in its student body.

The meeings of the Western District Conference began in the Johannestal church, near Hillsboro, Kansas, October 17.

On October 7, the Bethany church, Quakertown, Pa., held its fall communion. An unusually large audience was present for the occasion. The missionary offering at this time amounted to $33.

Dr. E. S. Johnson, pastor of the Bally Mennonite church and professor in Hartford Theological Seminary, Hartford, Conn., gave a very interesting and inspiring address at the Young People's Meeting of the West Swamp, Pa., church, October 7.

In a recent issue the statement was made that more than 120 students were enrolled at Bethel College this year. It was, of course, intended that the number should be more than 220. A recent letter from one of the faculty states that the number continues to increase.

There are now about 2200 of our Russian brethren in Canada. They are placed in the Mennonite settlements in Manitoba, Saskatchewan and other places, but mostly in Saskatchewan. The local brethren have shown a splendid spirit of willingness to help. All able to work have found work and earned money in the harvest fields. Threshing will continue for a few weeks. For the winter the arrangements are that the local brethren will give the immigrants shelter and food free of charge and will provide work for them as far as possible. This will enable the immigrants to pay off their debts for transportation out of their earnings. It has been figured out that by this arrangement the immigrants will be saved around $400,000. The immigrants feel themselves, with few exceptions, perhaps, very much at home, and are glad and happy to be in Canada. Unfortunately a large number were rejected, before leaving the other side, at Reshitza, Lativa, where the medical inspection took place on account of alleged trachoma. While there may have been a few cases of trachoma, it is felt that the number is out of all proportion. Work is now in progress to get these rejected ones into Canada. For the time being they are placed at Lechfeld, in Germany. The problem is how to maintain these until they may be brought over.

On Sunday, October 14th, Bethel College, Newton, Kansas, celebrated the 30th anniversary of the laying of the corner-stone of its first building. There were appropriate exercises.

The celebration of the 240th Anniversary of the Germantown church during the past week was an event full of interest and enthusiasm. Both the community and the members of the Mennonite churches in Philadelphia found the occasion one in which much was to be learned about the history and the activities of the Mennonites. It was brought out that five denominations claim Germantown as the place where they first established churches, namely, the Mennonites, the Friends, the Brethren, the Reformed and the Lutherans. These five congregations have maintained an existence to the present day on the spots upon which they were first located.

In the local paper of his congregation, The Church and Home, of the Souderton, Pa. church, the pastor, Rev. G. T. Soldner gives expression to the following call for renewed service that might well be extended to all of our congregations.

Have you felt the exhilarating impulse of the cool-weather days? With the coming of the autumn season, and the donning of the fall and winter garb, there comes a certain briskness into life that must be used up somehow. The long summertime with its days of perspiration and automatic fatigue are gone, and all life takes up a song with a happier rhythm and a faster movement. Yes, the autumn-time is an inspirational season as is so beautifully expressed in James Whitcomb Riley's poem, "When the Frost is on the Pumpkin".

How will each one use up this new enthusiasm? Will it be used for individual pleasure, that is for only a short period of duration? Will it be used entirely for the advancement of the material sides of life? Or will the church of God and the Kingdom of God be profited by this beautiful God-given autumn-time?

Let us not forget our moral and spiritual obligations toward the church. Regular attendance at all meetings of the various auxiliaries is a part of our obligation. Some one who has not been so regular in attendance may be inspired by your regularity. Winter, with its occasional bad-weather Sundays, will soon be along when not all can attend services, but NOW—NOW is the time for real consecrated Christianity to be active.

HEIRS! WHAT OF THE HERITAGE?

Address Delivered at the 240th Anniversary of Landing of Mennonites, Germantown, Pa., October 10, 1923.

C. E. Krehbiel

We are gathered here to commemorate the landing of the first Mennonite homeseekers in America. This naturally raises the questions: What is a Home? Why do men leave home and become Homeseekers? And, specifically, we as descendants, spiritual banner bearers of the forefathers, should ask ourselves this question: Heirs, What of the Heritage?

It may, therefore, be profitable for us today to occupy ourselves briefly with these three thoughts: I. Home, II. Homeseekers, III. Heritage.

I. A few weeks ago several of us visited, out in Arizona, what likely are the oldest dwelling places extant in America. By the rule of priority those old settlers, the Cliff Dwellers, should have the first claim to being real Americans.

Unfortunately we found them "all out", and the best we could do, was to leave our calling cards and to wonder why these strange, extinct people sought out those hidden mountain recesses and picked or patched their primitive hovels into the sides of those precipitous canyons like mud swallows hang their adobe nests to the rotton rafters of farmyard barns.

On the same voyage we also left all marks of civilization, except two autos, and rode out first through shady patches of hemlocks and cedars, then 75 miles over unspeakable roads across that marvelous Painted Desert, adjoining the Grand Canyon of Arizona, to our Mennonite Mission stations among the Hopi Indians. Here we saw how others of the aborigines hunted the lofty mesas and there built their gray adobe flats clusterlike on those almost inaccessible plateaus. Roads have now been made to the tops of these meas, and at the rock-ribbed side of one we saw a boulder projecting sentinel-like, as it were, a Great Stone Face reminding one of the features of our First President.

And again the question came to mind: Why did those redskins build their homes in such out-of-the-way, almost impregnable places? And, as a corollary to that, to be answered a little later: Why did the Mennonites single out these few Hopies to do Mission Work among them?

These primitive people sought those secluded, naturally protected places, not because they were fertile or productive or rich in latent resources; for they are not, so far as we know. They sought them, not because they abounded in big game, in wild fowl or in numerous fishes; for they are void of these things as few places in the broad expense of our land are. Not only animal life flees that dry, scorching Arizona sun, but even the vegetable kingdom succumbs; and here once primeval forests are now fields of petrified rock. But why did those people settle there? And, some of you may be asking yourselves, what may that question have to do with the occasion that brought us here today?

The answer to the first question will indicate the connection with the second. The Cliff Dwell-

ers and the Hopis sought these secluded, naturally hidden places, not as a guard against the elements or against wild beasts; but as a protection against that "wildest of all beasts," as the poet puts it, "his frenzied fellowman."

But, were those Indian huts Homes? What is a home?

The song writer says:

"'Mid pleasures and palaces tho we may roam
Be it ever so humble, there's no place like home.
A charm from the sky seems to hallow us there
Which, seek through the world, is not met with elsewhere.
An exile from home, splendor dazzles in vain;
Oh, give me my lowly thatched cottage again."

Again, here's the small boy's angle of it. And he isn't always so small either!

Ain't never any peace in our house;
Ma's forever cleanin' up.
"Don't you dare track that dirt in!
Keep off the rug; put out that pup!"

Wisht my ma was like Bill Jones's.
She pops corn and helps pull taffy.
Every time Bill asks our gang in,
My ma thinks Bill's ma's daffy.—

"What with dishes and with washin'—
Six to bake for and to mend—
At least my house is clean and tidy!"
But, ma—'tain't a place I'd bring a friend!"

A London magazine asked the question, "What is a home?" In response it received 800 answers. These answers emanated from homes of refinement and wealth, and from those of frugality and poverty. The editor selected seven, that he called "gems". Here they are:

1. Home—a world of strife shut out, a world of love shut in.

2. Home—The place where the small are great and the great are small.

3. Home—The father's kingdom, the mother's world, and the child's paradise.

4. Home—The place where we grumble the most, and are treated the best.

5. Home—The center of our affection, round which our heart's best wishes twine.

6 Home—The place where our stomach gets three square meals a day, and our heart a thousand.

7. Home—The only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

Excellent! You will say; and I agree with you. But, however fine these definitions may be, still they do not tell it all. Home is more than a house with so many tidy rooms. Even a family alone does not make a home. A home has an atmosphere. It has associations. It radiates. It involves a spirit, justice, liberty, likemindedness, love. It affects all that it touches; the individual, the family, the school, the church, the whole community, the state. It is life, simple life—if you please—but life on a higher plane; life more abundant that reaches inward and outward, and downward and upward in ever widening circles.

II. Man instinctively craves such a home. And where these things are lacking or are endangered, the sensitive soul seeks new surroundings—a new home. Sometimes the change is made voluntarily and again forcibly. Thus we have Abram of Ur in Chaldee quitting most of his kith and kin, and again later himself rudely casting off Hagar, the mother of his son Ishmael, to famish in the field. Once the guilty, and again the innocent must go. Thus we have Moses the murderer fleeing for his life into the desert; and again coming back to lead his own people out of Egyptian captivity into the promised land. We have the Cliff Dwellers fleeing to their canyons; the Hopis perched on their mesas; the Huguenots driven from France; the Mennonites coming across the Atlantic to Germantown. Homeseekers all of them!

And 'tis well that man has the homing instinct. For, break the family ties and you have a Wandering Willie. Break the home associations, and you have the Gypsies. Break the national ties and you have Philip Nolan, the sad spectacle of "a man without a country." Break the softening ethical ties and you have Shylock demanding his pound of human flesh; or the inhuman slave driver. Break the terrestrial ties and you have the lawless anarchist. (Most). Break the moral ties and you have the criminal (Cain, Judas, Booth, Giteau, Zcolgosh). Break faith and you have the rationalist (Ingersol). Break the supernal ties and you have the atheist (Paine). Break all ties and you have the Egoist, the selfcentered Superman, (Spinoza).

III. As stated, the normal man wants a visible home somewhere. Possibly this is true partly because God formed his temporal body out of clay, and it is to return to dust?

The Mennonites have always been home-loving. They wanted to own their homes. They held to plainness and simplicity in housing, dress and worship. Family ties were sacred to them. Divorce was unknown among them. Crimes were, indeed, rare. They were honest, peaceable, hardworking, selfsupporting,—a thrifty, law-abiding, war abhorring, man loving common people. What in our day are we as stewards of such an inheritance doing with it? Heirs! What of the Heritage?

"What's thine as heir to illustrious fathers,
Prove thyself worthy of it, to possess it!"

But this is not all that the Fathers have left us. They were not only man loving. They were God fearing as well. Battered and buffeted and beaten and bleeding they tramped and were chased over the continent of Europe, in vain seeking that liberty of conscience that others enjoyed and their sick souls craved. Again and again in history would the sad fate of many have furnished material, as it did in Russia in the past few years, for Longfellow to write as he did of the Acadians:

"Ye who believe in affection that hopes, and endures, and is patient;
List to the mournful tradition still sung by the pines of the forest....
Exile without an end, and without an example in story,
Scattered they were, like flakes of snow.....
Friendless, homeless, hopeless, they wandered from city to city,
Friends they sought and homes; and many, despairing, heartbroken,
Asked of the earth but a grave, and no longer a friend nor a fireside."

Many a bleeding heart, seeking relief, has sighed with Mackay:

"Tell me ye winged winds, that round my pathway roar,
Do ye not know some spot where mortals weep no more?"

With that feeling, not finding such a home in Europe, the Mennonites came to America. And here they, and those who at intervals since have followed, have literally created their own homes and firesides in undeveloped wildlands. They made friends with the Indians. They cleared the forests. They turned the sod. They built mills and factories. They battled with the elements, with drouth, with storms, with floods,with sickness, with the grasshoppers and the army worm. They helped to make Lancaster county in Pa. and McLean county in Illinois two of the richest agricultural counties in the whole U. S. They helped to convert great stretches of western prairie that but a few decades ago were being described in our public school geographies as a semi-arid plateau unfit for agriculture and inhabited by Indians and buffalo; coyotes and rattlesnakes, I say, they helped to convert this raw land into the bread-basket of the nation. They made two blades of grass grow where one grew before. They did not only support themselves with the labor of their own hands; but they provided thousands of others with the necessaries of life. If these traits and qualities are decisive factors for good citizenship—and I think they, with the others that I am about to name, are—then the Mennonites should be among the foremost to qualify in any just court.

The Sweetest Lives

The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread,
Where love ennobles all.
The world may sound no trumpets, ring no bells,
The Book of Life the shining record tells.

—E. B. Browning.

The Biblical injunction to "subdue the earth" has ever been a vital part of Mennonite practical religion. With the crucified and risen Christ as their Head; and the Bible as their only infallible guide in faith, they baptized only on confession of faith. They built schools and churches. They fled the pleasures of this world. They stood for personal conviction, conversion, and regeneration. They wanted complete separation of church and state. They took no oath. They upheld liberty of conscience. They protested against slavery, because they believed that all men are created free and equal. In their practical Christian life their standard was Christ's N. T. code of morals and ethics which culminates in the injunction, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you." Matt. 5:44.

And, impelled by this love, they sought out the American Indians, the Arapahoes, the Cheyennes and the Hopis, bringing them the message of peace and good-will, and of salvation through Jesus Christ.

These are the things for which our forefathers have stood, and, if need be, have suffered ignominy, exile and death. This is the heritage, to save and propagate which, the first Mennonites came to America.

We are here today to commemorate their arrival at Germantown. But we should not be here only to commemorate that event. We should be here to dedicate ourselves anew to the highest ideals, to that heritage of eternal truths, that have been preserved to us at the cost of earthly possessions, of temporal homes, and often of liberty and of life.

We have a charge to keep. How are we acquitting ourselves?

"Heirs!" I hear the voices of our sainted fathers calling across the centuries to us who are gathered here and to the Mennonites of all climes and nations: "Heirs! What of the Heritage?"

That which ye have already, hold fast till I come. Rev. 2:25.

WITMARSUM THEOLOGICAL SEMINARY

Witmarsum Theological Seminary is again in session, opening its year's work on September 18. The first day was devoted to the admission and registration of students. The same evening the faculty and students met at the Seminary building to spend a social hour in order to become acquainted with one another at once. There was the usual welcoming of the students by the faculty but the unusual event of the evening was an address by Dr. S. S. Haury of Upland, California. Dr. Haury as a pioneer missionary among the Mennonites in America is in possession of much valuable information on mission work among the Aemrican Indians which he gave in an interesting and most effective manner. A few days later Dr. Haury again spoke to the students and faculty on the launching, work and splendid service of the Wadsworth school. Dr. Haury's presence and addresses were a great inspiration to the Seminary and its work.

At this time there are fifteen regular students in the Seminary. Eight of this number have been students of the Seminary before and seven are here for the first time. These fifteen students represent five different branches of the Mennonite church. Six are members of the General Conference, four of the Central Conference, two of the Defenseless, two of the Old Mennonite and one of Mennonite Brethren Conferences. It is an inspiration to meet with and work with representatives of all these groups of Mennonites.

Although this is only the third year's work of the Seminary as an independent institution, it has already gained enough experience and strength to begin this year's work with confidence and enthusiasm. The class work, the daily chapel services, the Monday evening prayer meeting for all the students and faculty, all these activities have been started and are contributing their share to the life and work of the Seminary. All the students seem to feel at home and to be enjoying their work and the general Seminary life here. We expect this will be the best year in the life of the Seminary.

From November 5 to 9, Rev. J. W. Kliewer, of Newton, Kansas, will deliver a series of lectures at the Seminary. While these lectures are given under the auspices of the Seminary for the special benefit of its students and faculty, they will be open to the public, and will be given in the evening in order to accommodate all who desire to get the benefit of them. The subjects for these lectures are: "The Reasons for Mission Work", "The Content of Mission Work", "The Oldest Mennonite Mission Field, Java and Sumatra", "India as a Mission Field" and "China as a Mission Field." The Seminary is looking forward to these lectures as a time of great deepening of our religious life and interest in missions and the dedication of lives to missionary service.

Paul E. Whitmer.

CORRESPONDENCE

Souderton, Pa., October 8, 1923. To the Mennonite Readers: The long summer days are gone again for this year, and we feel as the long winter evenings are coming on that it will greatly increase interest in our church papers if more of the readers would report various activities in their fields of labor. This year has brought a number of changes in Zion Mennonite church and its various activities. The former pastor, Rev. R. F. Landis, having resigned and has now accepted the pastorate of the First Congregational church, Germantown, Philadelphia, Pa., the congregation here can indeed be thankful to God for having led them in securing a successor so quickly, Rev. G. T. Soldner, formerly pastor at Summerfield, Ill., assuming charge here on July 15th. One of the notable events in our Sunday school and church is our Annual Rally Day Services. The Sunday school held these services on October 7th. The program prepared by a Program Committee consisted of the regular session of the school, after which a special program was rendered,consisting of recitations, and music, by members of the various departments. A short address on the subject, "The Kingliness of Service", by one of our young men, Ralph K. Godshall, a student of Lafayette College, was splendidly rendered in an impressive manner. The main address of the day was the Rally Day address by the Pastor, Rev. G. T. Soldner, and everyone present, we believe, was surely spurred on to greater activity and usefulness for their Lord and Master, as the message was brought in such a clear, concise form that all could grasp the great truths contained therein. The attendance at this service was the high water mark for our school, being 323, about 100 more than our average attendance has been during this year. Our prayer is that many of our church members not yet members of the school may see their duty and affiliate themselves as the result of the Rally Day. Our church is preparing for the Forward' Movement drive of the E. D. Conference and we anticipate that our people will respond liberally to the three great causes, Home for the Aged, Missions and Education. We believe if our church wants to grow, we must be willing to do more for these causes, especially our educational institutions, than we have ever done before. We are glad that a number of our members during the past month visited at Bluffton College and Witmarsum Seminary at Bluffton, Ohio, and all were deeply impressed with the work being accomplished and especially the great sacrifice the officers and teachers of these institutions are making for the Christian Education of our young men and women. Pray for us that the work may continue here to the glory of God.

Corr.

Chicago, Ill., Oct. 5, 1923. Hitherto hath the Lord helped us. This we can truly say for the four months we have been in this field. Although we cannot at this time report any unusual happenings, yet we have experienced that the Lord has dealt very graciously with us. It gives us great joy to have the assurance that we are in the Will of the Heavenly Father. This fact begets courage to go forward in His strength.

We arrived here the first of June. On the first of June the installation service took place, Bro. Miller, outgoing pastor, and superintendent, officiated in this very impressive service. Some of the things said were, "Study your Lord, study the word, and study your people." This is excellent advice for a Christian worker. Our ardent desire is to observe this timely admonition.

Monday evening the congregation had prepared a reception and a farewell service. To us was given a hearty welcome reception and to Bro. Miller a farewell. Bro. C. A. Lehman had this meeting in charge. After the program of singing and speaking, refreshments were served in the basement. This evening doubtless will linger long in the memories of those present. It was one intermingled with joy and sadness. Joy because the Lord's work was not to be left without a successor. Sadness because the mission was losing a very worthy and efficient leader.

Regardless of all obstacles and hindrances which Satan frequently puts in the way in these days, one becomes deeply impressed with the spirit of prayerfulness manifested here. Would that such were more universally true! Our chief concern is that this spirit may increase among us.

We have found the Sunday school in a healthy growing condition. The C. E. society is quite active. The first Sunday of each month the young people go to the Englewood hospital to sing. This is a service well worth while. It is a little sunshine brought to those who rarely have an opportunity to hear the Gospel in song. The Junior C. E. meets every Wednesday afternoon, under Miss Niswander's leadership. Bible passages are memorized; Bible stories told and many beautiful songs learned. The ladies of the church have an organized missionary society meeting once a month. Their work consists of the study of missions, by means of books and are occasionally privileged to hear returned missionaries. They also sew for foreign mission fields. Every Wednesday evening Bible Study and prayer services are conducted. A part of the time is devoted to prayer for missions. At the present the book of the Revelation of Jesus Christ is being studied. The chief aim in this study is to find Christ as He is revealed. After this service the teachers discuss the S. S. lesson under Mr. C. A. Lehman's leadership. These meetings are well attended. There are usually from twelve to twenty people present.

On the twenty-third of September the fifth anniversary of the dedication of our church building was observed. Bro. Miller was invited for this occasion. He preached two soul-stirring messages. In the morning he reminded us how beautifully the Lord had led in the work and blessed it, while in the evening the subject was, "What Makes a Christian?"

Last Sunday, September 30th, the attendance in S. S. was one hundred and forty-three. This is the largest attendance for this fall. With the new quarter, a new series of lessons called, "The

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THE MENNONITE

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THE MINISTER IN HIS VISITING

In one of his shorter editions Webster says, A minister is one duly authorized to serve at the altar or conduct Christian or other religious worship. The general public might be willing to receive a definition of this kind without much protest for it mentions the public services which are familiar, but to the inquiring mind a definition of this kind will hardly suffice. The services at the altar, or the preaching service, if you please, only represents about one-half of the minister's work. There are many who bear the name minister who properly do not belong to this class. They are editors, teachers, lecturers and presidents of public institutions. Their service may be necessary and even indispensable in the building of the kingdom, but they are not ministers as regards to their sphere of labor. It is of the work other than the ministration in the pulpit and in particular the minister in his visiting, that has been assigned to me.

An effective ministry includes more than preaching services. Many churches, notably country churches, but to a large extent those of smaller towns as well, are in charge of non-resident ministers. It seems experience has taught that even the best service that can be had by this arrangement is somewhat lacking in its effectiveness for the reason that the ministration in the home is curtailed. It gives but little time for visiting the homes, the sick as well as those who are yet outside the fold. Here is a very large field for the one who is consecrated to the Lord's service and our Lord undoubtedly had this in mind also when he said, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into the harvest." The minister must learn to know his people. He must familiarize himself with their manner of life, their troubles and their problems. In order to do this the personal touch is necessary.

Jesus Christ was a great Teacher, but He eminently was a minister. The form of His services which He rendered might have varied, but the spirit in which He performed them, whether it was in public or private, was the same everywhere. It did not matter whether he was addressing vast audiences or conversing quietly and unobserved with the individual, in the one like in the other His motive was the same.

There is a great mass of material which the minister meets while visiting his people; good news and bad news; things which discourage him and things which make him rejoice. You have seen the cart going about the city gathering up waste and unsanitary heaps piled up on the streets and the back alleys. There is much trouble, doubt and misunderstanding to be found among the families in every congregation. Heaps of gossip, piles of imaginations, pools of bad feelings, thoughts and hates that poison the social atmosphere among the families in every congregation. The minister is the carter, gathering up the waste and the harmful matters. To many things he hears he need say but little. His chief service consists in his ability to listen sympathetically. It does them good to pour out their hearts. Men can not bear their burdens alone. That is why Jesus bears our sorrows. Many people have troubles which they would not dare to tell their neighbors, but they deem it safe to tell their minister. He carts it away. Should he dump it out in the neighborhood, it would only make matters worse and he would be unfaithful in his calling.

In his visits a pastor will soon find that the pendulum of life swings over a wide range of experience. He hears of faithful children that are the joy and the hope of their parents; of drunken husbands; of wayward sons; of disgraced daughters and of ruined fortunes. These all call for such ministries as a pastor through the grace of God might be able to give. A helpful Bible passage that fits into the experience of the family, followed by a fervent prayer is usually expected on such occasions and God will be sure to give His blessings to longing hearts.

Sometimes it is difficult for the minister to choose the right course of action. There are moments when a vigorous course of action is the only thing he can do, then again he must exercise patience. This attitude he must especially take towards those who are slow to respond to the Gospel calls. It is often better to have the good will of such people than to get them to debate your requests and they finally in their self complacency feel that they have reasons to justify the course which they are now taking. There are instances where ministers with a firm hand were able to achieve wonderful results, but it is not given to every one to adopt the same course which someone has successfully used, while dealing with the unsaved or the indifferent. On the other hand great care must be exercised lest one exercises his patience and his fact to a point where it will result in failure and must be termed indifference.

What should be the order in which a minister visits his families? Some invite him continually and expect him to call often; on the other hand there may be others who will never invite him, not so much because his presence is not desired, but because they assume he would naturally pay them a call by virtue of his office. Sometimes people of this latter class are very serious and responsive and one would do them an injustice to think of them that they are indifferent or even opposed to the minister's ministry in the home. But it will be seen that it would be natural for a pastor to visit those most who invite most and as a result the latter class might be tempted to think they do not get the necessary considerations. A resolve on the part of the pastor to visit all his members would avoid such a criticism.

Of all the members of a church, there are none who can so justly claim some of their minister's time as those who are sick. A pastor should be most willing to visit this class, give them the necessary instruction and comfort. Here is where his faith and love and experience will count. He should make his visit in a cheerful way, fit his service according to the need and strength of the patient and do everything in a tactful way.

What course should a pastor take towards sick neighbors and friends who do not belong to his congregation? This question may easily arise in the life of a minister, and especially when he has held his pastorate for a number of years. Common sense and judgment will enable one to do the right thing. When one knows in his heart that he does not desire to encroach into the field of his brother pastor in his ministry, no one should object if he visits them as a neighbor and friend.

It takes time for a pastor to visit the members of his congregation. Although he knows the value of time, yet there are days when every moment is very precious to him. Of course he must be on schedule time with his sermons. Few of us can school ourselves to hold ourselves down to equally hard and fast rules in being punctual about making our visits. If a visit can not be made on Saturday it may be made on Monday. But Monday often makes more claims on the minister than the latter part of the week. So there is danger to defer visiting until one finds time. But often that time never comes. This ought not to be. A visit may under circumstances be more important than preparing a sermon, or study.

Pastorial visiting brings great rewards. It enables one to get acquainted with his members, which is necessary. A pastor can get closer to his people in their homes than he can in the pulpit or in an official way.

It proves to be a stimulant for the pastor himself. It gives him material for his sermons and will enable him to adapt himself to the needs of his people.

Pastoral visiting gives the pastor an opportunity to present the work of the kingdom and the need of the church. What pastor knows not of instances where church attendance was secured by his visits?

A pastor is often remembered for work he has done by his visits more than by his pulpit ministrations. How many a one is convinced that there is a goodly number of those who have come under their influence who are truly grateful for the services rendered them.

P. P. Hilty.

Paper read at the Middle District Conference, Aug. 25, 1923.

CORRESPONDENCE

(Continued from page 3)

Whole Bible Sunday School Lesson Course" have begun. This course was unanimously adopted. It provides uniform lessons for the whole school and a systematic way of studying the Bible. Every scholar received a Bible instead of a quarterly. It was great pleasure to see many of the scholars with happy faces because they became the owners of a Bible. The aim is to get the boys and girls, men and women into the habit of reading and studying the whole council of God regularly and systematically. We are convinced that the study of the

whole Bible will bring forth the best fruits.

A few days ago the writer was privileged to attend the Chicago Ministerial Union. A very inspirational program had been planned. The keynote of the addresses was evangelism. Dr. Thompkins, a leader in the Episcopalian church, said what his church needed today was to turn back to true evangelism. Dr. Charles L. Goddell, of New York, principal speaker, very earnestly pleaded for a return to evangelism, saying that the educational program alone is not sufficient, but that both must be linked up together, but that evangelism should have the precedence. It surely is refreshing to hear this from a man of his position and education. Let us hope and pray that the church may soon swing back into line and find again her mooring.

In November the Lord willing a series of evangelistic services will be held. May we solicit your earnest prayers in behalf of those meetings, so that there may be a real ingathering of souls into His church.

M. M. Lehman.
1500 W. 72nd Place, Chicago, Ill.

OUR WOMAN'S WORK

MISSIONARY EDUCATION THROUGH DIRECT INFORMATION FROM THE FIELD

This topic to my mind is one of the best subjects to be discussed. Suppose we get seriously ill do we send word by someone to tell the doctor to send us some medicine, and he has to guess what medicine would fit our case. Are we not better satisfied if the doctor comes and diagnoses the case himself before he gives the needed medicine?

And we as Christians, who know our Heavenly Father and know that He is interested in all of our needs, if we are burdened with something that no one can help us but God, do we go and tell someone else and have them tell the Lord about it? Do we not feel more satisfied if we fall on our knees ourselves and talk with our heavenly Father, unburden our hearts and then **wait quietly trusting** Him and knowing that He will fill our needs? And is it not the same with the needs of the different mission fields?

The missionaries may publish their needs in the church paper, but so many of our people do not read nor even get them. And even if they read the papers the missionaries may be unknown to them and the need is soon forgotten. But if a society is in direct correspondence with the field it's working for and the needs are constantly presented to them. Surely a deeper interest can be aroused. And when boxes are sent to the field and the gifts are distributed by the missionaries and the letters come back to the society telling of the joy the gifts brought to the hearts of the needy and through it the Gospel or a word of the love of God can be preached with the gift, does it not give new enthusiasm and zeal to do more work and the gifts are given more cheerfully?

As our children are in the mission work in China I was asked to give extracts from their letters. In all mission fields the needs and hardships are many, but the joys of seeing souls saved overbalance all the rest.

We all know how hard it is to turn a hungry person from our door. But in China there are so many ones that beg. Jenny sent a picture of a ninety-year old cripple lady, who lived in a shack during the winter not as good as our chicken houses; who was in her second childhood and had nothing but the little food and clothing that she begged. Another old lady comes to them calling something like this: "Missionary, teacher, mother, give me something to eat. I am over 70 years old and I have no son, are you going to starve me? Hunt me a piece of your old clothing. Are you going to freeze me as well as starve me?" She has a strong voice and often keeps this up a long time before she leaves. If we would give her something she would return each day with more beggars and we would have them by the dozen daily. But most of these kind are unworthy objects of charity, do not appreciate the gifts, and take undue advantage of the missionaries' generosity. However those who have been under the influence of the Gospel, and have attended services and Sunday school are very grateful and appreciative. For these our mission society sends a box every year, with many yards of outing flannel and gingham, writing tablets, pencils, large red and blue bandana handkerchiefs, men's socks, soap, dolls, etc. Of the last box sent in 1922 Jenny writes, "The contents of this last box have practically all been disposed of. Many coats and trousers were made out of the gingham and outing you sent, and the handkerchiefs, tablets and pencils gladdened the hearts of the workers and the school children at Christmas time. You would have been interested in seeing them line up and choose a blue or red handkerchief, whichever they wished and then with the handkerchief carefully tied by one corner to a button on their coat, they make their bow and say thank-you."

"Perhaps it would interest you to know how they travel sometimes. Two of the mission girls at Kai Chow came to visit us at Ta Ming Fu. They had a big red ox whose neck almost scraped the ground, and a little poor white horse, hitched together, driven by a Chinese driver. It took them two days to come forty-five miles."

I think if the women and young girls of our country would have to live in China for a short time under Chinese customs we would appreciate our homes and freedom more than ever before. Married women cannot eat with their husbands, they cannot go out walking with them. The wife has to follow a few steps behind, and the young girls are so restricted they cannot go outside their walls on the street when in their teens. They must have either their mother or their mother-in-law, accompany them. These girls are sometimes given to their mother-in-law, to raise, especially when the parents are poor, and most Chinese mother-in-laws are hard masters, they want all respect themselves, and are very much displeased when their sons show much love to their wives. They all have to work very hard and sometimes ask the missionaries the question what the American women work. And this is what Jennie wrote of one of the girls. "Yesterday one of our school girls was married, and such an unhappy bride as she was! Her father is dead and the mother must depend on her two sons for a living. The older son had no wife, but a mistress, and she insisted that if the girl wanted to eat their bread all the time, she had to earn it in the same shameful way her brother's mistress is earning hers. When she refused to do this they hunted a mother-in-law for her and set the date of her wedding, and now instead of a happy school girl she is a most unhappy bride of a little boy—a mere child.

"Her case is duplicated many times in this great land—pray for her and the many oppressed of her kind here."

Chinese New Year

"Chinese New Year usually comes sometime in February and lasts twelve to fifteen days. They prepare for it by cleaning house, which is about the only time that many do really clean. They cook, bake and prepare everything they can so none have to work much during the New-year's vacation. All who are able buy a new suit of clothes for each member of the family. Then everybody goes visiting, but all must take their own meals along—also their bedding if they stay all night.

"This is the only time of the year that girls in their teens are supposed to go on the streets alone or unaccompanied."

Jennie writes "People come in groups of from twelve to fifty, and sometimes more, and we take them in the yard and sing and play for them, give them the Gospel and pray. Then send one crowd off and admit another. We have had as high as 200 in one day."

Then again comes joy. They wrote, before Christmas "We were permitted to baptize the first class here in Ta Ming Fu,—six of them and all have been inquirers for a long time. Christmas was surely a happy time. What a blessing and joy to see these Chinese to whom Christ has really come to mean something. The Lord has given us some faithful workers, whose hearts have grasped the deeper spiritual truths, and who have a real joy in working in the Master's vineyard.

"Mr. Yeh and Mr. Yan are in charge of the Nanlo work. This is an outstation about 15 miles south of Ta Ming Fu, and has in its district also a number of village boys' schools with Christian teachers in charge. These boys' schools are no small evangelistic agents, as they form the center of influence for the community. They are visited from time to time by our team of evangelistic workers, and special meetings are held there for several days at a time.

"Our spring and summer work includes a Bible Class for each of these places, lasting from ten to fifteen days. Great blessings come to both worker and inquirer during such meetings.

"Another young man I call to your special attention, a Mr. Leo, whose father is still very antagonistic to the Gospel and pleads with his boy, his only son, to give up his Christ. The young man came to us as a haughty young high school graduate and preached Confucius. He has taken the Lord into his heart and life and now preaches Him at every opportunity. His heart burns for his unsaved family. He has just left for the University to further pursue his studies. His father pleaded with him to deny Christ, and go to a government university, but he has gone to a Christian institution, with not a cent from his rich father. His wife and

mother are friendly to the Gospel, but are under the old man's thumb. Pray that he may be kept pure and humble; for the temptations here are the same as at home. Pray for his family."

"Our workers here in the city have for several weeks made daily visits to the so-called Opium-Smoker Sanatorium. This has been started by a military official who was cured of this awful habit in a mission hospital. Every opium smoker is obliged to go there for several weeks' treatment. The place was opened some weeks ago when a special demonstration was made and $7000.00 worth of opium was burned.

"Both the selling and smoking of this drug is forbidden but in spite of this, it is still extensively used, and many a victim has smoked up his land, his home and even sold his children to buy the drug, which is sold at prohibitive prices."

"The nurse in charge of the hospital is a young Christian man. Through him our people have been permitted to make daily visits to preach to these victims the true way to real freedom from sin and its power."

Some years ago Jennie wrote as follows: "We had services on a Sunday morning. The church was well filled. The members had promised to fast on Sunday so that they might be able to bring an offering. One poor lady—Missionary Brown's Biblewoman—brought 300 cash. That would hardly amount to 15 cents in U. S. money, but when one remembers that that is for her more than two days' wages and the savings of months—in the sight of God it is a great deal."

One thing I do believe if some of our people who give so sparingly, would spend two months in Inland China and see the poverty and misery of their Chinese brothers and sisters, they would go home thanking God that they were Americans and citizens of a country where the results of Christian influences are as they are in America, and they would proceed to show their thankfulness by gifts, which would enable our mission board to pay off their debts and put them in a position so they can send out workers whenever they are ready.

A Lawyer who gave generously, it was thought to the church and to its benevolences, never felt his giving, for he had great wealth. He lived in luxury and never denied himself of anything.

One year he was travelling around the world when in Korea he stopped to look at a boy pulling a plow which a man was guiding. He took a snapshot of this amusing picture. "I suppose they are very poor" he remarked to the missionary, who was acting as his guide. "Yes that is the family of Chi Nomi" was the answer. "When their church was being built they were very eager to give something to it, but they had no money, so they sold their only ox and gave that money to the church, and now they are pulling the plow themselves." "That must have been a real sacrifice" the lawyer said. "However, they did not call it that," answered the missionary—they thought it was fortunate that they had an ox to sell."

On his return home the Lawyer went to the minister, gave him that snapshot picture and said "I want to double my pledge to the church and give me some 'plow work' to do please. I have never known what sacrifice for the Kingdom of God meant. A converted heathen taught me. I am ashamed to say that I have never yet given anything for the Kingdom that cost me anything."

Every missionary tells us there is no help for these poor opium victims, for these poor oppressed Chinese sisters, but to bring them the love of the Gospel of Jesus Christ. Let us ask ourselves the questions: am I doing what I can? am I giving what I can? am I praying as earnestly as I should to help those poor, unfortunate sisters and brothers. May the Lord help us to do our duty that we may not be found wanting but some day hear the blessed words from our Master "She hath done what she could."

Mrs. W. S. Gottschall,
Ebenezer Society,
Bluffton, Ohio.

Bluffton, Ohio.—It is the first Thursday of the month. At 1:30 p. m. the faithful bell reminds us that our missionary meeting is to be held. If we do not heed its call we miss a fine opportunity to do our bit for the cause of Missions. Many a great missionary received his first convictions from the influence of a mother whose heart was aglow with the fire of missionary zeal. So it is important for us to avail ourselves of any chance for growth along this line.

The past year we have tried to make the Devotional period a time for very definite prayer for our own missionaries, both in the home and foreign field. The main feature on our programs is a review of a chapter of some book on mission problems or biographies. "The Noble Army" by Hubbard was the last one reviewed. Occasionally, there are interesting letters from our workers. This is very helpful and much appreciated as we know it takes much of their precious time to write them. Select reading and special music help to vary the programs. Mrs. Burkhalter gave us an interesting talk on the work in India.

We are always glad to have our "Dr." Biederman talk to us when she is at home visiting her parents. We have had Mrs. Pannabecker on our membership list for two years. Our loss is again for the cause of Christ in China. Our prayers are with them on their journey to their field of labor.

Mrs. Quiring gave a talk on the early history of our American Indian missions. Her knowledge was first hand because of her parents' part in the work.

In March, we had an all-day sewing. We made forty-four dresses, twenty-seven shirts and other articles for the Mauhadei station in India. Ten sweaters were bought and sent.

We also had a share in gladdening the hearts of the boys and girls in Altoona, Pa. by sending cookies at Christmas time.

Our hospital in Bluffton gives us a chance to see direct fruits of our giving. We help whenever there is a need and find joy in doing it.

May our interest in the Mission cause continue to grow stronger each year so that we can live up to our motto, "Let us not be weary in well doing, for in due season we shall reap if we faint not."

Mrs. B. D. Smucker,
Corr. Sec.

PRESIDENT GARFIELD'S FAVORITE HYMN

Ho! reapers of life's harvest,
Why stand with rusted blade,
Until the night draws round you,
And day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle,
And gather in the grain;
The night is fast approaching,
And soon will come again.
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered,
And waste upon the plain?

Come down from hill and mountain
In morning's ruddy glow,
Nor wait until the dial
Points to the moon below;
And come with the strong sinew,
Nor faint in heat or cold,
And panse not till the evening
Draws round its wealth of gold.

A river or Man becomes crooked by following the line of least resistance.

If a man can not smile he is built wrong. If he can smile and won't, keep away from him.

THE S. S. LESSON
Nov. 4
World-Wide Prohibition—World Temperance Sunday.

Psa. 101:5-8; Prov. 23:29-35

Golden Text: "I will set no base thing before mine eyes," Psa. 101:3.

As the writer is preparing this sheet there comes to his notice an Associate Press Report that says that while there are at this moment over one million men out of employment in England, the drink bill for the nation for twelve months is 15 pounds or $70 per individual. It leads one to wonder why, in such an enlightened country, there is so much unfavorable criticism of our efforts to abolish this curse of strong dring and why there is permitted such a general approval of the efforts from England and her possessions of the smuggling of strong drink into our country in defiance of our law. Although millions of the flower of the American youth responded to the call of France in its terrible distress, and thousands of them gave life and limb to save her, yet the French affect to be very much offended because Americans insist that the sober nation is the only kind of a nation that can assure the safety of the world. Observers of the recent war note that the excesses of the Germans, and the Allies as well, that led to the horrible that were reported could only be explained on the ground that men were made into demons by the strong drink they consumed. Iceland, that plucky little nation on the Arctic Circle, had passed a law prohibiting liquor, Spain compelled them to admit it into their country on the ground of prohibiting the sale of fish, their only means of livelihood in that country, its chief market. The chief article of trade in "Darkest Africa", and in some other backward nations, is rum. Russia made a pretense at abolishing the sale of liquor, but again permitted its manufacture and use, and there never was a great nation that made such a spectacle of itself and showed its utter insanity. We might multiply examples that show how badly the world needs prohibition, but these few suffice to show that there is a great fight ahead and when we have cleaned our own country of its unlawful traffic there still remains the absolute necessity of giving the temperance reformers of other lands all the support, moral and otherwise, that we can command.

If a thing is good for America, it should also be good for other countries. To be sure, there are those who will point out to the violations of law that are common sights in our cities and tell

of the thousands of dollars worth of the stuff that is smuggled into the country and peddled by bootleggers. We know that such things exist, and it would be folly to discount the amount of evil that is being accomplished by them. Yet, we maintain, Prohibition is one of the greatest blessings of our time. If men are unfaithful to their oaths, as officers of the law, if citizens deliberately and knowingly make criminals of themselves, and, if law violations are given publicity by our papers with the object to discredit the law, all this is an indictment on the lawbreaker, and not on the law. It by no means establishes the fact that there should be a repeal of the amendment of the Constitution of our land in the interest of manufacturers of liquors and to the unhappiness of homes and the damnation of the bodies and souls of men who are too much lacking in will power to refrain from a thing that is their great curse.

Can Prohibition be made a world-wide thing? Why not? Any reform that is for the general good is possible. Never was there a force for evil that had itself so strongly intrenched as the liquor interests of the United States. Their power was broken. If they are dying hard now, it is just what might be expected. No body of men, good or bad, will surrender a thing that gives them so much profit and power without a desperate struggle. The liquor business, mortally wounded, as it is, it not yet without the power of inflicting dangerous hurts. It may be years before it will be convinced that its struggle is useless, but eventually that time will come. After that we may still be required to throw our hardest efforts into the struggle to make the whole world dry. Yet we have the faith to believe that such a thing will come, perhaps sooner than we expect, but it is coming. The power of righteousness always goes on conquering and to conquer. The bitter cry of the innocent victims of strong drink will not ascend to heaven in vain. All the world is not only watching America, but following its lead. As we prove the worth of the movement and as our officials act in accord with their duty, things will impress the outside world to the extent that they will say: What is good for America is good for us.

THE C. E. TOPIC
Nov. 4
Lessons from the Psalms. The Church Psalm.
Psa. 84:1-12

In writing this Psalm the writer had Zion especially in mind. He represented not only the sacrifices that were involved in erecting the place of worship, first as a tabernacle, then as a temple, but in it expression was given to the artistic sense of the builders as well as to the symbolic representation of spiritual truths. Some people once had the idea that the place of worship should be the plainest, and even the most uncomfortable, of the buildings erected by man. This, perhaps, was a reaction against the extravagances that frequently led to the buildings that cost so much and represented so much financial hardships that they became identified with unlovely experiences. First of all, the only place of worship that one can delight in is the place, costly as it might be, which the cheerful offerings of the worshippers have made possible. To tax to the point of making the thing unlovely in the association of the worshippers defeats the idea of making the House of God a delightsome place. As David was made to concern himself on account of the fact that he was living in a beautiful palace while the House of God was but an ordinary place, so anyone who thinks anything of his religion should have a desire to make and keep the place where people assemble to worship as attractive as possible and as much in keeping with the standard of living to which he or she is accustomed. It is a fact to be noted that those congregations that make special efforts to make their church houses in keeping with their own manner of life are the congregations that are the most ready to give their material support to other necessary things.

It was not the outward appearances of the House of God that made the writer of this Psalm rejoice. The chief attraction was that it was the place where public worship was sincerely offered. Unless there is a sense of the joy of worship all external appearances mean nothing at all either to God or to man.

It will be noted that the writer of the Psalm speaks of his soul longing for the courts of the Lord. There is a spiritual desire in the heart of man that can only be satisfied with spiritual food. In another Psalm the writer describes his desire for the House of God to be like the hart desiring the water brooks. As the poor hunted deer thirsts for the refreshing drink in the brook, so the soul, troubled with the trials and cares of the world desires, with all the intensity of thirst, the refreshing that the House of God affords. As man is a spiritual being with the capacity for receiving from God the things that relate to the soul, so he must find them in the place that God provides. It is the province of the House of God, with its sweet fellowship, its public prayer, its edification and its association with holy things to satisfy the intense desire of the sincere heart to draw near to God. One who avoids the ministry of the House of God places himself beyond the reach of some of the most potent influences for good that God has made available.

It is noted that the swallow has found a secure nesting place within the shadow of the altar and this suggests to the psalmist that "Blessed are they that dwell in thy house." He, no doubt, saw how safely the innocent little creature cared for her young, and that how all the surroundings were peace and happiness. Also, perhaps, how easily the little bird could find a sufficient amount for herself and family of hungry little ones. The atmosphere of peace should always pervade the place where one worships God. There should be to the worshipper, not only a sense of present security, but an assurance of eternal security. To him it should be a place where the hunger of his soul finds full satisfaction. As there was a place for even the little swallows so God's house should offer a place that satisfies the needs of the little ones. Jesus called attention to the fact that the concern of God was for each little swallow, and likewise for each individual little one. If there is no place for the child in the public worship of God there is something very much the matter.

One should not miss noting the promise to those who delight in the House of God. "They shall go from strength to strength." The way of spiritual progress is through the house of God. Its message, its ministry, its edification, its associations and inspirations are all a part of the scheme by which the child grows in faith and usefulness. The great ones for God have been those who owed the most to the House of God and benefitted by all that it stood for. It is possible to imagine a good and righteous person who has not availed himself of the House of God, but after all we believe that such a person exists only in the imagination.

Do we realize how great was the appreciation of the Psalmist when he says: "A day in thy courts is as thousand years"? How many of those in our time spend one day of the week in "gadding" all around in their autos instead of giving the one day in seven to the Lord? They seem to want to avoid the blessings of a thousand years that God crowds into the day. A thousand years seems a long time, but in it if we were to spend all that time in appreciating the blessings of God we would by no means get all that He is ready to give freely. As it is we get in the House of God not only the good that has accumulated in a thousand years, but the good that has been many thousand years in accumulating.

The lowest place in the House of God, which to the Psalmist was the door-keeper, was worth more than the mightiest of worldly places. It was a high appreciation of the services. Let once men and women have such an appreciation of spiritual things and the kingdom of God will get a speedy ushering in.

RELIEF NOTES

(Conducted by Vernon Sumcker)

The following cablegram has just been received from Bro. A. J. Miller relative to the serious situation among the Mennonite colonists in Siberia. As was noted in these columns some time ago an investigator was sent to look into conditions as a result of rumors and reports that reached our relief unit in Russia, and the cablegram is the result of this investigation:

Our inspector Reisen returned Pavlodar Slavgorod Siberia colonies. Reports entire crop failure.. Famine beginning. Twenty per cent. now starving. By November eight thousand. Seventy-five per cent. in rags. Twenty per cent. children to eight years actually naked all time. Conditions critical. Immediate action imperative. Make urgent appeal five thousand dollars special and three thousand monthly. Buying grain locally save freight."

(Signed) Miller.

We believe that as our people have responded to the need of starving and suffering brethren in the past they will continue to respond to the new need now facing us. Steps will be taken at once by the Central Committee to organize some form of campaign for funds to help our stricken brethren in Siberia. As more information is received it will be given in these columns.

MARRIAGE

Waltner-Aeschliman.—At the home of the bride's parents, near Almota, Wash. on Sept. 26, 1923. Carl Waltner of Odessa, Wash. and Golda Aeschliman of Almota, Wash. were united in marriag eby P. R. Aeschliman.

Somcone says there are three classes of persons in most churches: Shirkers, Jerkers and workers. The first side-step every task and let others do the work. The Jerkers go when they feel like it. The workers are those whose sense of honor makes them fulfill their vows. Pick out your class.

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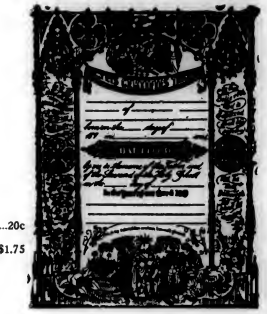

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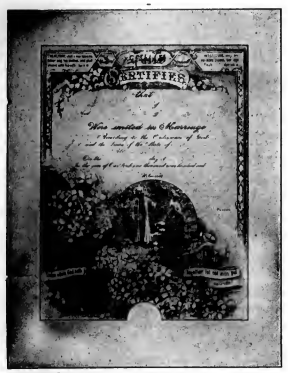

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. OCTOBER 25, 1923. No. 42.

NOTICE

Christmas is only two months away and the Executive Committee of Mission Societies would, therefore, call the attention of the different societies to send their Christmas money for the Oklahoma station to the treasurer, Mrs. J. G. Regier, Newton, Kansas, as soon as possible.

Our Oklahoma workers do not ask for clothing but appreciate it very much if they receive some money with which to bring a real Christmas joy to the Indians with whom they are working.

In the name of the Executive Committee,
Mrs. P. R. Schroeder, Sec'y.

IN MENNONITE CIRCLES

The late Elder Gustav Harder, of the Whitewater Mennonite church, Kansas, has been succeeded in office by Rev. B. W. Harder.

Rev. J. M. Leendertz of Wieringen, Holland, whom many American Mennonites learned to know and love during his visit here two summers ago, brought his pastorate on Wieringen to a close after a period of service extending over twelve years.

Missionary P. A. Penner and wife expect to return to their field in India some time during the early part of November, sailing from New York. Their daughter, Miss Penner, will remain in America to complete her education in Bethel College.

The Eastern District Conference is at present in the midst of a drive to raise ten thousand dollars, the money to go toward making necessary improvements to the Old Folks' Home, Educational and other Conference purposes.

Rev. Israel Saxe, of 1311 S. Kedzie Ave., Chicago, who, for some time was employed by our Home Mission Board as Jewish Missionary, announces that he is prepared to accept calls for Bible Conferences from any pastor upon whom the Lord may lay the burden of Jewish evangelization.

While the quota of Russians has been filled, it will be impossible for the family of Rev. Abr. Krocker, former editor of the Friedenstimme, to land in the U. S. However, they have gone to Canada and the brother has made the journey there to join them.

The Bundesbote brings the information that the Tabernacle, erected for the entertainment of the General Conference at Freeman, S. Dak., has been sold to Hutterish Brethren for $1000.

The Ministerial Conference of the Western District Conference was held in the Alexanderwohl church, near Goessel, Kansas, October 16.

Oil has recently been located in the vicinity of Newton, Kansas. The well just opened within five miles of the town is reported to yield 200 barrels a day. Newton is the center of one of the largest Mennonite communities in America.

The Mennonites of Russia, while now so situated that famine conditions have been relieved, are still in difficult times. The political situation has not improved and the brethren are hoping for a suitable opportunity to find homes elsewhere. At present a plague of mice has become a serious menace, the cats were eaten during the famine and consequently the mice have multiplied.

The Old Mennonite congregation at Bluffton, Ohio, has planned to hold services and possibly a Sunday school in the Bluffton College chapel. The large number of young people from Old Mennonite homes attending the College has made this move possible.

An announcement recently issued by the Young Men's Christian Association calls to the Week of Prayer for Young Men, Nov. 11-17. The announcement says: We call special attention this year to the solemn import of Armistice Day as the beginning of this period and also to the fact that the following Sunday, November 18, is the Universal Day of Prayer for Students, at which time students are called upon to intercede for each other in every land. This same week has been set aside as the National Father and Son Week, in which will be emphasized particularly the spiritual bonds which bind father to son. With this coincidence of anniversaries, we have an added sense of common needs, under a well-nigh intolerable burden, and to the end that we may make this week serve its highest purpose, we urge such observance as may give to this period a significance beyond any other which has been so used.

On September 16, the Zion Mennonite church, Donnellson, Iowa, celebrated its Harvest Home Festival. On this occasion a special offering for foreign missions was taken which amounted to $150. In this congregation the Ladies' Aid Society rendered a missionary program on the first Sunday evening of October. Baptismal services were held on the 14th and seven young people were admitted by this rite into membership of the church. The congregation plans to hold its fourth Annual Bible Course, November 25 to December 2. Prof. Quiring of Witmarsum Seminary, will be the lecturer. This is an event to which the church looks forward to in anticipation of great blessing for itself and the community.

HOW TO BEST PERPETUATE THE SPIRIT OF THE MENNONITE PILGRIMS

A. A. Moyer

It seems to be quite appropriate for a rally of Mennonite Sunday Sunday schools to consider, even though briefly, the theme expressed in the topic. Sunday schools bring before us, as a rule, the thought of groups of folks in which youth predominates; folks whose ideas and ideals are in the formative stage, whose minds and character are in the making. It is the aim to teach the Bible lessons in a way that the points involved are so impressed upon the mind that they become food for the mentality, developing the highest kind of ideals and the finest type of character, always following the Master Jesus, taking Him as a pattern; striving for perfection in Him.

The spirit of the Pilgrims was fired by the Master and their pilgrimage to this land was directly the result of His teaching as they would not compromise His ideals, in the slightest, with those things which they considered contrary to His doctrine, and therefore, I would commend you, both the young and the older, to consider the things which have been brought before you, through these meetings, (much of which will no doubt be published later in our church paper) and learn again what the early church fathers believed and stood for, taking unto yourselves those truths, live them out, and thus have taken the first step necessary to perpetuate the spirit of the Mennonite Pilgrims.

No doubt, however, if this meeting were to be opened to discussion as to how **best** to carry out the thought of our subject, various ways would be brought before us,—and probably we would fail in fully agreeing on any one particular way as being the best way.

It may be that some would contend that by carving out of the most enduring rock a statue of heroic design, erecting it at some strategic point where many might view it and possibly catch an inspiration while contemplating it, would be appropriate and sufficient to perpetuate their spirit. And it is true that there have been erected statues and monuments to commemorate the ideals, surrounding epoch making deeds, born out of a great purpose, enthused by a lofty and unquenchable spirit. In fact, in the south, at the present time, near Atlanta, there is being carved into the solid granite of stone-mountain, massive figures representing the Confederate cause, which failed in consummating its purpose in the Civil War. This undertaking will rank with that of the Pyramids, and will endure for centuries.

Others, perhaps, would prefer to perpetuate this spirit by having some celebrated artist depict on canvas, or in mural art, to be displayed on the walls of some public building, or, perhaps, in a church, his conception of what constitutes the ideals and spirit of the fathers, so that we, and others, might view it and find there a glow of pride and satisfaction in the achievements of the founders of our church in this land. In-

deed, many of the pilgrimages for conscience sake, to various parts of the country, already constitute a large portion of what it termed the highest in art. On the walls of our State Capitol, there is presented, I believe, in mural art much of the story of the founders of our State, and which must necessarily include some of Mennonite origin or influence.

Again, there may be those, to whom neither one of these suggestions would apply, but who would choose some noted writer to portray, in gripping thought, their ideals and spirit, enabling thousands to read and be inspired to make them a part of their own lives. The latter idea seems to me most worthy of consideration, for we know it to be true of ourselves that books (outside the Bible) have inspired us to both thought and action, while I feel that the monument and the canvas, while beautiful to behold, memorialize the things which are dead,—and we would not admit that the spirit of the Mennonite Pilgrims has yet arrived at that stage, or condition.

Possibly, the thought has occurred that since we are celebrating the 240th anniversary of their coming, their spirit is now self-perpetuating and that we need not pay much attention to any impulses which have to do with carrying it on, but that we may now rest upon our laurels, glorying in the things of the past, while the spirit of its own accord goes forward, enlarging and broadening its influence. It is beyond our comprehension, of course, to understand just how the spirit works,—your spirit and mine will undoubtedly be felt for some time after we have left this mortal sphere, but if it is to go onward indefinitely, increasing in influence and power, some one coming after us, or remaining here, will have to make it a part of their spirits and carry out our aims and ideals. It is likewise so with that of our church fathers. If it is to live a century or two hence, it is because what you and I do today, tomorrow, and as long as we live and of what the Sunday schools do in furthering the teachings of the fathers and what the churches do likewise; their pastors and memberships, which will determine the future standing of their beliefs and cause the church to increase or decrease as time goes by.

As we look about us, it is not difficult to conceive that there are those who would say, that in these days, ideals which were good 240 years ago are not in tune with the times, but are out of date, too dull to grip the minds of the modern time. We cannot contradict that we do live in a wonderfully, and, I may also say, a fearfully, rapid age. But this age of speed and jazz is not prolific in the formation of lasting ideals. In fact, it it is a destroying and not a constructing age, so far as the realm of morals and soul-satisfying ideals are concerned. Think for a moment how the automobile has changed the mode of travel and enlarged our environment; but how unstable it is; last year's car is no longer in style, and just as people change cars every year or so, so people seem to be able to change their ideals and thought concerning the things of life which are to endure through life and eternity. The newer marvel of the age, the radio, adds to the confusion. By the mere lifting of a hand, while seated in a comfortable chair by the warm fire-side, one may learn, by it, the latest news of the day; yes, of the very hour, or hear the newest song, or listen to sounds of revelry, from places far and near, from coast to coast, even from across the sea,—and ere long the news will encircle the world. These vibratory actions of sound travelling swifter than the lightning flash, are bound soon to supersede the tick, tick, of the Morse code, making the telegraph appear to have been indeed a slow and cumbersome mode of communication. Add, to these, the aeroplane and its potentialities and there is before you a picture of some of the elements which make up this materialistic age. It is not necessary to speculate in order to see the effects these things have upon the life of our church,—and the church in general. We need not stir our imaginations very much to perceive why the youth, particularly, of this day find the ideals of our fathers dull and their spirit make little impression upon them and the little brown church a memory of song and story. For the church to survive, we must in this day interpret the spirit of the Pilgrims, whose memory we revere, afresh, and bring the people back to the faith of the fathers. The material things of today have their uses, but they do not develop the best of those attributes within us which build character and ideals.

We find that the Mennonite pilgrims had a conscience. They came to this land for conscience sake and they endured for conscience sake. Their first thought was to worship God as their conscience dictated, hence their removal to a land where this liberty was assured them. They did not come in order to be prosperous in business or successful in agriculture, but to worship in freedom, as the "other things will be added to them." They had no intention to build a State church and compel all others to adopt it, but to share with others the same privileges of liberty. They had no purpose to make war upon the natives, conquering them, taking possession of their property and forcing them into slavery, but they desired to live in peace with all people, in harmony with the ideal later expressed in the Declaration of Independence, that all "have the right in the pursuit of happiness." We, in conjunction with those who are like-minded, must perpetuate that spirit if we wish to maintain religious liberty and the Christian Sabbath in this, our beloved country.

Most of us are aware that there are influences abroad in our land which would deny either or both of these rights to us upon the first opportunity afforded them. The spirit of the fathers, as already referred to, prompted them to worship God and early upon their residence here, as soon as possible, they built a suitable and substantial meeting house, where they might gather and worship "and be nutured in holiness and a godly life." We need the continuation of such a church life, and a renewal of same, in this day. It devolves upon us to restore the idea of worshipping God in our churches and the thought that a house dedicated thus means more than four walls; that it is the house of God. Do we not even dedicate our homes to noble purposes? We consider these more than a pile of brick or a frame of wood. Certain things have their respective places in our homes; the things which belong in the kitchen we do not transfer to the sitting room or to the parlor; nor the things which belong outside to the cellar. It would hardly be considered a home if we served our meals in the darkness of the cellar, and it is right that we have comfort in and keep our homes in order, but how much more so does the house of God deserve to be kept in order and a place where we might draw nearer to Him "to be nutured in holiness and a godly life.

The spirit of the Pilgrims would prompt us to maintain an interest in civic affairs. That meeting in conjunction with the Quakers and the resolution resulting therefrom embodying the first protest against slavery seems to have been the natural outgrowth of the idea of religious liberty. They would not submit to religious slavery and naturally their hearts went out in an appeal against human slavery. We should not fail in upholding those things which make for righteousness in our city, state and nation. What a spectacle of lawlessness on every hand! I wonder sometimes to what extent they would give consideration in the way we draw sharp lines of distinction as to how far we will cooperate with other Christian bodies. There has been a considerable leavening going on and the ideals of the fathers are now shared by others than our own church.

Considerable has happened during these almost two and one-half hundred years, and some of the things which have transpired, might not be condoned by the early fathers, but those plans and actions in recent years, resulting in the All-Mennonite conferences, the establishing of schools and colleges maintained and operated by joint boards of management, and the amalgamation of the war relief war is thoroughly in accord with their spirit, as, no doubt would be any extension of these and other efforts. In harmony with this thought it is in order to suggest that we, the three churches here largely assembled today, can further their spirit by planning jointly in promulgating such work which will inure to the benefit of all. Our interests are identical and our aims should also be so. Especially might we work out the publishing of church literature as provided for by the last General Conference and distribute the same throughout our city neighborhoods. A field for larger evangelism suggest itself as well.

Let us bear in mind all that has been said, we are going forward. The church must keep apace and must intercept the spirit of the old in the language of the present. There is, after all, a vast interest in the Bible and an abiding faith in its teachings. A leading magazine editor says, "Many of the leading magazines are carrying feature articles about conditions in the churches, and there is scarcely a publisher but has on his fall list one book about the the Bible, or about Jesus, and several have as many as eight or nine." Furthermore, you can hardly take up a daily paper but that you find columns of matter devoted to the church and its affairs. True, of course, that not all of these articles are commendatory, as some are and will be highly critical, but nevertheless they will arouse thought and action on the part of many readers. It is necessary to understand anew the teachings of our church, and I am sure a fresh undertaking would bring us closer to our seeing it a duty to perpetuate the spirit of the Mennonite Pilgrims, as well as bring to many people in our day a fresh conception of the simplicity of the Divine Truths sufficient for life and eternity.

(NOTE: Above paper read at "Combined Sunday School Rally of the Philadelphia Mennonite Sunday schools, Tuesday evening, October 9th, 1923," which was a feature on the Programme of Anniversary Week in the Germantown Mennonite church, celebrating the 240th Anniversary of the coming of the First Mennonite Pilgrims and the founding of Germantown, October 6th to 13th, 1923.)

LESSONS FROM MENNONITE HISTORY

(Continued)

It remains for the Mennonites of America—free, democratic, individualistic America to excel in divisions. According to the latest count there are now seventeen different groups in America most of them claiming to be only true followers of Menno—and nearly all with airtight compartments separating them from the other groups; some with no religious affiliation at all with the others, not only not cooperating, but worse, still, even working at cross purposes and destroying each other's influence for good. Here too, the differences are rather on minor points of practice than on fundamental doctrines; in several cases merely clothes—hooks and eyes, buttons, bonnets and hats, suspenders, and beards; or in one case at least the question as to whether the head should be bowed forward or backward in baptism. Theologically these groups could not even be reduced into two—a liberal and conservative; for liberals and conservatives in the matter of belief are found in all the groups. Take what is generally regarded as the most conservative of the numerous Confessions of faith still in vogue among different groups—the Dortrecht Confession of 1632 adopted by most of the so-called conservative groups including the Old Order Amish and the Old Mennonites. Apply each one of the eighteen articles of that conservative statement of religious faith and there is only one article on which there is any difference of practice—that on shunning—and this has been discarded by all except a small wing of the Amish known as the Old Order. On all the other articles there is practical unanimity of belief. Some might except the practice of footwashing, but even this practice is maintained by many of the groups whom the most conservative would call liberal, including a majority of the congregations in the west of the General Conference. Non-resistance which is today the one outstanding and almost only doctrine differentiating Mennonites from other Protestant denominations is still just as much a cardinal principle of faith among the so-called progressives as among the so-called Conservatives. During the recent war there were more Conscientious Objectors in Leavenworth from the General Conference branch of the denomination than from the Old Mennonites, though the latter is twice as large in numbers as the former.

Perhaps some of us have drifted from historical Mennonitism, and have inserted articles of belief into our creeds not originally found in the confessions of the fathers. There are tendencies in that direction among several of the groups. But even here these new beliefs are not confined to any group, but distributed through all. In nearly every wing of the church there is a small but insistent minority demanding that a belief in premillenialism be made a test of one's religious faith; and another small minority equally as insistent upon being classed as postmillenialists, while the majority everywhere objecting to be classified with either group are satisfied with the statement. "But of that day and hour knoweth no man, no, not the angels in heaven, neither the Son, but the Father."

No! It is not what we believe that classifies us into seventeen different groups, but rather that we wear, how we look, where we come from and who our fathers were. What the Mennonite church needs especially today is that its broken body should be healed and made whole. Until that takes place it can never hope to occupy the important place it deserves in building up the kingdom of God on Earth. Quakers and Dunkards, both younger than the Mennonites and not much larger in point of numbers, yet have exerted a far greater influence upon society as a whole largely because they have been far more successful in keeping their forces united in all their aggressive work.

Personally, I am expecting much from our colleges and missionary institutions in helping to bring about this much-desired end. I do not believe that the graduates of Bethel, Tabor, Hesston, Goshen and Bluffton will find it difficult to cooperate in our constructive educational and missionary endeavor, and **in the maintenance of our common faith.** The Old Mennonite missionaries and the General Conference Missionaries of India, where climatic conditions are favorable to neither the bonnet nor the hat, but where both must give way to a special type of head gear suited to the climate, are not aware of any differences in their common work. And I presume the heartiest cooperation prevails in all their missionary efforts. It is only when they come back to America that the bars must be lowered.

What Mennonites need perhaps above all else is to get acquainted with each other. As they learn to know each other they suspect each other less and their slight differences disappear. Every effort to bring about this better feeling should be encouraged by all those who have this larger Mennonitism at heart. Auspicious is the All-Mennonite Convention movement, four sessions of which have already been held. The next session held two years hence I hope will come far enough west so that a large number from the Western District may attend. Very hopeful too is the cooperative movement, which includes both officially and unofficially members of five branches of the church, in control of Witmarsum Seminary. As soon as the Mennonite preachers are united the Mennonite churches will become united. But if the preachers are educated in a variety of Seminaries, none of which aim to teach fundamental Mennonite doctrines it will be exceedingly difficult to secure that unanimity of effort and that common loyalty which is so essential to bring about the desired cooperation. I do not believe that complete unity will be possible until the majority of our Mennonite preachers will get their training in a common Mennonite Seminary. These three institutions, then, I think, are especially important in the task of building up of a united Mennonitism—the All-Mennonite Convention, Witmarsum Seminary, and the General Conference movement, or at least some such a confederation like the General Conference which perhaps might include a further consideration of conferences instead of individual congregations in the interests of all educational and missionary efforts. All these efforts should be encouraged by every far sighted and progressive Mennonite.

A third suggestion taken from early Mennonite history is the fact that the early leaders were all well-trained men. Conrad Grebel, one of the founders of the Faith, was a graduate of the University of Paris; Balthasar Hubmeir, considered by some the greatest of all the constructive leaders has been a professor at the University of Ingoldstadt; Hans Denk, one of the finest spirits of his age, moderator of the First Anabaptist Conference in 1527, where the first statement of principles was drawn up was one of the finest linguists of his day. Menno Simon as a priest had to be well educated, and though he modestly disclaimed all pretense to scholarship, we know that he was well versed in the learning of his day. Under the guidance of such men as these the Mennonite movement was kept within a safe and sane channel and soundly Biblical.

But it is worthy of note that such extravagances as the movement was subject to was the result of a different kind of leadership. Just one illustration must suffice. Every student of Mennonite and Anabaptist affairs is familiar with the details of the catastrophe into which the so-called Anabaptists of northwestern Germany and Holland were led in 1535 by unwise leadership. Discarding the earlier non-resistant principles and taking up the sword to usher in the Millenium by force of arms, introducing polygamy, putting to death all who would not agree with him. Jan, of Leyden posing as the divineiy appointed king who was to usher in the kingdom of the elect, raised the standard of revolt against the lawful government of the city of Munster, with the result that after being besieged for nearly a year, the city fell and the deluded ushers in of the Millenium, such as had not died of starvation, or put to death by their own leaders, were all cruelly put to the sword by the victorious besiegers. The men directly and indirectly responsible for this tragedy were Melchior Hoffman, Hans Hut, Jan Matthewson and finally Jan of Leyden. None of these men had any training for leadership, although several may have been well-versed in the Bible context, but lacking sadly in understanding it. Hoffman was a tanner, though a ready talker; Hut was a book binder, while Matthewson was a Harlem baker. None possessed the rudiments of a university training and were not to be compared with Grebel, Hubmeir and Menno Simon in their educational equipment. Just a little knowledge of astronomy might have prevented the awful calamity for a number of them. The year 1535 was the year of the appearance of Halley's comet, which most of us no doubt remember as reappearing for the second time since, in 1912. Many of the ignorant peasants taking the appearance of this unusual phenomena in the heavens as a direct warning of some impending danger were the more easily led to accept the explanation that it portended the end of the world, and thus fell an easy prey to the fanatics of Munster. (To be Concluded)

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THE PASTOR IN HIS STUDY

In discussing this topic I am well aware of the fact that the chief aim of this discussion is not to convince either myself or you as fellow-ministers of the absolute necessity of thorough study for the pastor. We have long been convinced of this need. But the fact that we are all convinced of the necessity of study does not say that we always spend all the time in study which we ought to spend. In the multiplicity of the demands upon the minister's time it is very easy for him to cut short the hours which by right ought to be invested in diligent study. So the aim of this discussion is rather to review the relative importance of the pastor's hours of study to the other duties which are involved in his profession. The success of a minister depends in a large measure upon the proper placing of proportionate emphasis on the various phases of his work.

The days of extemporaneous preaching, we hope, are passed. The time was when too much study on the part of the minister was looked upon as an evidence of lack of faith in the power of inspiration. I am reminded of an incident of a young preacher stepping for the first time into the pulpit. He was embued with the idea that preaching was all inspiration without any perspiration. Stepping into the pulpit he announced his text: I am the good Shepherd. When no other thoughts were forthcoming, he, in his bewilderment, kept on repeating: I am the good Shepherd, I am the good Shepherd. To relieve him of his predicament the presiding elder took his place in the pulpit and remarked, perhaps a bit unkindly: "Brother, Jesus is the good Shepherd, but you are a good lamb. You may take your seat."

Dr. Washington Gladden in his chapter under the same heading as our topic opens his discussion by saying: "The Christian minister is first of all a student." He goes on to show that the first followers of Jesus were called disciples even before they were called Christians. A disciple, of course, is a learner. I believe we still do well to place this demand upon all the followers of Jesus, whether layman or minister, to be a learner. In ethical and spiritual matters the layman is to learn from the minister. In order to teach the minister must first of all study. Jesus said: "To this end have I been born, and to this end have I come into the world, that I should bear witness to the truth." Even so in the high calling of the minister his first function is to bear witness of the truth. This, of course, is impossible as long as the minister is not in the possession of the truth. There is no royal road to the possession of truth except that of hard study. Every minister who would truly be a leader in religious and spiritual thought must travel that road."

I will never forget the admonition which one of my university teachers once gave to our class. Discussing the problems of Socialism he said: "Whenever you go out to teach, never open your mouth on this question before you have read at least ten of the best books dealing with this problem." He went on to say that nine-tenths of everything that an average preacher says is not true, because he has not been properly informed. This is a terrible indictment against the average preacher, and may be a bit overdrawn. I believe, though, that all of us have gone through the experience that we discovered after the delivery of a sermon that we made an assertion in the pulpit which was not quite true to fact, because we had not taken the time to inform ourselves properly in regard to the matter. Such occurrences, of course, will always repeat themselves as long as we are human and imperfect, but we are not blameless as long as we have not put forth every effort to come into the possession of the truth, in order that we may bear witness to the truth.

The minister has the double function of evangelism and of teaching. In a sense they are separate functions, and yet we would not do well to set them over against each other. They are not opposing and conflicting functions, but are rather inseparably united. The preacher without evangelistic fervor becomes a mere essayist. The evangelist who does not care to teach degenerates into a mere sentimentalist. Other things being equal, the preacher who has sharpened his tools by thorough study and preparation will be the more successful. Diligent study is needful before even the minister is "furnished completely unto every good work."

From what has been said thus far I might perhaps been understood to imply that all our study should be in books. This is far from what I mean to say. It is a common place in the field of education today that the teacher must know her subject matter and her pupil, with the emphasis falling rather on the latter. If this is true of the teacher, who is primarily concerned about the temporal welfare of her pupil, how much more ought it to be true of the pastor who is concerned about the eternal welfare of his parishioners. Human nature is one of the most profitable fields of study for the pastor. This he may do incidentally, although perhaps quite consciously, as he comes into contact with those whom he is to minister.

Pastoral work must of necessity be individualistic. Just as the physician cannot prescribe his cures en masse, but by individual diagnosis, so the pastor must study his people individually in order to meet their variant needs. This, however, introduces us into another phase of the pastor's work, and lest I should digress from the topic assigned to me, let us return to a discussion of those things which more closely fall within the range of our subject.

If the pastor is to spend much time in study, what studies then, is he to pursue? Not all studies are of equal value, and some studies which would be highly profitable for men in other professions might not be such for the minister. Due to the fact that demands are made upon the minister from such a variety of angles it is evident that his study must include a wide range. It goes almost without saying that he must be, in the first place, a student of the Bible. His study of the Bible must be systematic and critical as well as devotional. The Bible is his text book, and he must, of course, become familiar with these great truths in order that he may bear witness to these great truths.

The minister ought to keep up his studies in Theology, Anthropology, general history, but especially the history of the Christian religion and of the Christian Church. He will be interested in the study of science in as far as science reveals the wonderful creative work of God. Under this would come the study of astronomy, geology and archeology, all of which can serve to open up a larger vision of the greatness of God. I believe that the minister ought also devote more time to the study of sociology than the average pastor is inclined to devote to this study. Again, to quote Dr. Gladden: "If the Kingdom of God is here in the world, if it is not a remote possibility, but a present fact, and if it is every man's first business to seek it, then those studies which are called sociological must put the minister into the possession of the facts and laws of this kingdom. A thorough scientific sociology, a sociology which takes in all the facts of the existing social order, which recognizes the fact of human freedom, which includes the facts of historical Christianity and studies the actual working in the world of the Christian morality, will furnish a proof of the truth of Christianity which no caviller can gainsay."

Besides all this, I believe we ought to keep in touch with current history. History is being made fast today, and we cannot afford to ignore the events of the world in which we live. A prominent preacher in the east made the assertion that he could not offer an intelligent prayer on Sunday morning unless he had read the newspaper on Saturday. Perhaps this is putting it too strongly, but if the salvation of the world can come through no other agency except through the Church of Jesus Christ, then the Church must have an understanding of the problems which confront it.

All this indicates but a few lines of human thought with which the minister ought to keep in touch, and by no means exhausts the range of study. A practical problem which confronts every minister is how to get into the possession of the best books written along these various lines of thought. It takes as much, if not more, time and energy to read a book of secondary quality as it does to read the best book on the subject, and, of course, it is less profitable. So the problem is first of all a question of proper selection. If we have no first hand information of a book we must be guided by the book reviews which are published in the various magazines. These often prove valuable. But books today are expensive, and so it is also a question of meeting the expense to build up a good library.

(This paper was given at the Middle District Minister's Conference Saturday evening, August 25, 1923, by P. K. Regier, Wayland, Iowa.)

OUR WOMAN'S WORK

The Church Papers and Missionary Magazines a Source of Missionary Knowledge.

The sources of this knowledge, of course, are the church papers, missionary magazines, leaflets, books and the reports of our returned missionaries.

Our church papers inform us of the different activities of our own church in both home and foreign missions. By reading our church papers we are apt to take an active interest in our city missions, our Indian missions, and in our mission stations in far off India and China. They also tell us when the treasury is empty, or when there is a special need in any of our stations, when a change is made among the workers, when there are triumphs and discouragements, and so by doing our duty and reading our own papers our interest is kept up and our intercessory prayers are more apt to be kept alive.

Magazines give us a wider outlook, missionary magazines tell us where the different missions are located, how the different churches conduct their missionary activities, how many churches and schools have been founded, how many hospitals, how many industrial schools, are started and how great the need for more.

It is through the magazines that we find out about the lepers that poorest, most pitiable of all human sufferers. They are usually homeless, hopeless and helpless, in heathen countries, and a knowledge of their condition has been gained and now there are leper asylums in different parts of the world and there are still more being founded. We find that different methods are being employed by different people, missionary leaflets, wisely and prayerfully distributed have been the means of winning many souls for the kingdom.

A young doctor of New York City found a leaflet describing the conditions, lack of medical care and medicines. He took the leaflet home and read it over until the claims of those six-hundred millions, without the Gospel and without medicine, took such hold of him that he went to India as the first medical missionary from America. The man's name was Dr. John Scudder. His nine children and fifteen of his grandchildren followed in the trail he blazed. An ever widening influence has been the result of one effort to arouse missionary interest. Reading missionary magazines keeps us posted as to the advance the Gospel is making in the world. Sometimes this knowledge has been rather discouraging. We feel that prayers are not heard and the Gospel is not being accepted by the nations. But these dark hours are not the whole of the reports. We find that the Gospel has lost none of its power and there are evidences that the Gospel is winning souls and that Christ will ultimately triumph.

There are many things which we can do to arouse missionary interest: read the magazines ourselves. There is an appalling amount of ignorance concerning missionary enterprises among church members. Read your missionary literature to your own family, to some of your shut-in friends or neighbors. Pray through your magazines. I mean, pray for those missionary efforts and enterprises that you read about. When you are through with your magazine, send it to some one else and ask them to read it too. If there are missionary books in your bookcase, be sure they are not there for their beautiful binding, but send them to some one who will read them. If possible, make a traveling library of mission books and periodicals. Mission books in a library are often very attractive if the librarian knows about them and tells people about them.

All the world admires heroes, loves to hear about them and will certainly read about them if directed that way, and where are more heroes to be found than on the mission field?

Classes studying a mission book are a great source of knowledge in a church and also a great blessing. And last, but not least, the most thrilling and vital sources of missionary knowledge are the reports of returned missionaries.

We have been especially favored in our Mennonite churches for some time, listening to the reports of our own missionaries. May we work in our Women's Societies with renewed zeal and a deeper and more unselfish love for our Master. Woman's work has been very richly blessed, and may we appreciate the privilege of being servants in our Master's cause and do all in our power to spread missionary literature in every possible way.

Mathilda Fankhauser,
Salem Mennonite Church,
Dalton, Ohio.

TIME ENOUGH

Life is never so short
But there's time for a song
To hearten the hours
As they hurry along;
Through the dark and the day
Its brave music can rise,
No matter how swiftly
Each winged second flies.

Life is never so short
But there's time for a deed
Of courtesy gentle,
Of kindness in need;
Along the thronged highway
Where multitudes press,
Each moment brings chances
To help and to bless.

Life is never so short
But there's time for a word
Of trust and of courage,
Faint hearts to upgird;
Through the rush of the mart,
Through the din of the fray,
Hope finds ever its moment,
Faith conquers its way.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Advance in Korea

Korea has been called a miracle of modern missions, yet Christian progress in the former "Hermit Kingdom" is no miracle but is due to originally favorable conditions for the reception of Christianity, to widespread and persistent preaching of the Gospel and to generally wise methods of work. The result is but natural.

The latest evidence of spiritual wisdom is seen in the strengthening of organized Sunday school work making it more effective as an evangelizing, teaching and training agency. This effort culminated two years ago in a reorganization of the Korea Sunday School Association by which the whole Korean Church is enabled to give expression to its Sunday school convictions and desires and the general Sunday school organization is enabled the more easily and effectively to reach the remotest Sunday school.

This reorganization demanded more time to be given to the general Sunday school work. To this the missions agreed and Rev. John V. Lacy, of the M. E. Mission, North, and Rev. M. B. Stokes, of the M. E. Mission, South, were assigned to give full time to the general interdenominational work. On October 17th Rev. J. Gordon Holdcroft, D. D., will return to Korea under assignment by the Presbyterian Mission, North, likewise to give full time to this work. Dr. Holdcroft becomes General Secretary for Korea and is the special representative of the World's Sunday School Association.

A further step in efficiency has been taken in the securing of Rev. James K. Chung, to become associated with Dr. Holdcroft, Mr. Stokes and Mr. Lacy. Mr. Chung comes of a Korean Christian family. He took his college work in the Union Christian College, Korea, and his theological training in America, graduating from the Los Angeles Bible Institute and the San Francisco Theological Seminary, with two years of post-graduate work in Princeton Theological Seminary and Princeton University, holding the degree of M. Th. and M. A. from the two latter institutions, respectively. After a year of special preparation in Religious Education, Mr. Chung should be one of the best prepared of any of Korea's young men both in general and for his particular work. He will go to Korea in 1924.

The Christian forces of Korea are to be congratulated upon this further evidence of wise method and we look forward to further "miracles" by reason of it. The World's Association is standing back of the Korea Association and by suggestion and financial aid, made possible by generous friends, has helped in much of this advance.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1925 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE C. E. TOPIC

Nov. 11

Courage Needed Today. For What?

Josh. 1:1-9.

Never is there a time when the Christian does not need all the courage he can muster. Every age has its peculiar circumstances that demand as much fearlessness as did previous ages. Go through the Bible and you will find that not to Joshua alone did God say, "Be courageous" but that the injunction appears time and again: "Be not afraid", or "Fear not". Read the discription that Paul gives of a Christian soldier, and you will find that, while he is securely armed to face the foe, there is no armor provided for the back. It is not the way God wants His soldiers to face. We know that He hates a coward.

Only those who are brave for God can hope to accomplish the tasks He has for them to perform. Faith is the highest form of bravery, because it implies an absolute confidence in God in the face of anything that may come in the way. When we are called to exercise faith, it is but another way of saying that we are to be strong in the faith. The heroes of all ages have been men and women of vision who have had faith enough in their visions to set out to make them come true and have not permitted themselves to become afraid of the outcome.

In so many walks of life today is courage needed that it would be impossible to do anything but

make a beginning of saying what they are. There are, however, qualities that every worker for God should have and cultivate. Some of these we shall name.

1. We need the courage of the prophet. Prophets always have had dangerous people to meet and denounce for their sins. Let us think of Nathan, Elijah, Jeremiah and John the Baptist in this respect. There are not many men in any generation who can have fearlessness of their kind. It was the prophet's business to go where God sent him with the message: "Thus saith the Lord." Do we need prophets like that in our day? We surely do, since there are people in high and low places who are unfaithful to God, who are leading unclean lives, who love the things that God hates, and who resent anything that is an attempt either to awaken their consciences or to rebuke their iniquities. Ministers are needed to tell the people the truth, no matter who or how it hurts. Saintly men are as much called upon, today as ever, to speak in no uncertain terms against the hypocrisy that crops out all over, in the church as well as out of it.

2. The courage of the priest is needed. The priest went into the holy presence of God and there poured out his soul in supplication for the sins of the people. Realizing our own unworthiness and God's anger against sin, it requires a brave faith that will unceasingly plead with God for the unrepenting.

3. There is also the courage of a king needed. In olden times it was the king who was looked up to to lead the armies through all kinds of dangers to victory. We are not living in an age of kings just now. But each man and woman is the ruler of his or her own destiny. In their lives there will often come times that try men's souls. By God's help and with the power that Faith brings, the hard things of life as temptation, doubt, discouragement, etc., must be squarely faced and mastered.

4. We associate courage with soldiers, although there are always some who never take up arms who need and exercise more courage in battling the trials of life than all the brute force that can be collected into armies. Many a man who could fight with his regiment to the bitter end has proved himself a cowardly being when forced to fight alone with no support or encouragement. Nevertheless, there is something in the courage of the soldier that might be suggestive to us. The soldier absolutely obeys the commands of his superior. It is only a discipline that can command and receive this that can assure victory. Our Great Commander demands absolute obedience to Him. He cannot use a soldier who will not obey Him. And the disobedient soldier of Christ is at the bottom of most of the defeats that affect the Christian life.

5. Some of the bravest men of all ages have been the Reformers. Think of a Luther, or a Menno, or one of the many who dared to raise their voices against slavery, or any of those pioneers for temperance. Today the world reaps what they have sown. But their sowing was with tears, while to us the harvest is one of rejoicing. Wherever sin holds his ugly head and the forces of iniquity have intrenched themselves to the detriment of the race, there one will find the necessity of another reformer who will be willing to fight without earthly hope of reward. The evils of the world have not all surrendered. How about the opium curse? or the damning war spirit, or the heartlessness of the rich or the greed of the poor? Some one is needed who is brave enough to face them with the condemnation they deserve. Then, there are the various social evils too numerous to mention here, but powerful enough to bring ruin and damnation to the present generation. A leadership that will meet and battle with these evils is badly needed.

6. Martyrs have lived in every age. They were unselfish men to whom the truth was worth more than life. In their time martyrs receive no appreciation. After they die statues are erected to them and their praises are written in books. But to the martyrs themselves, life was a path over thorns with a cross at the end. Martyrdom is made of stern, honest, determined stuff. We wonder how many of us would meet the test of martyrdom, if we were confronted with it. The age has had many of them. How about ourselves, when it demanded that we either give up our faith or our lives? Do we have a faith that is worth dying for?

THE S. S. LESSON

Nov. 11

Some Missionary Teachings of the Psalms

Psa. 67:1-7. (Read Psalms 96-99; 117; Rev. 5:8-14).

Golden Text: "Let the people praise Thee, O God; let all the people praise Thee." Psa. 67:3.

There is one prayer in which both the best of saints and the worst of sinners may join. It is the prayer with which the Psalm of our Scripture lesson begins: "God, be merciful unto us." None are so good that they do not daily and hourly stand in need of the mercy of God; none is so wicked that he does not have the privilege of calling upon God for mercy. All blessings begin with the mercy of God. There is nothing by which we can claim anything from Him. His mercy may be defined as undeserved favor. It is the realization of God's mercy that leads one to feel it a duty to participate in missionary effort. In the last analysis all soul-saving activities are missionary undertakings by those who realize what they enjoy under the mercy of God and have a concern to pass these blessings on to others who are without them. God's mercy is the foundation of all His blessings. The heart that desires blessings from Him must realize that though unworthy that one has been he is always ready to bestow the gifts that come, not from one's merits, but from His great heart of love that overflows with forgiveness and affection for even the unworthy.

The great blessings are never the material things of this world. There are, and have been saintly men and women who have been conscious of the mightiest blessings above others. They have often been among the very poorest, sometimes not even having where to lay their heads. Sometimes they have been sufferers. It is no unusual thing to find a child of God happy in the enjoyment of His favors, who seldom, if ever are without the severest kind of pain and misery. Frequently, such persons have had to endure persecution and have found themselves hated and without friends or a place to turn for friendly sympathy. The real blessedness of the child of God consists in being at peace with God, doing His service and enduring for Him. To get a real picture of the true kind of blessedness one must read what Jesus in the Sermon on the Mount has to say about blessedness and obtaining it. The missionary spirit is marked with an intense desire to obtain the highest measure of blessedness, and, having that, then to exercise every power to share that blessedness with others who, as yet, have no realization of it. It is a mercy of the Heavenly Father that we have Jesus Christ, our Savior. We enjoy our possession of His as our highest form of blessing, and we can only prove our appreciation of this boon as we, by every faculty we possess, become missionaries, bring the peace of God, as we enjoy it, to those who have no hope for their souls.

The Psalmist expresses a desire that the way of God be known upon the earth and his salvation among all nations. Here is a spirit that is too wide to be limited to race, language or nation. The whole earth is included in the vision. We sometimes think that the missionary vision came much later to the faithful, but a little thought will lead us to realize that wherever the saintly mind came to dwell upon the meaning of the blessings and salvation that God so freely bestows upon the unworthy he had to feel that the happiness of mind and soul that goes with true blessedness is a thing that cannot be monopolized by any one, and the sign of the realization of the joy that the Lord sends into the soul is to be found in earnest efforts to lead others to get right with God. Praise is another element entering into this Psalm. Two verses, the third and the fifth, are identical in expressing praises. These verses voice the wish that the people, that is, Israel, and all the people, that is, all other nations, might praise the Lord. What are the praises that the peoples of the earth may bring to the Lord? Surely not only forms of words. Words should be an expression of what is within the heart. In truly praising God the child of God should be what Paul calls the living epistles known and read of all men. If men read our lives and these lives are so ordered as to show forth the salvation there is in Him we will be missionaries wherever we may happen to be, and under any conditions that circumstances find us. The greatest praise of the Lord that the present day church may show us is in its activities for missions, which is but another way of saying soul-saving. Let us remember that there are missions at home and abroad.

It is the pious desire of the Psalmist that the nations be glad and sing for joy. The joy he has in mind is the joy of knowing the Lord God as their own. No doubt every Christian would be happy in the prospect of nations being happy in the Lord. This is a prospect that can and should be brought about by the efforts of all men and women who know the Lord Jesus Christ as their Savior.

RELIEF NOTES

The following letter gives a detailed description of the present situation in Siberia. We are glad to note the continued contribution for relief work which will help out very nicely in this present emergency. As stated by Bro. Miller the needs for the coming winter and next spring will no doubt increase. We are very fortunate in having our workers located in Russia at this time and to be able to give prompt relief to these needy people. Five thousand dollars were placed at the disposal of Brother Miller on Oct. 1 and it is hoped that we will be able to meet his further demands through the contributions coming in.

Moscow, Sept. 6, 1923.

Mennonite Central Com.,
Scottdale, Pa.,

Dear Friends:—

Our Inspector, Herman Riesen, returned yesterday from a tour of the Mennonite Colonies in the Pavlogdar and Slavgorod districts, Siberia. The information he brings more than confirms the reports concerning the need of the people in these communities. Conditions are far worse than we had believed. I am cabling you today for additional funds especially for this purpose.

A very large area, about a thousand miles across is now famine stricken. There has been no rain since June and there will be very little harvest. Early in the summer, fires, like old time prairie fires, swept the country-side, which stretches in level steppes thousands of miles. Some of the seed supplied by the American Mennonite Relief last spring will produce a crop a little more than the quantity of the seed, some of it will produce far less and some did not grow at all because of the drought. To require the return of the grain as per our contract will be impossible. Few of the farmers will have enough to live on for next summer and none will have any left over. Instead of receiving grain we must organize systematic relief as in the Volga districts and the Ukraine two years ago. After careful investigation and travel through many of the colonies, our Inspector estimates that there are in September in these colonies three thousand without food. In Oct. probably seven thousand five hundred, by March probably ten thousand.

Some of these people have now two horses and two cows, a few have sheep, but very little other livestock. About 2 per cent. have no livestock whatever.

Their potato crop was small, and they are already consumed. Grain will soon be exhausted. Unless we can give help, there is no doubt that several thousands will starve to death before the next harvest.

The situation is much aggravated because of the lack of clothing. 75 per cent. of the people are in extreme need of clothing, and the need is such that the awful conditions of the Ukraine a year ago are scarcely to be compared with the plight of these people. Most of the people are in tattered rags, using wornout sacks to afford a little protection. About 20 per cent. of the children up to eight years of age are utterly naked, at least six days in a week. Some of these have a part of a garment kept back for Sunday wear. There are many boys and girls of 12 to 15 years, who are naked nearly all the time. Their fathers and mothers also cover their nakedness only with wornout rags. Our Inspector did not see one person with shoes on, during the week days. A few had shoes or boots on Sundays.

These are not exaggerated rumors. This is the official report of one of our most reliable and clearheaded business men.

What can we do? Grain can be bought in the city of Slavgorod at a lower price than the flour we used in our Ukraine and Volga operations. A month ago a poud of wheat (36 pounds) cost about 70 rubles, that is about 35 cents. Last night at a meeting of the Verband officials in Moscow together with Herman Riesen, the inspector, it was planned to make purchases at Slavgorod and Omsk as quickly as proper arrangements can be made. It is believed we can procure a sufficient quantity within three hundred miles to care adequately for winter need. The prices will increase steadily but on an average will remain far below our cost of a year ago. Our lowest cost per person per month in the Ukraine and the Volga was about 70 cents. For a while we can reduce this cost per person, per month at least 50 per cent. We are planning for a fund of grain or flour a day per person as our minimum.

We shall try to send an American to organize the work. D. R. Hoeppner would have been willing to go, but has been sick for several weeks, suffering from malaria.

How to deal with the clothing need, we have not yet decided. Transportation costs are too heavy to ship from America and pay railroad freight charges. Our agents are investigating the possibilities of buying coarse and low priced material from Russian concerns, delivery to be made at Omsk or Slavgorod.

I hope you can respond promptly to the request for five thousand dollars ($5,000.00) a month for some time and in the spring increase to a higher amount.

As soon as possible we shall get more detailed reports and forward them to you.

Very sincerely yours,
American Mennonite Relief,
Alvin J. Miller,
Director in Russia.

Oct. 5, 1923.

DEATHS

McConnell—Thomas McConnell, son of Cornelius and Mary McConnell, both deceased, died at the Nason Hospital, Roaring Spring, Pa., on October 9, 1923, aged 68 years, 8 months and 6 days. He was a member of the Mennonite church of Roaring Spring. Burial at Smith Corner, October 12, 1923, Jacob Snyder, officiating.

Schnebele—Edwin R. Schnebele, son of John and Elizabeth Schnebele, was born in Franklin township, Lee county, Iowa, on February 6, 1902. He grew to manhood on the farm, attending the country school and later the Donnellson High School, from which he graduated with the class of 1920. After his graduation, he continued to help his parents on the farm, with the exception of a few months which he spent in the Sante Fe Shops at Fort Madison.

On August 27th, 1916, he was baptized and received into the membership of the Zion Mennonite church, where he faithfully labored in the various organizations of the church until he was called away by death. He was president of the Senior Christian Endeavor Society.

His life came to its tragic end as the result of an automobile accident which occurred two miles north from Donnellson, about six o'clock last Sunday evening. He was found unconscious, carried into the home of J. C. Lowenberg, where he immediately received medical attention, but he had received serious internal injuries from which he died on Monday, October 8, 1923, at the age of 21 years, 8 months and 2 days.

He leaves to mourn his early and sudden departure his deeply bereft parents, one brother, Orlando, and one sister, Elizabeth; two half-brothers, Harry J. and Henry Fred Krehbill and one half-sister, Ella Krehbill, besides many other relatives and friends.

Edwin was a strong, robust, vigorous young man, full of life and ambition, hope and aspiration, with a genial and friendly disposition.

Funeral services were held from the Zion Mennonite church on Wednesday, October 10, 1923. It was one of the largest funerals held in this community, scarcely one-half of the people gained admittance into the church. The funeral was conducted by the pastor, assisted by Rev. P. K. Regier from Wayland, Iowa.

CONTRIBUTIONS

HOME MISSION TREASURY REPORT FOR AUG. AND SEPT.

General Fund:—Halstead, Kans., ch., $27.35; Mission Boxes, Berne, Ind., $18.85; Sr. C. E. Society, Berne, Ind., $11.50; Herold ch., Bessie, Okla., $9.89; Bethel ch., Fortuna, Mo., $30; Didsbury, Alberta, Can., ch., $85; Johannestal S. S., Hillsboro, Kans., $47.19; First Menn. S. S., Allentown, Pa., $25; Goessel, Kans., ch., $30.46; Sichar ch., Cordell, Okla., $15.77; Catherine Roth, Quakertown, Pa., $10; New Hopedale ch., Meno, Okla., $5.15; West Zion ch., Moundridge, Kans., $40; Christian ch., Moundridge, Kans., $20,-72; Arlington Kans., ch., $4; Grace ch., Pandora, Ohio, $55.54; First Menn. ch., Upland, Calif., $36.33; Zion ch., Dallas, Ore., $6.65; Herbert, Sask., ch., $75; General Conference Missionary Offering, Freeman, S. D., $180; St. John S. S., Pandora, Ohio, $21.11; Zion ch., Donnellson, Ia., $64; Tabor ch., Goessel, Kans., $29.83; Johannestal S. S., Hillsboro, Kans., $49.54; Bethel S. S., Fortuna, Mo., $14.31.

City Missions—Mrs. Katie E. Detweiler, Alta Loma, Calif., for Chicago, $10, and for Hutchinson, $10; Helping Hand S. S. Class Noble, Ia., for Chicago, $20; Los Angeles Mission ch., for Pastor's salary, $80.

Total receipts for the 2 months $1033.19
Cash on hand Aug. 1st..... 1.45
Paid out during the 2 months 999.50
Cash on hand Oct. 1st..... 35.14
Unpaid orders on hand Oct. 1 1610.10

Will contributors please notice the amount of unpaid orders on hand because of lack of funds and send in their contributions accordingly so that our workers need not wait so long for their much-needed salaries.

Gratefully acknowledged
J. E. Amstutz, Treasurer,
Trenton, Ohio.

CONTRIBUTIONS RECEIVED BY THE EMERGENCY RELIEF COMMISSION

During the Month of Sept, 1923.

For Russia—Christian cong., Moundridge, Kans., $66; G. P. and A. Regier, Newton, Kans., $17; C. E. Krehbiel, Newton, Kans., $64.34; Menn. ch. of Donnellson, Iowa, $37; Bethesda ch., Henderson, Nebr., $59.75; San Marcos cong., Paso Robles, Cal., acct. C. E. Krehbiel, $6.90; "A Friend", 1st Menn. ch., Philadelphia, Pa., $3; Peter C. Jantz, Wheeler, Wash., $17; Gerhard Wiens, Newton, Kans., $58; D. W. Friesen, Altona, Man., $1; H. R. Voth and family, Gotebo, Okla., $10; Ceschwister J. F. Kliewer, Gotebo, Okla., $10; Edna Kliewer, do., $5; Waldo Kliewer, do., $5; J. H. Schmidt, do., $25; H. H. Wedel, do., $10; Total—$394.99.

For Germany and Europe: 1st Menn. ch., Upland, Cal., $28.35; Menn. Mission ch., Los Angeles, Calif., $53.21; Henry Mueller, Halstead, Kans., $3.25; Peters sisters, Dallas, Oregon, $21; Buhler, Kans., Menn. ch., $19.78; Emmaus cong., Whitewater, Kans., $44; Bethany cong., Freeman, S. D., $47.67; Mrs. K. Busenitz, Newton, Kans., $25; B. W. Harder, Whitewater, Kans., $10; Gerhard Wiebe, Whitewater, Kans., $5; Anon., Butterfield, Minn., $6; Anon., Mansfield, Ohio, $1; Mrs. D. S. Sprunger, do., $1; Mrs. Marie Regier, Elbing, Kans., $10; C. W. Regier, do., $5; Elsie K. Regier, do., $10; First Menn. ch., Upland, Calif., $32.25; Jakob Goertz, Canton, Kans., $10; J. J. Schmidt, Goessel, Kans., $3; Scw. Soc., Neuhoffnungstal cong., Meno, Okla., $10; Deer Creek cong., Deer Creek, Okla., $9. Total—$357.51.

For Japan—Buhler, Kans., Menn. S. S., $10; Buhler, Kans., Menn. C. E., $10; Menn. Mission ch., Los Angeles, Calif, $17.92; Zion Menn. ch. Souderton, Pa., $43; Total—$80.92.

Sept. 1st, Balance.....$3734.95
Rec'd. during month for Russia 394.99
Do., do., Europe and Germany 357.51
Do., do., Japan..... 80.92
$4568.37
Paid out during month..... 1408.25
Oct. 1st., Balance $3160.12

Gratefully acknowledged,

C. F. Claassen, Treas.
Newton, Kans., Oct. 11, 1923.

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No. 452. Holy Night. Lorenz (L) .06

No. 529. Break Forth into Joy. Emerson. (L) ..... .10

No. 643. Glory to God in the Highest. Ashford. (L) .10

No. 647. I/Bring You Good Tidings. Wilson. (L) ..... .06

No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10

No. 928. And There Were Shepherds. Wilson. (L) ..... .10

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. NOVEMBER 1, 1923. No. 43.

IN MENNONITE CIRCLES

Zion church, Donnellson, Iowa, observed the Lord's Supper last Sunday and the Pastor, Rev. Elmer Basinger, writes that this service was attended by a larger number of communicants than any since he has become pastor of the Zion church. On October 11 the congregation held a special meeting for the purpose of adopting the new revised constitution.

The International Association of Daily Bible Vacation Schools, with headquarters in New York, reports that this has been the greatest year in the history of the Vacation School Movement. Preliminary reports indicate that there were about seven thousand schools in the United States and Canada. A conference of Daily Vacation Bible and Church School Workers is to be held in Chicago at the Beach Hotel, November 15, 16, and 17.

The officers of the Eastern District Conference report that the Foreword Movement Drive for $10,000.00, which is now in the second week, is meeting with general encouragement and express the hope that the goal will easily be reached.

The first number of the Christian Monitor under the direction of the new editor, C. F. Derstine, has made its appearance this week.

Among other resolutions passed by the Illinois (Old) Mennonite Conference, held at Fisher, Ill., September 11th and 12th, the following appears as the first: "That the sisters wear bonnets, hoods, or such forms of head-dress consistent with the Devotional covering, without any resemblance to the form of hats."

Bethel College celebrated Founder's Day in celebration of the 35th Anniversary of the corner-stone laying last week. Its gymnasium was crowded with visitors who came out to participate in the exercises. The main address was made by Rev. D. J. Brand, of Moundridge. Other addresses were made by Rev. C. C. Wedel and Professors Moyer and Haury. A collection was lifted for the proposed Science Hall. Ensign Edwards, of the local Salvation Army, was the first to make a pledge toward this fund.

Bethel College now reports an enrollment of 246 students. Of this number 81 are attending the Academy, the rest are doing college work.

According to government officials, the resources of the 8,241 national banks of the country on June 30, this year, totalled $21,511,766,000—an increase of $805,756,000 as compared with the same date last year. On the same day this year these same banks carried deposits aggregating more than one-half billion dollars in excess of the same date last year. The total increase in national banking capital was $21,675,000.

State and Savings Banks also show a big increase. The people have more money in the banks and building and loan associations in the country now than in any period in the history of financial institutions. Prohibition is responsible for much of this increase.

Topics for the Week of Prayer, January 6 to 12, 1924, have been announced. Sunday, January 6th special sermons and addresses are suggested. Monday 7th, the subject will be: Thanksgiving and Repentance; Tuesday 8th: The Church Universal; Wednesday 9th: Nations and Leaders; Thursday 10th; Foreign Missions; Friday 11th: Families, Schools, Colleges and the Young; Saturday 12th: Home Missions.

Perkasie, Pa., churches this week inaugurated a brand new phase of religious activity in the upper North Pennsylvania. It was the establishment of a mid-week school of the church, to broaden and strengthen juvenile interest in Christian life and make study of the Scriptures a regular part of their preparation for careers when they pass out of school.

Every pupil in the Perkasie campaign plan of the various school system, through a joint churches, is to be taken out of public school for at least one hour each week for Bible instruction in their respective churches.

Particularly well-trained teachers have been selected to co-operate with town pastors in outlining and imparting the lessons of the Scriptural course.

Rev. W. H. Grubb, pastor of First Mennonite church, Normal, Illinois, conducted a series of revival meetings in the Home Sweet Home Rescue Mission in Bloomington, Illinois, recently.

October 28 a number of members were added by baptism and letter to the Mennonite church at Normal, Illinois.

BOARD OF EDUCATION

During the last nine years a great deal of work has accumulated for the Board of Education of the General Conference, for during this term it has not been feasible to hold more than one regular session at which all the members could be present.

If the work of this board is to be made worth while, a session must be held in the near future.

In order to defray traveling expenses and cover other necessary outlays of money, the board kindly requests that during the month of November of the current year the congregations take up a collection for this purpose and send the same to the treasurer of the board.

If every single member of the Gen. Conference would contribute four or five cents for the cause, the Board could arrange for a session and begin to do more effectively the work that is waiting to be done.

Hoping that the congregations and the individual members of the General Conference will gladly cooperate with their board in this matter and support the cause of education with their prayers and their gifts, I am

Very sincerely yours,
D. H. Richert,
Treasurer of the Board of Education of the General Conference.

Lives of great men all remind us
We can make our lives sublime,
but not by sitting on store boxes and standing on street corners and going to picture shows and playing ball on the Sabbath.

SOME FACTS REGARDING OUR HOME MISSION WORK

First of all let us bear in mind the fact that Home Missions play the part of a feeder to missions in other fields. Thus from most of our stations in the home field, there flow regular contributions for the Foreign work, and these contributions increase as the congregations grow in number and strength. It is good policy, from a foreign mission point of view, to multiply the home fires and fan their flame. Let us remember this when we make our missionary thank offerings and not cut the portion of the Home treasury too small.

The treasurer, Bro. J. E. Amstutz, in his last report in the papers, called attention to the orders which he could not pay because of lack of funds. On October 1st these unpaid orders amounted to over $1600. In this lot were included the orders for the workers' pay for August and even some for July. Then, by the time that report appeared in the papers, the orders for the September pay, in the sum of $1039, had been added to the waiting list. Also the orders for the October pay must go in in a few days, increasing the list by another like addition; and by Thanksgiving Day the November pay will also be due.

Having mentioned Thanksgiving Day, let me put these figures together, and see what size our thank-offering for this part of our Conference work should assume.

Orders unpaid, Oct. 1	$1610
Payroll for Sept., Oct., Nov.	3117
Average Running Expense for all stations for three months	500
Some necessary repairs and changes	600
Total	$5827

If all the members of General Conference congregations could for once be found willing to measure their gifts to the Lord's cause by the rule of "the tenth", one week would suffice to cover this estimated need for three months in our Home Mission work, and leave a sufficient sum for the transplanting of our Los Angeles Mission to another part of the city, which the prevailing condi-

tions seem to make necessary.

Only one week! Let us say, 50c per member. This is the tenth of $5.00. Is that too high an estimate of the average income of our members? Surely not; the great majority receive twice that much and more.

Only one week in three months! That leaves twelve other weeks for foreign missions, relief work, and other interests in our Master's cause. If we will do this as did the Thessalonian Christians, who first gave their own selves to the Lord (II Cor. 8:1-5), what joy and gladness there will be, and what prosperity, above all in spiritual things! God's faithfulness to His promises is surety for this.

We do not fully realize what hardship we impose on our faithful missionaries, when by tardiness in bringing in our contributions we cause them to be pinched in their living necessities. Let us, therefore, not wait with our thank-offering till Thanksgiving Day, but send them in without further delay, and then come to that day of rejoicing with a clean record and if possible a balance on the right side of the account. Let us prove God's faithfulness to His promise, Mal. 3:10.

A. S. Shelly,
Cor. Sec'y.

HAVE YOU ANY MONEY TO INVEST?—THEN CONSIDER THE FOLLOWING PROPOSITION

How many of us are not at once interested when we read an advertisement like the above even if we have but a few dollars to invest?

Some years ago a missionary vame to our town and spoke to a large congregation in our church.

In his address he said: "I plead with you to give your money to the Lord lest it be taken away from you." How often since then did I have to think about that statement, for verily I had occasion to do so because soon after that our country entered the World War and not only a great deal of our money and food was demanded but also our sons. The result of it is still going on. Many a man has become bankrupt since then, yes, church members too.

Again, how many banks are robbed where the money is stolen, gone in one short hour, yes, in a few minutes. Again, I do not like to mention it, but it is true, only too true, how many of our dear people have invested in stock, where it was pictured to them so wonderful a proposition, absolutely safe and reliable, with good and sure interest, but now is shattered with thousands and thousands of dollars lost.

Listen to this proposition: "Lay not up for yourself treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is there will your heart be also. Matt. 6:19-21."

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willingly to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. I Tim. 6: 17-19."

This proposition has been open to us all our life time. It still is. How long it will be I do not know. At least let us put as much trust in it as in the earthly saving investment companies. I am referring now not only to the tenth, which by all means belongs into this bank, but money which we want to invest in a safe and reliable place which will bring the highest interest not only for this life but for the life to come. It is God's bank. No, I do not mean that we can buy eternal life by investing in God's bank. Salvation is a free gift of grace. So is this bank now open to us His children of grace.

Dear reader, how much have we invested in God's bank where thieves cannot break through nor steal, where moth and rust doth not corrupt. After all what do we possess? Is not all we are and have the Lord's? Are we not set as stewards over what we were given in trust? Are we faithful?

Why then should our mission be in debt which I consider as wrong according to Rom. 13:8, "Owe no man anything, but to love one another."? I do not blame our mission board, but ourselves, for not paying our debts, for not holding our eyes open to the greatest investment on earth, which is flourishing by leaps and bounds, in which every one should rejoice greatly, for the overcrowded churches, for converted heathens, for sinners wanting the Gospel. Interest? Yes, far greater than any can think of.

My prayer is that we all humble ourselves before the Lord so we may get a new vision of Jesus Christ and not be disobedient to the heavenly vision.

May the Lord bless every member of our Conference.

Your sister in Christ,
Mrs. Benjamin Sprunger.

CORRESPONDENCE

Zionsville, Pa., Oct. 24.—Dear readers of the Mennonite:—Summer is gone and winter is coming on now, so the attendance in Sunday school and church services are usually better than in summer when the roads are nice and the amusement places are open many people prefer that to the House of God, it ought not to be so, to go to the house of God should be our chief delight, and if we are real true Christians, it will be, nothing can keep us back except sickness. Brother C. E. Krehbiel of Newton, Kansas, was here in our church on Friday evening, Oct. 5th. He told us about the conditions in Russia, he told us some awful things how people suffered and what some of them had to go through. Some of our members also attended the lecture Brother Krehbiel gave in the Allentown Mennonite church on September 29th, every one was interested in what he had to say. There he told us much more about Russia and also about his trip going to Russia. Last Sun., Oct. 21, we had our communion services. Four young people who were under instruction all summer were baptized and admitted into the church, the offering which was for missions amounted to $55.72. Pray for us that we will not grow weary in our work, but that we may work harder than ever. Let us not forget to pray for our pastor so that God will bless His work more and more and make Him a blessing. **Corr.**

Deer Creek, Okla., Oct. 22, 1923.—Dear Readers of the Mennonite:—We are glad to say that we have had the privilege of having S.S. and services quite regularly. The many rains this fall have made it rather hard for some of our members to come to church. Much of the wheat sowing had to be postponed, and so, just now, with favorable weather, the farmers are very busy.

We look forward to two conventions in the near future, both to be held at Medford, 12 miles from here. One is the County Sunday School Convention, the other the Convention of the Oklahoma Mennonite Churches.

Our church has had helpful visits from Missionary and Mrs. P. A. Penner, Mr. C. E. Krehbiel, Prof. D. E. Harder, Rev. P. H. Unruh, Rev. J. F. Moyer.

The Senior C. E. had an enthusing program the other Sunday night when it discussed the topic: "What advances is our denomination planning for the coming year?" Such programs encourage the interest in mission work, and missions with its needs and opportunities at this time is very interesting. And opportunities ought to be taken hold of. We ought to make this possible by our prayers and our gifts. Even disasters like the earthquake in Japan bring them. It seems that the Chinese mind is in a peculiar state of readiness now where the Gospel may enter in. Mrs. Hazel Dester Kaufman writes as follows in one of her letters: "The Chinese are dreadfully excited just now, there are posters all over China telling of a great disaster, that is to take place on the 14th of their 8th month, that is the 24th of Sept. There are to be five days when there will be no sun nor moon, nor light. It is cold that you will freeze to death. The ocean is going to be so rough that many will drown. There will be earthquakes and people will get killed that way. The water will turn into blood and cannot be used and just lots of others terrible things will happen. This is not only going to happen in China, but all over the earth and one-third of the population of the world is to be wiped out. This is all to happen in the twinkling of an eye. On this announcement there are 16 ways given in which the people can try to do good deeds and in that way make their punishment lighter. You have no idea what an influence a thing like that has over a superstitious people like we have here. The whole city and community are excited, women go to the temples daily to ask the gods to protect them."—What a chance for the Gospel to free them from fear.

Quite a number of our young people are teaching and others are at school. During the summer months most of these were at home, a few of them attended summer school. The mothers, many of them, are busy packing the dinner buckets for their children who attend school. May the home and the school and the church all work together for the upbuilding of God's Kingdom.

With greetings,
Mrs. Gerhard Friesen,
Correspondent.

Perkasie, Pa.—On Sept. 14, the pastor, Rec. Fretz, returned from his trip to the General Conference. On the 23rd, in his sermon he dwelt in particular on the general efforts of conference, in extending the Lord's kingdom. On the evening of the 26th at a social gathering in the home of Bro. and Sister Harvey S. Kulp, both with the pastor gave interesting accounts of the trip to conference and other places. We all wished we might have been in the company, as we with the stories told recalled the pleasant occasion of the conference here in 1920. We are now looking expectantly to the conference at Berne in 1926. Bro. C. E. Krehbiel visited us on Sept. 30th and spoke of the work of conference in general and of relief work in Russia in particular. One new member was added to the church on the occasion of the Lord's Supper on Oct. 21st.

The pastors of the different churches of this town are planning week-day religious instruction schools. The board of education has granted an excuse of one hour a week to all grade pupils, from their regular school recitations for this purpose. The two Mennonite churches and the Baptist church propose to combine in this effort. We would be pleased to have our publishing houses and book concerns send us samples of any lesson material they may have. We are getting such from other denominational houses.

Springfield, Pa. The congregation will observe the Lord's Supper on Nov. 11th. Bro. and Sister Jacob Landis enjoyed immensely their trip to Freeman and the Pacific Coast. It is interesting to hear them speak of the beauties of California, of the deep interest they took in the mission in Los Angeles as well as of the Conference at Freeman. They were also, though in a different sense, interested in Mormondom in Utah. Bro. C. E. Krehbiel was with us on Oct. 14th.

Deep Run Church, Pa. —On Sunday, Sept. 23rd, the first occasion the pastor was with us since his return from General Conference, basing his message on Eccl. 9:10 and I John 5:4, he gave us an insight into the work of the General Conference and our relation to same. All were deeply interested in the ever widening scope and work of the Master's work through the Conference.

The pastor officiated at three funerals since his return from Conference, (see deaths). On Sept. 30th we had the pleasure of getting acquainted with and taking in the message of inspiration brought us by Bro. C. E. Krehbiel, field secretary of Conference. He spoke of the progressive steps of conference, and touched our hearts deeply in the recital of his experience in relief work in Russia.

On Monday, Oct. 15th, were welcomed home Brother and Sister Francis Fretz, who after the Conference at Freeman made a trip to the Pacific Coast, visiting friends, the Los Angeles mission and places of interest in California, Utah, Colorado and returning in Illinois, Canada and Buffalo.

On Saturday, Oct. 20, we had preparatory and baptismal services when 14 young souls were received into church fellowship. The baptismal text was Eph. 4: 14-16, in the course of his remarks he referred to the fact that at 9 o'clock a. m. the oldest member of the church age ninety passed from the militant to the church triumphant and while 3 p. m. witnessed fourteen young souls ready to step into the ranks of the Lord's army. The church is largely composed of young people. On Sunday 21st, the Lord's Supper was celebrated with a large audience. On Oct. 13th we were reminded was the 40th anniversary of the ordination of Pastor Fretz.

Bowmansville, Pa.—The church will observe communion on November 18th, we are missing the services of Brother Rudy Gehman, our assistant pastor, he is attending Witmarsum Seminary in preparation for still better service for the Master and the church. The young Russian brethren recently admitted to the church are regular attendants at the services driving by night about ten miles to attend, while they are fast learning the English language, they highly appreciate the German services given by the pastor.

LESSONS FROM MENNONITE HISTORY

(Concluded)

The deduction from this episode would seem to be that there is no short cut to training for Christian leadership. The best preparation is none too good for the religious leader.

In church government the Mennonites first adopted the congregational type. In fact they were the original congregationalists to whom the later Congregational church owes much of its church polity. The entire congregation helped elect its ministers, and had a voice in determining matters of church discipline and general church polities. Each congregation was a unit unto itself. When occasionally an attempt was made to deprive the members of the congregation of their privileges trouble arose. During the latter part of the 18th century the entire church of southern Germany was kept in confusion for a number of years, because an elder tried to expel several ministers without consulting his congregation. In 1693 the Amish division arose as a result of the expulsion from the church of a number of members by Jacob Amman, on his own initiative. There is at present a tendency in some branches away from this original form of government toward the Episcopal type—bishop rule. Bishops once elected to office by the congregation are prone to forget the source of their authority in a democratically governed church organization. The conception prevailing in some places that a bishop once ordained carries his powers with him wherever he goes without regard to the wishes of the congregation which called him into office or the congregation to which he goes is not far short of the high claims made by the medieval priesthood which maintained that the office was stamped with an "indelible character" which removed the recipient beyond all human control and made it possible for him to exercise his functions wherever and whenever he pleased. Rev. J. M. Leendertz from Holland whom most of us remember as a visitor to America several years ago said to me in course of a conversation on this subject that the thing which impressed him most of all in his visit among some of the churches in America was the reverence attached to the church as an institution. That he said the Dutch had always associated with Catholicism. To him it seemed that this reverence for the authority of those in power which he found here in some places was a step back toward medievalism against which Menno Simon protested so vigorously some four hundred years ago.

In passing may I express my admiration for the form of government adopted by the Western District Conference as well as the other districts of the General Conference. Each congregation with its own elder, a separate and self governing unit; confederated with other similar units into a conference for the carrying on of common church enterprises; representation in such conferences based upon membership in each congregation, and voting power distributed between laity and ministers. That in my opinion is the most ideal form of church government obtainable, and it is in perfect keeping with historical Mennonitism as well as apostolic example. May the Western District Conference never depart from it, and may other branches of the church which are at present headed toward bishop rule and disaster also soon adopt it. Representation of the laity is the only type consistent with a democratic form of church government.

And finally the early Mennonites were more concerned with right living than with the formulation of hair splitting distinctions on abstract questions of philosophy and theology. They insisted as did Jesus before them that the real Christian is the one who lives a pure and upright life and has a heart full of love for his fellow man. The conception held by the state church of the ideal Christian was one who accepted without question the dogmas formulated by the old philosophers who were often as much heathen as Christian, and who gave implicit obedience to the ecclesiastical hierarchy then in power.

The questions the early Mennonites discussed and wrote about were questions of practical living. For doctrine they went directly to the Bible and were satisfied with Biblical statements on all doctrines over which the state churches and their theologians drew so many fine distinctions and spilt so much blood. Their doctrinal statements were Scriptural rather than philosophical. In the long list of questions which we find discussed by Menno Simon there is only one which shows any evidence of being influenced by the prevailing philosophies and theologies of the day—that is the doctrine of incarnation. On all the others he seemed satisfied with the phraseology of the Scriptures themselves rather than the formulas of the church fathers, and even in this one exception he found that his views had caused so much confusion among the brethren that he finally gave them this advice:

"Faithful reader, observe, just as I do not comprehend the Almighty, only and eternal God in His divine nature, in the dominion of His glory and the creation and preservation of His creatures, in the recompensation of both the good and the bad, and in many of His works, yet I do truly believe in Him as such and for this reason; because the Scripture teaches it, so likewise I cannot comprehend how, or in what manner the incomprehensible, eternal Word became flesh or man in Mary; Nevertheless I truly believe that he became man because Scripture teaches it.

Inasmuch as we clearly find and know that the Holy Ghost has not revealed this mystery (of the incarnation) in the Scriptures; that he has not revealed it to us in any manner, neither by any prophet nor apostle, nor by the Son Himself and inasmuch as it is manifest that it cannot be fathomed by

(Continued on page 6.)

THE MENNONITE

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The Citizenship Conference, held in Washington, D. C., this month, was a remarkable gathering in many respects. It was composed of leaders in Christian thought and activities representing nearly every state in the Union as well as from our colonial possessions. These men had been called together upon the invitation of a committee of representative citizens, numbering a thousand. The purpose of the Conference was to record sentiment of the Christian forces of America as being on the side of law and order and as protesting the open and arrogant defiance of law, particularly the law relating to the prohibition amendment to our Constitution. It cannot be denied that from one end of the land to the other there is a sentiment on the part of the violators of the liquor law that the government is powerless to enforce its laws and as a consequence, liquors are being illegally made, smuggled into the country and openly sold in numerous places. Generally a news agency records only the vices of a community and takes note of virtues that are more common and numerous. This has been particularly the case in regard to the matter of violations of the liquor laws. From reading reports one would think that there was scarcely a community in the country that could boast of order and law observance. Many officials have been found corrupt, and, of course, where such is the case, law becomes a joke, other officials, not in sympathy with the law, have done their best to discredit it, either by a half-hearted application to their duty or by criticising it unfavorable. The Atlantic coast line of our country, with its many indentations and other physical characteristics, has been found easy for the foreign smugglers, whose crafts by the hundreds lie outside of the three-mile limit of our jurisdiction. Rumrunning and bootlegging are the two most common sources of crime and defiance of the law. In the light of these conditions the President had called the meeting of the Governors of the several states which met last week and made the matter one of special consideration.

The Citizenship Conference showed that there are in America a greater number of loyal citizens who have not bowed the knee to the monster booze than there are those who defy law, who violate the Constitution, and who seek to bring back to the people the worst curse of the ages. It also committed the Christian citizenship of our country on the side of law and order with a determination to see that the law is enforced. This was not a gathering of "hobby-riders" by any means, Senators, Congressmen, a governor, a former Secretary of State, College presidents and a host of religious leaders from all denominations, Jews included, were there to determinedly register their protest against the lax enforcement of the law and to assert their sympathy with the law, giving their assurance that they are going to do all in their power to maintain the constitution of our country.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1925 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

A CALL FOR A PERMANENT COURT OF INTERNATIONAL JUSTICE

To 150,000 pastors throughout America the Commission on International Justice and Good-will sent "an urgent call" in behalf of the Permanent Court of International Justice. It declares that the churches hold in their hands the solution of international cooperation.

The call is issued in connection with the observance of World Court Week beginning November 5 and coming to a climax on Armistice Day, which will be known as World Court Sunday. The call does not ask members blindly to urge that the United States join the Permanent Court of Justice, but to study the matter and for each member to determine for himself what he should do to help the United States perform its moral obligation.

The statement says:

"During the Washington Conference on Limitation of Armament three Calls to 150,000 churches in America were issued. The churches were invited to help create an atmosphere of intelligent hope, reasonable expectation and an insistent demand that the conference might result in the positive reduction of competitive naval programs. The response was notable.

"Out of 13,878,671 names signed to letters and petitions sent to Pres. Harding and Mr. Hughes, preceding and during the early weeks of the Conference, it was officially reported that over 12,500,000 of the writers stated that they were praying to God for His blessing on and guidance of the Conference. Evidently the Christians of the country were the citizens supremely interested in the Conference.

"The success of the Conference was real and great. A war with Japan, then widely thought to be impending, was avoided. Peace in the Pacific for at least ten years was assured. A new and more just policy in dealing with China was adopted by the nations.

"The competitive building of capital ships for the navies was stopped for the present. Many ships are now being scrapped and enormous savings are being made possible.

"But, best of all, the spirit of mutual confidence and goodwill between the powers bordering on the Pacific was definitely promoted. The churches had an honorable and magnificent part in securing these notable results.

"A new problem now confronts the nation and a new opportunity for service now comes to the churches. The task before us is to enable our millions of citizens:

"First, to secure an intelligent understanding of the nature and work of the Permanent Court of International Justice;

"Second, to attain a clear appreciation of what it would mean for America and for the world, for the United States either to accept or reject President Harding's proposal; and

"Third, to determine, each for himself, what loyal and intelligent citizens of a great democracy may and should do to help their country perform its moral obligations.

"Acceptance of a World Peace Program looking towards a Warless World can never be imposed by a government upon its people, but it can be imposed by a people on itself. This, however, depends on the moral and intellectual training of the people.

"This in turn largely depends on the churches—on clergymen, deacons, elders, Sunday school superintendents and teachers, and on hundreds of thousands of devout and consecrated men and women in the Christian homes throughout the cities, towns and villages of our land.

"The Christians of Christendom, who number many hundreds of millions (some 45,000,000 in the Protestant and Roman Catholic churches of the United States), can establish world institutions for justice and peace if they will go about it intelligently, determinedly and with consecration.

"The evil 'war-spirit' of the nations can be cast out only by prayer and by sincere and devoted service for the upbuilding of the Kingdom of God in its widest applications to the relations of classes, nations and races. Only the spirit of love and goodwill between the nations can overcome their present hatreds and hostilities.

"The churches hold in their hands the secret for the solution of the world's sorrow and suffering. It is for them to open the doors and lead the nations into the way of life, the road to a Warless World."

HISTORY OF MENNONITE S. S. WORK

(Prepared for the S. S. rally held in connection with the 240th Anniversary celebration in the Germantown Mennonite church.)

The Sunday school as we now have it is a comparatively modern institution. In Old Testament times, especially after the Captivity, down to the time of Christ, there were schools for the religious instruction of the young in connection with the synagogue. So in the early centuries of the Christian church catechetical schools were more or less prevalent, which have been called "the Sunday School of the first ages of Christianity." The children were taught to memorize passages of Scripture, and learn the doctrines of God, creation, providence, the fall, the incarnation, resurrection, and future rewards and punishments.

In the Reformation period these schools of the earlier centuries were revived by Luther and other leaders in different countries of Europe, and also in the early settlements in America.

It may readily be supposed that the leaders among the Mennonites would likewise seek to instruct their youth in the Word of God, though this, as all their religious activities, had to be done quietly in order to avoid the interference

of the persecuting authorities. The early Mennonite settlers in this country under religious liberty, though they did not have Sunday schools, gave religious instruction in their weekday schools. Their church buildings were arranged to accommodate these schools, and the Bible was their leading textbook. Thus for instance, we read that in the early years of the Germantown settlement they wrote back to Amsterdam for "some catechisms for the children and little Testaments for the young." Such schools as those taught by the pious schoolmaster of Skippack and Germantown, Christopher Dock, which were common among the German settlers of various denominations in Pennsylvania, in great measure answered the purpose for which later the Sunday schools were called into being; and their prevalence up to the time of the introduction of government directed public schools and even for some time after, may account largely for the slowness of these German churches in introducing the Sunday schools as the movement spread from the small beginning made by Robert Raikes. This movement was already almost three-fourths of a century old and had gained considerable momentum both in England and America, when finally our German communities, having lost their religious weekday schools, came to see the necessity and value of schools for Bible study on Sundays.

Nor was the change anything like a sudden one, being embraced by all the people at once. Some few saw the light much sooner than others and were regarded as disturbing innovators when they sought to organize Sunday schools in the churches. The opposition in some cases was quite bitter.

A Mennonite pioneer in this phase of church work was a young man, John Oberholtzer by name, who was elected to the ministry in 1842 in the Great Swamp charge, including West Swamp, East Swamp, and Flatland. In a sketch of his life written for the Mennonite Year Book for 1896, I said: "One of the first advance steps taken by the young minister in his work was the instituting of systematic instruction in God's Word given to the young people of his charge. Out of these instruction classes, held on Sunday afternoons, grew afterwards the first Mennonite Sunday schools, which were also among the first schools established in that section of the country."

In the Year Book for 1898 I find this statement: "The Swamp church was the first of our Mennonite churches to introduce the Sunday school work, the first school being organized in the spring of 1857 with the present pastor (A. B. Shelly) as Superintendent."

This assertion of priority is challenged by the claim that in the Flatland church there was a school in existence already in 1853, a class card having been found, having date of that year, with the names of Hannah Moore as teacher and Nathan Slifer as superintendent. This, however, does not take the honor away from the Swamp charge in which Oberholtzer started the new movement for Bible instruction.

Illustrating the opposition encountered, the fact may be cited that some of the earlier schools had to be held for a time in neighborhood school houses and halls, because the congregations were not willing to open the church doors for the innovation. Contrariwise in after years and at present, Sunday schools frequently are the forerunners of church organizations.

The split that took place in the Mennonite churches of Pennsylvania about the year 1847, was caused by the resistance offered to the progressive spirit of which the Sunday school was one of the outgrowths. In the churches which adhered to the opposing faction, Sunday schools were tabooed for many years after the division. Today, however, there are few if any Mennonite churches to be found where Sunday schools are not maintained, and many of those in the conservative branch stand in the forefront for efficiency.

Though at the time when the first Mennonite schools were started, as above mentioned, the American Sunday School Union was already thirty years old and had promulgated a uniform system of lessons, our schools did not at once adopt that system. My own recollection goes back to a time when each teacher made his or her own selection of Scripture lessons. It was a big step forward when the plan of united study of the same passage by the whole school was adopted. And when in 1872 the International Uniform Lessons came into use, the course was welcomed by our schools.

The working together of different schools by forming societies and holding conventions, came into vogue early in the history of the Sunday school movement. By the time the German churches took up with the movement, the first and the second national conventions had already been held, the one in New York in 1832 and the other in Philadelphia in 1833. Then there had come a lapse of twenty-six years, so that the third national convention came soon after our first schools had started, viz., in 1859, held again in Philadelphia, and is said to have "marked a revival of interest in Bible study and in the religious training of the young." Whether any Mennonite Sunday school workers attended this convention I have no information.

It was in 1876, the year after the first International convention (of the United States and Canada), that representatives of the different Mennonite Sunday schools were invited to meet in a convention of their own, held on Oct. 2nd in the First Church of Philadelphia. This was followed by another one held in the West Swamp church on Jan. 1, 1877, and a third on April 30th in connection with the semi-annual meeting of conference in the Upper Milford church. In the last named convention seven schools were represented and reported a total enrollment of 805. The frequency of holding these conventions was soon reduced to once a year, and separated from the conference meetings both as to time and place: and thus they are continued to the present time.

As in the schools so in the conventions, both languages, German and English, were used at first, but English soon prevailed and today the use of German is confined to a class or two in a few of the schools and has entirely disappeared from the convention programs.

At first many of the country schools were kept open only for a part of the year and were closed during the winter months. But gradually these schools adopted the practice advocated in the conventions, of continuing throughout the year. At the twenty-third convention in 1896 all but one out of the thirteen schools reported "open all the year."

Mennonite Sunday schools have always ranked high among the schools round about them both in progressiveness and in deep spirituality, and the schools of today average well in these respects. Still let it be far from us to glory in aught but the grace of God; for it is by that grace alone that we, and any institution of ours, are what we are. Without Him we can do nothing.

In what I have said I have had in mind the Mennonite churches in Pennsylvania, with special reference to our Eastern District Conference. The history of Sunday school work in the churches farther west is naturally different in its beginning, these churches having come upon the stage at a later period, when the Sunday school idea was no longer a new one and conservatism had less ground for opposing the introduction of this form of church work. Today in all our churches east and west, the Sunday school occupies a prominent place. Conventions are held by the workers in all the different districts, and the work both of the Sunday school and of the Young People's Societies is accorded recognition by the district conferences and also by the General Conference.

Many of our schools are regularly represented in the interdenominational conventions and usually take high rank among the schools in general. May our progress always be measured, not by worldly standards, but by the standards of high spiritual efficiency. And may we always be on our guard against the subtle efforts of the enemy to negative the work of the church by the introduction of the spirit of worldiness on the one hand and of infidelity to the Spirit-breathed Word of God on the other. "The entrance of Thy Word giveth light" says the Spirit, and it is the one great purpose of the Bible school in the church to bring about that entrance of God's Word into the minds and hearts of young and old. **A. S. Shelly.**

WORLD-WIDE SUNDAY SCHOOL NEWS

On to Glasgow—June 18-26, 1924

Glasgow, Scotland, is the place selected for the Ninth Convention of the World's Sunday School Association which will be held June 18-26, 1924. Arrangements have just been completed for two of the steamships which will be for the exclusive use of delegates. The Cunard-Anchor Line "Cameronia" will sail from New York on June 7, 1924, and the Canadian Pacific "Marloch" will leave Montreal on the same date. Both steamers will go direct to Glasgow and arrive on Monday, June 17th, the day before the opening date of the Convention. It is hoped that arrangements for another steamer can be made so that there will also be a sailing from Philadelphia and if so that ship will make a call for delegates at Boston. All the ships to be used for the transporting of delegates will be carefully inspected by the Transportation Committee of the World's Sunday School Association. This has already been done for the "Cameronia" and "Marloch" and both boats are

very satisfactory. On each ship there are an unusually large number of good staterooms at the minimum price.

A revised edition of the tour bulletin has just been prepared and a copy will be mailed to all who have previously sent inquiries to the office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, and to all others who will write for it. Stateroom berths will be assigned in the order in which the initial deposit of $25 is received at the office of the World's Association in New York. Attractive tours have been arranged which will enable the delegates to make a more or less extended trip through the British Isles or the Continent of Europe. Tours to the Holy Land and Egypt have been provided both before and after the Convention in Glasgow. It is expected that 2,000 will attend the Convention from North America and another 2,000 from Great Britain and other parts of the world. The Eighth Convention was held in Tokyo in 1920 and there were 1814 registered delegates. State and Provincial Sunday School Associations are cooperating with the World's Association in giving information about the Convention to be held in Glasgow. The Scottish Committee is working out the details for the comfort and pleasure of the thousands who will attend the Convention next June.

A QUICK RESPONSE TO NEED

Following swiftly upon the statement by Dr. John R. Mott, General Secretary of the International Y.M.C.A., that the property loss of the Association in Japan would probably amount to more than $1,000,000, came the announcement by Dr. Mott of an unsolicited gift of $500,000 by S. P. Fenn of Cleveland, O., vice-president of the Sherwin-Williams Co., paint manufacturers of Cleveland. The use of the gift is left to the discretion of the International Committee, of which Mr. Fenn is a member, the only condition being that $50,000 of it shall apply to the Retirement Fund of the Y. M. C. A. of North America, and the balance be used for permanent buildings of the Association in foreign lands. This is the largest unconditional cash gift, Dr. Mott says, received by the International Committee from a living donor, with the exception of benefactions from estates and foundations. Mr. Fenn's interest in the Y. M. C. A. reaches back more than half a century. He was 25 years president of the Cleveland Y. M. C. A., and a prime mover in the building of its present home, as of its predecessor.

That the gift will be used in good part to repair the destruction of the large Central Association buildings and seven branch buildings in Tokoyo and Yokohama is a natural conjecture, but that will be for the Committee to decide, and no statement has been made as yet. Dr. Mott says that these buildings in foreign cities have always been constructed as a result of joint subscriptions of the people of these cities and American donors. All operating funds for such buildings are provided by the nationals of the country concerned. This is one of the main reasons for the great growth of the Association in such cities as Shanghai, Calcutta, Peking, Manila, Mexico City, Tokyo and many others.

This benefaction of Mr. Fenn's is considered by internationalists to be of great significance in promoting good-will among people of different nations and races.

LESSONS FROM MENNONITE HISTORY

(Continued from page 3)

reason—and besides we learn from history and find in our own time that many sharp eyes have been blinded by this impenetrable brightness, therefore I warn you all pious hearts that would walk with a clear conscience before God, not to speculate about this ineffable and indescribable majesty of the incomprehensible, eternal Godhead, and not to conclude, assert, teach or maintain above that which the Holy Spirit has revealed and taught in His Holy Word.

And therefore, I say that I do not at all undertake to reason out this incomprehensible point, but will follow the Word of my Lord, which is quite clear in this instance."

Menno's first conception inherited largely from Melchior Hoffman was not the orthodox opinion of that day on the incarnation, nor of the present day; and yet perhaps not less reasonable an interpretation than that given by the theologians of the time. Mary, he said contributed nothing to the body of Jesus. As a child he passed through her as a ray of light through glass. To the Catholics who made much of Mary as the mother of God, this view was especially objectionable, and was made one of their chief accusations against the early Mennonites whom they persecuted. Neither was the view in harmony with the idea of the majority of the followers of Menno, especially those of south Germany. But to say as some critics do that Menno denied the divinity of Jesus is certainly far from true.

But aside from this question of the incarnation there is little evidence from Menno's writings that he indulged in any vain speculations regarding the great fundamentals of the Christian religion. His doctrinal statements were usually Scriptural, buttressed well with Biblical phraseology instead of the philosophical speculations of the day.

I wonder if we might not draw a lesson from these early founders of the faith in this direction. Would it not be better perhaps to rest some of the fundamental doctrines upon a Scriptural basis and let it go at that, rather than attempt to square them with some cut and dried philosophical formulas, on which there may be no unanimity of opinion any way, and which in turn may be the cause of endless confusion. In this connection the advice given by the Mennonites of South Germany in 1555 at the Strasburg Conference on the above dispute still holds good:

"In many passages of Scripture it seems as if Christ brought His body with Him from Heaven, but in others as if He received His flesh from Mary. Further it seems also that He is the Father and God Himself also. The confusion of tongues has come upon the brethren in this matter because they would know more than it was intended they should know."

It is urged that they should give more attention to keeping God's commandments than to prying into such mysteries. They should be satisfied with the statement: "The Word became flesh and tabernacled among us—to take away from or add to these words is not only disturbing but criminal."

This good advice I think may still be followed with profit and in the interests of harmony today.

These, then it seems to me are some of the lessons our leaders can learn from the experiences of our forefathers. The list is by no means exhaustive and I may not have pointed out the most important incidents from which valuable suggestions can be applied, but they are sufficient to show, I think, that there is more than a mere academic interest in the study of the history of our Mennonite ancestors.

C. Henry Smith.

THE S. S. LESSON

Nov. 18

Our Lord Jesus a Missionary

Mark 9:35-38; Luke 8:1-3; 10:1; John 3:16-17.

Golden Text: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." John 3:16.

Christianity is a missionary religion. It is but natural that we then find in Jesus Christ the ideal and the greatest missionary. A missionary is one led by God to bring lost souls to know God. Jesus revealed, through His personality His teachings and works, the Father God to all who would receive and obey Him. We will begin with the last section of our lesson text in order to show the motive for the missionary career of Jesus. It is expressed in the words: "God so loved the world that He gave His only begotten Son." Love should be the motive behind every missionary effort. As God is love, so no one can be the minister of God without possessing this all powerful passion for the souls and the good of fellowmen. It was because God loved that He gave His Son. He did not come into the world to judge or condemn it, but to reveal the Great Father-heart of the Heavenly Father. There was reason why a Redeemer should be sent. Man was a fallen, degraded creature, loving darkness rather than light. He was helplessly and hopelessly lost, without anything in himself that could bring about his salvation.

In His coming, it was announced that He was to bring glad tidings to all people. This made Christianity a world-wide movement. Had he just come for the Jew, or for the white race, or for the cultured and intellectual, most of the world would have remained in darkness, and the missionary spirit would be impossible. Had He come for a select race or nationality or class it would have meant that God was a partial God and that He cared for some and not for the rest. Love could not have prompted such a coming. Multitudes, then without God, would be led to hate Him instead of to love Him and come unto Him. It will be noted that the message was one of glad tidings. The heart of man is naturally gloomy when he realizes that he is bound in chains to sin and that he must bear the consequences of sin. There is no possibility of real happiness except in the heart of the one who knows God and has found peace in Him. It is significant that the word Gospel means "glad tidings". All who hear it have the joy of hearing a message of joy from God. All who receive it have a happiness that the world cannot know.

As we read the story of the missionary career of Jesus we are impressed with His great sympathy for men. He appeared in the lowliest way in a home of poverty. He selected His intimates from the poor, hard-working classes, He was ever present where the common people were and so, in His desire to be with them, we note how greatly He desired to show His feeling for them. Abraham Lincoln once said: "God loved the common people, that's why He made so many of them." He might have said likewise, God loved the common people, that's why He sent His Son to live among them. In showing His sympathy, Jesus sought out those who were the most miserable. Where there was physical distress He was to be found bringing the ministry of healing. It is of the nature of the missionary spirit to concern itself about those who are the victims of bodily infirmity. No other religion feels that it has a responsibility to such. So long as the missionaries of our day can sympathize with the sufferer and bring him help, that long will they illustrate the spirit of their Master. It was His healings that called the attention of the multitude to the Master so that He could impress them with the message He had for their souls. In modern missions, the medical missionary and his work are the most valuable missionary asset, because they show a desire to help the whole man and the means of reaching the soul and its needs are still generally through the physical needs.

In His missionary activity, Jesus brought His message to "all the cities and villages." He recognized that all had a claim upon Him no matter where they lived. It is one of the sad things about the church of our times that, while there are locations where there are many churches, there are others where the preaching of the Gospel is not heard at all. Our Home Mission enterprises are just in their beginnings and they will not have covered their complete fields until every one in every place can hear the preaching of the Gospel if he wants to do so. To the downcast, to the miserable, to the poor and to the afflicted it was a comfort that Jesus sought them out in order to help them. Wherever there are earnest Christians who put themselves out in order to bring the blessings of religion to the neglected ones, there you will find an example of the real Christly missionary spirit.

Again, we note that Jesus appointed others beside Himself to go abroad preaching His message. It was a glorious privilege to be chosen to carry the message that the Son of God brought to men. It still is the glorious privilege of the faithful to continue this work. Jesus made the saving of souls His chosen life's mission. There can be no greater or nobler calling than to follow the Lord's example in this and become a winner of souls.

THE C. E. TOPIC

Nov. 13

How Obtain a Great Missionary Advance?

Acts 13:1-12.

The beginning of the twelfth chapter of the Book of Acts tells us how the church at Antioch became a great pioneer missionary church. It is well to keep the facts connected with this church and its enterprise in mind when planning our own missionary program. Let us note some of the characteristics of the Antiochan church. It was composed of several kinds of Christians. In the first place, the events connected with the death of Stephen had much to do with it. Here the Christians fled for safety when Jerusalem was no more safe. In a larger sence the reason for every church's existence lies with a death, not only of a martyr, but of our Lord Himself. It is only upon the death of Christ for the salvation of the world that any church can build. Only as we have a vision of the redemption that there is in Jesus Christ will any kind of a missionary spirit be possible. Then, these refugees from Jerusalem had lost their homes. It had cost them something to own Christ as their Lord. One who has not had to give up much for Christ's sake will scarcely be a missionary enthusiast. But, having been privileged to sacrifice for His sake, the individual, or the church, will get a high appreciation on His worth, and, having a share of His spirit of love, will endeavor to the limit of their power to make all the blessings that are possible in Christ available to others who as yet have not had the same opportunities. Again, the church at Antioch had the right conception of missionary work. They began by winning their heathen neighbors to Christ. The proof of the sincerity of Christian missions is to be found in the Home Mission efforts that are made by those participating. Surely, if Jesus Christ is needed by the heathen far away and one feels it a duty to bring him the Gospel, the heathen next door, or in the same city, or town, needs Him just as much. The enthusiasm of these Christians of Antioch is well worth noting and inspiring. Here they were first called Christians. Why? Because they were continually speaking of Him, singing hymns to His praise, making prayers in His name and rejoicing in Him. They came to bear the name of Christ because Christ meant so much to them and their lives showed a Christlike spirit. Moreover, they were full of the Holy Spirit because they were continually waiting upon Him and seeking His direction. It must have been a studious church because the prophets and teachers who were among them were specially mentioned. A prophet voices God's command, a teacher unfolds it. The existence of these two offices indicates a desire to know and understand the will and Word of God. Again the Antiocheans were blessed with having the best talent in the church in their service. Barnabas and Saul were their ablest and when it came to asking what they should give for the spread of the the Gospel, the answer was the best that they could give, their ablest teachers and preachers. Most churches today betray a desire to hold on to their best ministers, even though the fact is apparent that these men could do more and better work for the cause of Christ elsewhere.

When we come to plan for a missionary advance the first thing needed is a consecrated desire to spread the Gospel of Jesus Christ. This desire will be so intense that the matter of asking how much it will cost in man and money will be a secondary consideration. Some men have been great missionaries without the backing of a single church. This speaks well of their loyalty to the cause, but not to the credit of any church. There are so many of us left behind to take care of the base of supplies that not a single missionary should need to be without the support that is needed in order to enable him to give the cause the full extent of his ability. There was one David who fought the giant, but there were many captains of the Lord's hosts who won victories because they had the support of the armies behind them. There have been all kinds of mobilizations, but the whole church of Jesus Christ has yet to fully prepare to back up an effort to win the whole world for the Lord. When the time once comes that we are ready, not only to say: How much is needed? but how little need we keep that the rest may go toward the salvation of lost souls? there will be the kind of missionary effort that is worthy of the Christian faith we profess.

Another need in planning missionary advance is missionary information. This involves a knowledge of the whole field so that one may have an idea how much is occupied and how much of it is without missions. Knowing this we may be impressed with the gigantic magnitude of the field, with how much has been done and how much more is to be done. One should be especially informed concerning the activities of one's own church. Every denomination makes itself responsible for a portion of the field. What and where is our field? How much are we doing there? What is the extent of our labors in stations and missionaries? How much more do they need to undertake the full occupation of their field? What are our missions costing us and how much more should they cost? Are there any more fields to be occupied? There is no better way of obtaining missionary information than through the publications of one's own church. No one can be thoroughly informed on what the Mennonite church has undertaken in missionary work until that one becomes a reader of the church papers.

MARRIAGE

Hardin-Schowalter—On Wednesday, Oct. 17, at the Mennonite parsonage in Donnellson, Iowa, occurred the marriage of Fred Hardin with Hilda M. Schowalter.

Weber-Miller.—On Wednesday, Oct. 17 Erwin A. Weber and Jennie P. Miller were united in the bonds of holy matrimony at the Mennonite parsonage. Rev. Elmer Basinger performed the ceremony.

DEATHS

Myers—On Sept. 15, 1923, near Bedminsterville, Pa., Ethel M. child of Abram M. and Cora Myers; aged 5 years, 6 months and 11 days. Interment on 19th at Deep Run church. Pastor A. M. Fretz officiating.

Esser—On Sept. 25th, 1923, near Ferndale, Pa., Annie Laura, wife of Zeno Esser, aged 54 years and 9 months. Interment on the 28th at Deep Run church. Pastor A. M. Fretz officiating.

Leatherman—On Oct. 20th, at the home of her daughter in Dublin, Pa., Anna Leatherman, nee George, relict of Abraham L. Leatherman, aged 89 years, 10 months and 12 days. Services and interment on the 25th at Deep Run church. Pastor A. M. Fretz officiated.

Sprunger—On October 22, 1923, Joshua Sprunger died suddenly while at work from apoplexy, aged 64 years, 10 months and 30 days. On May 15, 1882, he was united in marriage to Elizabeth Habegger who preceded him to the grave 23 years ago. To this union were born 11 children, all of whom survive to mourn his unexpected death. Also 2 brothers, 4 sisters, 2 half-brothers, 5 half-sisters and 26 grandchildren survive him. One sister preceded him in death. The deceased was converted in early life and joined the Mennonite church. He was a consistent, devout Christian. The funeral on Oct. 26th was conducted by his pastor, Rev. P. R. Schroeder. Text of sermon, II Cor. 5:1.

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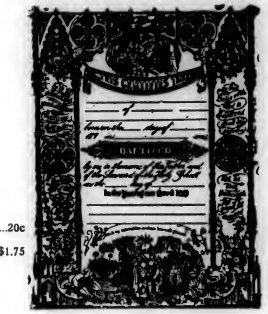

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IN MENNONITE CIRCLES

Many of the teachers and officers of our Philadelphia schools attended the special classes of instruction arranged by the Philadelphia Sunday School Association last week. Prominent lecturers and instructors were engaged for the work.

The Bluffton College Men's Glee Club is planning a trip East for the winter holidays. They expect the tour to be a highly successful one.

Rev. Adolph Ellenberger, former pastor of the Freidrichstadt Church, Germany, while on his way to New York to meet his sister who arrived in this country last week, visited the editor. Bro. Ellenberger is at present engaged as a tutor in a family in Oxford, Pa.

The (Old) Mennonite Mission Board has added two more families to their staff in India. Bro. and Sister Friesen of Hesston, Kansas, and Bro. and Sis. Troyer of Kokomo, Indiana, sailed Nov. 10th on the S. S. "Albania" from N. Y.

The choir of the First Church Philadelphia, will render a Harvest Cantata on Nov. 18. The Teacher Training Class in this church is now in the third year of the standard course.

The 2200 Mennonite brethren who recently arrived in Canada from Russia are reported to be doing well. During the winter they will be boarded by the Canadian Mennonites free of charge. Next spring it is expected that they will be located so as to be able to take care of themselves.

Prof. B. F. Welty, of Tacoma, Wash., who years ago was professor of Music at Bethel College, has donated the splendid property, now occupied by Dr. Langenwalter, to Bethel College as a memorial.

The West Swamp, Pa., Church recently had the privilege of having Dr. E. S. Johnson, pastor of the Hereford church, deliver an address full of the interest Dr. Johnson is accustomed to put into his utterances.

The Mennonite churches of Oklahoma held their annual convention in the Medford Church, Nov. 4-6.

A FAREWELL MESSAGE FROM BRO. AND SISTER PENNER

Moundridge, Oct. 26, 1923.

Dear Brethren: Our delightful furlough is drawing to a close and we have nearly completed our preparation for the journey to our beloved India. We plan to leave Moundridge and Newton for Mountain Lake, Minn., on November 12, where we shall take leave of our dear ones. From there we go to New York by the way of Chicago. God willing, we hope to take passage for India on the ship, "City of Benares", sailing from N. Y. Nov. 30. We ask the prayers of all our friends for our safe journey and arrival at our destination. The voyage will take about 30 days and we hope to be back again with our dear ones in Champa by the beginning of January, 1924.

P. A. and Martha Penner.

THE MENNONITE YEAR BOOK AND ALMANAC FOR 1924

The Publication Committee of the Eastern District Conference offers its patrons the new issue of the Year Book and Almanac for 1924. In the preparation of this volume special efforts have been made to surpass the former standard of excellence and several new features have been added.

Recognizing a call for more literature bearing on the history and doctrine of our church a special series of articles has been prepared by Mennonite writers, twelve in number, with the object of providing something that might be used in family, church and school, in instructing the youths in the way and faith of their fathers. With these articles go special daily Bible readings bearing on the subjects and prepared by the writers.

In order to give our readers as much as possible the issue has been considerably enlarged and made attractive with numerous valuable and interesting illustrations. It has been felt that since there has been such a general demand for more Mennonite literature every pastor, teacher, and head of a Mennonite family should make it a special duty to get this publication into the hands of the young people.

Advance copies of this year's issue were circulated at the recent General Conference and met with official appreciation as well as general approval. The Committee would be pleased if their patrons order their copies as soon as possible and would suggest that, since their issue is to serve for more than the uses to which Almanacs are generally put, it would be wise to increase the number of the copies usually ordered. Special mention should be made from pulpit and platform of the purpose of this year's arrangement of matter and the uses it may serve in Church, Sunday School, Young People's meeting and the home.

The Year Book may be secured through The Mennonite Book Concern, Berne, Ind.

A GOOD WORD FROM THE FIRING LINE

(The following is an extract from a letter received by the Secretary of the Home Mission Board.)

Altoona, Pa.,
Oct. 30, 1923.

Dear Brother Shelly:—

Time is flying and so are we going with it. Therefore our efforts should be the stronger. May the Lord help us that all such efforts be only to the Glory of God. We are enjoying the blessings of the Lord. Last Sunday we had a very good attendance in Sunday school and also in church service. Had the best Sunday school for some time back. Number present were 82. The interest seemingly is growing for which we want to praise the Lord. Last night one of our members who has gone through some severe trials as her husband has put her out and is going around with another girl, this woman has been losing courage and also went and fell in sin as never before. She came to our house last night and after conversing with her in the Light of the Word of God, she confessed her sin and came back to the Lord. She went home rejoicing. It was the Lord leading her here and also doing the work. Praise His Name!

Rev. C. E. Krehbiel was here with us last week, Tuesday, and spoke in our church. Very touching and interesting were the words. He was two nights at Rev. Gerig's, two nights in Bedford, Sunday morning in Roaring Spring, Sunday night in Coupon. They had had a very good attendance in Coupon on Sunday night. The work there is very satisfactory and Miss Braun is very well liked among the people, and she is gaining ground, gaining entrance into the homes and gaining Sunday school and church attendance. Catholics are coming too; even some grown up people, that are not Protestants.

We are planning to have a series of Evangelistic meetings beginning November 11 and to last about three weeks. Bro. Shaw, myself, and one or two others shall be the speakers. We are not able at the present to go to the expense of getting some one here; so shall do among ourselves and men of the city. Pray for us and for these meetings.

Sincerely yours,
G. M. Baergen.

LOS ANGELES MISSION

Oct. 24, 1923.

The Editor and Readers of The Mennonite:—

Greetings to all that love the Lord Jesus Christ. We are thankful to God for His infinite love toward us; for the wonderful salvation which is in Jesus Christ, our Lord, and for counting us worthy to be co-workers with Him and with others whom He has called to this great work. I Tim. 1:9; II Tim. 1:12.

Los Angeles is a wonderful location and affords many golden opportunities. Of course, at the same time, it is a place of trying obstacles and great sin. Thank God, the Gospel of Jesus Christ is just the right message for every sin-cursed soul.

We have been preparing for the winter. As you farmers back East and up North put in your

supply of fuel, flour and clothing, and feed for your stock; and as you patch up your barns and other buildings to keep out Jack Frost,—so, when the people return from their summer vacations, and others from the East and North arrive and the new students of the Bible Institute come in, we also prepare for the fight and the work of the future. We plan how to keep the Adversary and dullness out of our meetings, and how to get greatest results in winning precious souls for the Lord.

We try to get all the Mennonite students available to help in the work here. Some are teachers in the Sunday school, some have week-day classes, and others sing in the choir. We are very thankful for the help they give us. It means so much to us. We are also glad for the opportunity we are able to give them to work under the auspices of their own church while students at the Bible Institute. We trust that this is valuable experience for them and that much good will result therefrom.

Our morning meetings are fairly well attended. Some of the faithful ones have moved away during the summer but others have come to take the vacant chairs. Of late we have started to have a young people's program in connection with the evening service. Much interest is shown we believe a greater and growing attendance will be the result. Some grown-ups and children who do not attend any other service anywhere come for the evening rsevice. May God use these meetings for His own glory.

It is a joy to have the missionary spirit so prevalent among the church members and friends who worship here. This interest in missions is seen in the large offering for both home and foreign mission treasurers, and by the activities of the Mary-Martha Circle and the Ladies' Sewing Society.

On Sunday, Oct. 7th, we had Brother Paul Wenger with us for the last time before he sailed for India from San Francisco. In the morning we gathered around the Lord's table in that blessed fellowship which He alone gives. Towards evening we surprised Paul with a little fellowship gathering in one of the Sunday school rooms. A simple meal was served after which a large number of those present got up one after another and directed words of cheer and encouragement to the Brother in the great work before him. Many states and churches were represented in these important speeches. Blest be the tie that binds our hearts together in the one cause.

In the evening service Brother Wenger spoke the Word, using Psalm 23 as a basis. The Lord blessed us. He surely is the Good Shepherd, and we know He will take care of Paul as he works among the lost sheep of India. As we escorted him to the train on Monday evening and looked into his face for the last time we felt a certain loneliness and a great loss, and yet we would not wish him back. God bless him in, and to India. Let us remember him and the Lord's work very much before the Father's Throne.

Pray for us here, for the services, the Sunday school, the work during the week, etc. Pray that souls may be brought into living touch with the Saviour and be born again from above. It is a great joy and a source of great encouragement to know that so many of you are interested in this work and are praying for us. You, who do so, are joint heirs with us of all results and blessings here.

In the Master's service,

Henry B. Dirks.

CORRESPONDENCE

Schwenksville, Pa.—Rear Readers—The Sunday school observed their Fall Rally Day exercises on October 7th. A special program was rendered by the different departments and by some select members. We were also privileged to enjoy two addresses, one by the pastor, the other by a fellow student of the pastor.

Rally Day services are always an incentive to spur us on in this great field of service for the Master in which we are engaged. We are varying our Sunday school program from week to week, inasmuch as we may, so as to arouse as well as to keep the interest on the part of all. The committee on programs is starting to make arrangements for the Christmas exercises.

The Lord's Supper was observed the following Sunday, Oct. 14th, when 179 communed.

The pastor is arranging to organize a class for Bible Study in Harleysville. This is a great privilege for our members of the Eden church who reside in this neighboring town.

Second Mennonite Ch., Philadelphia—The fall season of the Second Church began with the usual Rally Day in the Sunday school. This occasion was one that gave encouragement of renewed interest for the coming months. As with other city schools, vacation time tends to disorganize the work of the school, although there should be no occasion for a rally because Rally implies lost ground that has to be regained. This year the school hopes to continue in growth and enthusiasm. Upon his return the pastor, Rev. S. M. Grubb, gave an evening to making a report of the General Conference. While few of our people get an opportunity for attending such gatherings all of them are nevertheless very much interested in the work and like to hear all that is to be told about it. Our pastor also attended the Citizenship Conference at Washington, D. C., last month and found it to be a very important gathering that should command the interest and attention of all citizens who have the good of their country at heart and are anxious to see its laws observed.

Our fall communion was one of the best attended for years. The membership of the congregation has become so much scattered throughout the city, owing largely to the housing situation, that it is only possible to get the larger portion of it together on special occasions. A recent congregational meeting decided to replace the chairs which compose the seating arrangement of the church with pews. This will be an improvement in the appearance of the room and is expected also to contribute to the comfort of the worshippers. Our several organized classes in the Sunday school have been active in the social work of their organizations and several pleasant little gatherings have been arranged which met with approval and appreciation.

For several years past the mid-week services have been of the nature of Bible studies. This year this will be continued. Bible study by periods will be the general subject during the winter. Those who have been privileged to attend these meetings find them instructive and full of interest.

During the summer months it has been found impractical to hold the usual Sunday night C. E. meetings. These have again been instituted with the hope that they will be found helpful to both young and old.

Brother Maxwell Kratz, of our congregation, who is a member of the Central Mennonite Relief Committee and active in other relief measures in our church has been called, first to General Conference, and then to Newton, Kansas, in the interest of the work. Bro. A. A. Moyer, whose business keeps him traveling the greater part of the year, has been permitted to remain at home for some time. Lately he busied himself in taking pictures of some of the places of historic interest to Mennonites which are to be sent to acquaintances in Europe. Bro. and Sister William Shelly, who were the victims of a serious burning accident, have again recovered from their injuries and Bro. Shelly is again in charge of the organ. The pictures of the former Wadsworth students that appeared in the Year Book for 1924 have been found of special interest to Bro. A. H. Geisinger, one of the former students. Through the assistance of Sister Hillegonda, of Newton, Kansas, all of the portraits have been identified. Five of these Wadsworth students are still living in Philadelphia.

Corr.

THE PREACHER'S PROBLEMS

The present-day preacher has many problems to meet. Problems of different types, along many lines. His people, those to whom he preaches, those among whom he labors and with whom he associates, have their problems and it is his task to help these people answer these problems, to help them solve these problems which to them at times are disturbing and which at times test their faith. We shall indicate a few of the religious problems which the man of today meets in his religious life. To these the preacher needs to endeavor to help find a solution. In so doing he can be of infinite help to the man of today.

The Preacher's Problems as Noted in the Reading of "The Modern Man's Religion", by Charles Reynolds Brown

I. Truth and Life.

Many men find the Christian religion a problem in that they feel that the teachings, the truths of that religion a compilation of very nice ideal precepts worth thinking about too ideal to be lived. Their problem is to relate these truths to practical everyday life. They do not or cannot realize that the Christian religion is a life to be lived under modern conditions of thought and action. It is not merely a history, it is a present life. The primary object of truths to make men alive, to give them an enlarged capacity for living. Here lies man's power to minister to fellowmen. The truth of religion has a direct bearing upon life. "This do and thou shalt live." Christ's work shows this bearing of truth upon life. His great message in the sermon on the mount, was called out by the

appeal of life, it bears on life's problems. The great Creeds of the Christian church lacked the environment of real human needs. They were framed by scholarly men in seclusion.

The truths of the Christian religion are for all, for every life. "Come unto me all ye that are weary and heavy laden." Christ speaks to each one. It was the sight of the needy multitude that moved Christ to utter His best, because His truth was meant for common life, and the convictions which it gives to us can be lived successfully. This truth makes life more livable and more enjoyable. The truth of the Christian religion in-wrought into life, finding expression there becomes effective in service in the ordinary relations and occupations which make the bulk of our human lite. The main office of truth is to minister to life.

II. The Worth of Incomplete Knowledge.

The fact that our knowledge of many things, including religion, is so incomplete is a great problem, yes, a stumbling block, to many. They will have nothing of the Christian religion because they cannot fathom some things. Our knowledge of religious truth is limited. A wise man said, "We know in part", some things we know for a certainty. Paul spoke as an honest, reasonable man, frankly confessing that not all is known. These words of Paul bring much cheer to those who are troubled by their limitations of religious knowledge, they fit well into the modern times of questioning. Those who feel their limitations should remember that we have not as yet reached the terminus on any trunk line of religious inquiry. But we may and can use that which we have learned.

The doctrine of Providence disturbs some. We say He doeth all things well, why then bring sorrow and grief? We see and know only in part, the part here, not the beyond. We walk by faith, not sight.

Our knowledge of the future is incomplete. Reason, experience, the best in literature and Christ, all have faith in the future life. We know in part, we wish to know more, we hope to know more sometime, meanwhile let us use such knowledge as we possess. Let us make progress not by being discouraged over what we do not know, but by using what we know. So also in religion, take the part known and use it in life, live it, taking Christ as Helper.

III. Deepening Experience.

Here we meet with another problem which troubles many. They do not have the deepening experiences which they feel they should have in the Christian religion, and because of this they weaken in their faith in it. Christ points out the way to such experiences. He appeals to the will and to the intelligence. Four great words He uses, the first of these is "Come". "Come and see" he said to the men of old, put the claims of Messiahship to the proof of experience. When in need of power, and strength come, try Christ, learn at first hand, gain the deeper experience. The great things of life must be felt, they cannot be described. The second word is follow. Use the present abilities to much better advantage by following the Christ and also develop potentialities now lying dormant. This will lead into deeper experiences and new experiences. Follow, move in the direction of the best known. The third word is abide. This forms the vital union between the human and the divine, this union may be kept thoroughly intact if we keep the point of contact clear. Through such a union we are led into the deeper experiences. The fourth word is "Go". These deeper experiences will need to find expression in action, if their value is to be lasting. Go in faith, taking the Holy Spirit.

IV. Practical Use of the Bible.

Another difficulty that so many find is this, that to them the Bible seems so very impracticable in this present day. They read the Bible, if at all, in a rather thoughtless manner, taking things in a very literal way without attempting to study it and find in it teachings which can be applied in a practical manner in this day. There are a considerable number of those who give considerable study to it who fail to grasp the real practical truths and applications for our day, because they do not study it deeply enough.

The Bible should be studied critically, that is, with great care and effort to learn the real teachings. Such study will close the debate on vexed questions and senseless attacks made by unbelievers. It will help us to get correct views of moral standards. It will help us to see the stages of growth in the Bible. We shall see that it was not all written at one time or in one short period of time, but that it covers a long period of time and of development in the history of people. Such study will add to the human interest in the Bible. We shall see that its truths are inwrought into the experiences of men, that it depicts life as men have lived it. It will bring its teachings into truer perspective. It will relate the Bible to our actual interests of this present day and make it an intensely practical book.

V. Fellowship through Service.

Many find it very difficult to get to that point where they are willing to live in the spirit of service. Their life is so self-centered that they cannot get into that spirit of unselfishness where they find a real joy in serving fellowmen. Christ showed how to serve, how to do little and what were considered lowly things. He showed the nobility of mutual service in little things. Service with and for others means associated effort. This is the principle so prominent in the world today. Labor unions, insurance companies and the church work is done on that principle. The idea is that the united effort of two or more is more effectual than individual effort. Usefulness is the test of true existence. In the life of service, that which is considered a duty really becomes a much desired privilege. Love is the controlling spirit of such service, love such as the Samaritan showed in his treatment of the wounded man. Real fellowship can be enjoyed only by the one who unselfishly serves others.

A. S. Bechtel.

WORLD-WIDE SUNDAY SCHOOL NEWS

SOUTH AMERICA READY FOR A SUNDAY SCHOOL ADVANCE

Brazil, Uruguay, Argentina, Chile, Peru and the Canal Zone were visited in the four-months' trip recently completed by W. C. Pearce, L. H. D., Associate General Secretary of the World's Sunday School Association. The report which comes from Rev. Herbert S. Harris, General Secretary of the Brazil Sunday School Union, is typical of the work accomplished in the other countries. Evangelism as well as general Sunday school work was advanced in each locality visited. Dr. Pearce's first object in making the trip was to see at first hand the work being accomplished by the Sunday schools; to become acquainted with the leaders of the work; to study the literature now being used and to consider the opportunities that the fields present for the development of the work in the future with the idea of coordinating to some extent the work being done by various agencies so as to increase its effectiveness. The second object of his visit, as defined by Mr. Harris, was to encourage and strengthen the local work by visits to Sunday schools and gatherings of workers; by public addresses wherever opportunity offered, and by counseling leaders in the various localities. In Brazil meetings were held in Santos, S. Paulo, the city of Sao Paulo, Campinas, S. Paulo, Rio de Janeiro and juiz de Fora. In the intervening days conferences were held with leaders of the interdenominational as well as the denominational work, and a special meeting was held with the Executive Committee of the Brazil Sunday School Union.

The three points especially emphasized in Dr. Pearce's public addresses were: first, that the only hope of the world is in the Christian education of its masses during the period of childhood; second, the necessity of pushing Sunday school work into the outlying districts and frontier communities through organizing mission Sunday schools; third, the necessity of preparing an efficient leadership both for the local schools and for the work of promoting the movement in general. These ideals were forcefully presented in all the places visited and left a profound impression upon both missionaries and native Christians who were present. Effective plans have already been put into operation in a number of the centers and Peru is arranging to form a National Sunday School Association as has been done in Argentina and Brazil.

In Sao Paulo three worker's conferences were held on three evenings, two of them in the "Salao Nobre" of MacKenzie College, the third in the Y. M. C. A. building. On Sunday morning a Rally was held in the "Cinema Republica," said to be the largest auditorium in South America, at which over 3,000 persons were present. Remarkable interest was evidenced from the fact that all the Protestant churches and Sunday schools gave up their morning services that they might unite, probably the only time that such an event has occurred in the history of evangelism in any large city in Brazil.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1925 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE MENNONITE

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EDITORIAL

One of the remarkable signs of the continued prayers of the Mennonite church is to be discovered in the way its people respond to the requests for financial support in the work that its general bodies undertake to carry on. Within the life of many of our readers there was a time when very little money was called for and very little contributed. This was not because the Mennonite people, who always were liberal in their application of local charity, were niggardly in their contributions to their own church, but because the needs were smaller and the vision of a larger field of effort was not yet appreciated. They built small, plain, but comfortable meeting houses, they provided for the poor of the congregation and occasionally took up a missionary collection. Ministers received no support and had to make a living by hard work on their farms, as did the rest of the congregation. Some are inclined to think that those days were ideal ones, but, the very fact that the church had to get away from them indicates that they were unsatisfactory. People who did not receive pastoral care drifted into other churches, churches without trained ministers had no influence in the community, young people needed schools and colleges, benevolences were getting beyond the local congregations, and, besides all this, the missionary vision was growing and people who gave the matter serious attention were beginning to feel that it was their plain duty to be identified with those bodies of Christians who realized a responsibility in the evangelization of the world.

So, it happened that Mennonites began to feel that, as the needs of the church and its people had to be supplied, it was for them to provide the funds. A comparison of the early sums raised for various types of work with present-day returns will be interesting, for example: the amount of money raised in our Sunday schools for missions, according to the report of our late General Conference, is greater than the entire income of the Mission Board was twenty years ago. The Wadsworth Experiment resulted in a closed school after ten years of struggling to meet obligations amounting to a few thousand dollars, today our colleges announce a program that calls for endowments amounting to hundreds of thousands of dollars, perhaps a half a million in all. In our first attempt at Foreign Missions, which was not foreign at all, but a work among American Indians, one missionary family was sent out, today the number of individuals under the Board of Foreign Missions is over sixty. All Mennonites united in the work of Russian relief and contributed a million dollars in money and goods. This makes a striking contrast with an occurrence that took place in an eastern Mennonite church a generation ago. On this occasion a collection was lifted for the relief of a poor family in the congregation. When the plates were brought forward, the minister, looking over the array of coins, picked out a shining piece and held it up, asking at the same time, "Here I find a 5-dollar gold piece, did any one place it on the plate by mistake?"

All of this only goes to show that times have changed, people have changed, needs have grown, and responsibility has increased. With a drive in prayers in the East, with the two mission boards making insistent demands for larger contributions and our schools creating programs that call for more money than all our church buildings were worth forty years ago. Some may be inclined to ask, "When will this ever end?" The answer is that it won't end. Great as are the sums called for, when compared with amounts contributed in former years, they are neither beyond the ability of our people to give nor unusual in the face of what is absolutely needed. Our people are sincere in their profession, they hope to be as honest with themselves as they are expected to be with others, and it remains for them to accept the obligations that are of their own creation and, added to this, they need visions of greater things to follow and the pluck to set out earnestly and energetically to make them come true.

SOWING WILD OATS

H. L. Hastings

There is an ancient story of a man who owned a beautiful field, which a wily stranger vainly sought to purchase. The young man was firm in his refusal to sell the inheritance of his fathers. When every effort failed, the stranger at last offered to hire what he could not buy; and proposed to rent the land long enough to raise one crop to maturity and harvest it, and then the lease was to expire, the property revert to the owner, and all the stranger's right in the field was to cease.

The bargain was concluded, and the cunning scamp sowed the soil with acorns, from end to end. The first year they sprouted like leaves, the next year they grew like scions, five years after they were slender rods, ten years after they were thrifty saplings, twenty years and they were young trees, and so the crop grew on, until the young man became old and poor, and weary with waiting; and when at last, grizzled and gray, broken with many years, he sank into his grave, his once verdant field was a forest of lusty oaks, which lifted their giant arms heavenward to the sunshine, defied the summer drouth and the wintry hurricane, and bade fair to survive the storms and winds and changes of centuries.

And yet the lease was unexpired. The one crop had not become mature, nor had it been gathered to the garner, but the thoughtless young man had lost his heritage; the land was his no more.

Just so in the fair and generous soil of youth, with its bounding pulses and its exuberant life, Satan says, "Let us sow just one crop, and gather it in, and then, in a little while, when it is removed, I will ask no more. Pluck up the good seed sown at a mother's knee, buried by a mother's prayers, and watered by a mother's tears; clear off the rubbish that has grown up from the influences of home, amid the gentle loves of sisterhood, and the kindly powers of piety and grace; away with all religious mopings and godly nonsense, clear the field for a new crop, just one. Young men, you know, "must sow their wild oats." When this crop is off then there will be time for other grains. Then, in mature life, plant the seeds of goodness, greatness, nobility, purity and godliness; all these may grow," Satan says, "only let me first have one crop of wild oats."

And multitudes give heed to his wiles and consent to his proposals; but of all the mad delusions of mortals, theirs is the worst. Nothing grows longer or roots stronger than wild oats. And may God pity the man who has leased his soul to Satan for one such crop.

I have seen wild oats sown and grown. I have seen the harvest. I have seen the fatal brand of lust upon the beastly countenance. I have seen the blear of drunkenness in the reddened eye. I have seen the restless twitching of the shattered nerves. I have seen the stiffened gait of the ruined debauchee, and the sneaking glance which told that nothing but brass could make him hold up his head before the world. I have seen the wasted form, the sunken cheeks, the hectic flush. I have heard the shattered voice, the hollow cough, the sad confession, the vain regrets! Aye, I have preached Christ through grated windows, and in gloomy cells, and through the long stony corridors whence bars and bolts shut out the freedom and the joy of life, and I have looked on fetters, and knelt by the side of the young man whose hands were stained with his brother's blood, and amid it all I have said, "This is the harvest that comes of sowing wild oats."

Yes, and there are dark, dishonored graves in potters' fields, where lie the buried hopes of fathers, the joys of mothers' hearts, the pride of brothers, and the love of sisters fair; and in the rank and tangled weeds that sprout and flourish there, feeding on the corruptions of the untimely dead, we see the result of "sowing wild oats."

Young man possessed of all the grand opportunities of youthful life in this swift speeding age, can you, will you, lease your soul to Satan for him to raise one crop of "wild oats"? Will you sell your birthright for a summer's purchase? Will you, in the beastliness of lust, in the vortex of pleasures, in the red gleaming of the wine cup, in the deadly hallucinations of narcotic drugs, in the poison of tobacco, in the pleasures of riot, in the foul pestilence of disease, in the madness of the gaming table, will you drown all there is about you of purity, and nobleness, and principle, and manliness, and become a poor, degraded, wretched thing?

Would you find your youth a fond delusion, your manhood a fruitless struggle, and your old age a vain regret? Would you spend a weary, worthless life, and see your sun go down at noon? Would you feel that existence has been a mournful failure, never to be retrieved? Would you come before the Giver of your powers,

to receive His condemnation and His curse? Would you miss that grand and glorious immortality which is the heritage of all the sons of God? Would you come forth in the last harvest day, to shame and everlasting contempt? Then "sow wild oats."

You cannot eradicate the crop. The adamantine chains that bind together cause and effect, will link you to the results of your actions here. Some things are already done beyond recall. In God alone is there pardon for the past! In Christ alone is there salvation from the guilt already incurred. In the blood of sprinkling alone is there cleansing from the deep stains that now pollute your soul. In the Holy Spirit alone is there a renovating power that shall revive and renew the wasting vigor of your moral life. In God's Word alone is there a lamp to guide your feet in your perplexed and dangerous path. In God's love and grace alone is there deliverance from all your iniquities. Rejecting these you will bind the millstone of sin about your neck as with the chains of fate, and plunge hopeless in the dark billows of despair. Beware what you sow. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap if we faint not. Gal. 6:7-9.—Selected.

IS A PERMANENT MENNONITE RELIEF ORGANIZATION DESIRABLE?

To our Brethren and Contributing Constituency:—

Gratefully we look back over the extensive labors of love and relief, in the form of food and clothing, that the committee has been privileged to forward for you to the suffering world, especially to those of the household of faith, during the three years since the organization of the Mennonite Central Committee at that memorable meeting at Elkhart, Indiana, in the summer of 1920. We are grateful to all good friends and brethren who have sent in contributions unparalleled in the history of Mennonites; but above all, we are thankful to our kind Heavenly Father, who has led us in our work, and who has so evidently set His stamp of approval upon our feeble efforts in directing this great work of relief to our neighbors and brethren, who were in great need.

Since its organization, the Mennonite Central Committee, through its Secretary-Treasurer, has been privileged to handle almost $1,000,000 worth of supplies in the form of food, clothing and cash. These bounteous gifts have fed and clothed thousands of destitute and hungry men, women and children. According to their own testimony, it has saved the lives of hundreds and perhaps thousands.

We are now glad to report that conditions in Russia, as far as the food problem is concerned, have changed to the better. In the regions, where we are operating, there are now none left, who actually starve. But since many are still needy, it will be necessary to continue the work of relief through another winter. Some food and a considerable amount of clothing will yet be required, before we can honorably close our offices in Russia.

Since the work in Russia, for which the Mennonite Central Committee was specifically organized, is now beginning to indicate that the end of operations is drawing nearer, two questions have arisen in the minds of your committee. The first is this: What lessons have we as Mennonites learned from our experiences in relief work? In reply to this, the following answers have suggested themselves:

1. In unity there was strength, which, through the blessings of God, has made such extensive and effective relief work possible.

2. The great need of our brethren and fellowmen, and the LOVE OF CHRIST in our hearts taught us to work shoulder to shoulder in the cause of love and humanity. We have learned to appreciate one another and to cooperate in a common cause without interfering with, or affecting the distinctive view-points and aims of the several branches of Mennonites participating in this work.

3. Our humble efforts in helping the needy and suffering brethren have been an effective means of letting the world know that we believe in the Teachings of Jesus, IN DEED, as well as in creed.

The other question suggested above is, What shall we do about a continuation of an organization for united relief work in the future? It comes to us in several forms, such as, Is our Mission as a people finished? Are we ready to disband and lay down? Does God say, "Enough, Now you may quit"? Or will there be need of a continuance of united efforts along the lines of relief work?

Doubtless, there will be emergencies in the future, as well as in the past, that will require prompt action and extensive help. Should we, in the face of this realization, drop the whole matter and each again retreat into his own corner, unprepared for our duties as "Good Samaritan" to our suffering brethren? Or, shall we arrange our affairs so, that we be ready to render prompt and effective relief, when at any time the misfortunes of others call for help?

We do not believe in war, nor in taking of human life; but we DO emphatically believe in letting light shine before men, by rendering help and saving life, even if it requires work, and sacrifice in property or even life. This puts the question thus, Can we best "Let our light shine before men" by perfecting a permanent representative relief organization, which has funds at its disposal, and is authorized to administer relief, wherever it is found that our help is needed? Or shall we hide "our light under a bushel" until necessity impels us to act, but finds us unprepared and not ready to send help before many have perished?

We have written somewhat at length, but it is because we have felt the need rather strongly, for we have ourselves been active in the work, and some of us have been on the field in Russia and have seen with our own eyes the suffering of our brethren; and also have had opportunity to observe how effective the relief work was, and how much it was appreciated by the recipients.

The simple question, which we wish to place before our brethren is this: Would it be to the glory of God? Would it be conducive toward securing prompt and effective help for the needy in any sudden or unexpected emergency? And would it be to the best interests of our churches, **if we should effect a permanent relief organization representing the several branches of Mennonites in America?**

We, the representatives of the several relief commissions, would like to hear from our constituents, what they think of this proposed organization. If the proposition finds favor and meets with general approval, we would suggest that the various conferences take action in selecting their representatives, who could then come together, organize, and agree upon an effective plan of action to bring relief and assistance to the needy in any emergency that may arise calling for help. In order that through our united ministration to the needy, the world may know, that we, Mennonites, are a charitable, peace loving people, who understand their mission to be similar to that of Christ as expressed in the words, "The Son of Man came not to be ministered unto, but to minister."

Cordially yours,
Mennonite Central Committee,
P. C. Hiebert—Chairman,
Levi Mumaw—Sec.-Treas.,
Maxwell H. Kratz—V.-Chair.,
Allen Yoder,
J. H. Mellinger,
D. M. Hofer.

THE WIDOW'S MEAL

I remember being much struck years ago by an incident related to me by a Highland shepherd on my uncle's estate Arndilly, the facts of which he, a good Christian man, was quite prepared to vouch for.

Up on a lone hillside, and far removed from any other dwelling, there lived, about the middle of the century, a poor lone widow, who for many a long year had learned to rest, in every difficulty and in all her need, upon Him who has somewhere said, "Let thy widows trust in Me." It was in the depth of winter when the incident I am going to relate occurred, and the poor woman's stock, never very abundant, was, I suppose, reduced to its lowest by the difficulty of finding any employment at that season of the year. Unlike the widow in the Hebrew story, she actually found her barrel of meal fail, and when she had finished the last handful she went to bed, possibly with the hope that she might be more successful in earning a few pence on the morrow.

But when the morrow came a terrible snowstorm swept over the land, and the lane leading to her cot was almost blocked with snow. It was quite beyond her slender powers to battle with the raging storm and make her way to some neighbor's house, where at least she would be made welcome to a dish of porridge. There was only one Friend to Whom she could apply, and in Him she had the most perfect confidence.

Accordingly she filled her pan with water, and put it upon the fire, and actually put the salt in the water. "Noo," she said to herself, "I'll jist gang ben, and ask the Loord for the meal." So she retired into her inner chamber, and there, with thanksgiving and praise made her wants known to the Lord. She had not long been on her knees when there was a loud knock on the door. "Na, na, Loord," she said, "Thou canst na hae sent the answer sae soon."

But the knocking continued, and on her opening the door, a

buxom farmer's lass, who lived some little distance off, flung a sack of meal on the floor exclaiming, "Father sent ye that; and I think ye may be very grateful to me for bringing it here through all this terrible storm. Whatever possessed my father, I don't know, but all the morning he has been dinning into me about that sack of meal, and, snow, or no snow, I must be sure and fetch it up to you; but it's been a pretty hard job getting through the storm, I can tell you."

So she was rattling on, when a glance at the old woman fairly overawed and silenced her. There she stood with uplifted hands and eyes bedimmed with grateful tears as she exclaimed, "He's aye the same, Jeanie! He's aye the same! Mony a lang year hae I trusted Him, and I ne'er found Him fail; and He's nae failed me noo. I put on the water, and I put in the salt, and ne'er a grain o' meal had I in the house. Sae I was just asking the Loord to send me the meal, when I heard ye knock at the door, and noo here comes the meal just while I was asking for it."—Herald of Light.

WRITING AND RIGHTING

Real righting and correct writing go together. A famous historian—perhaps the most famous in the world today—is eager to do both. Commenting on the work of H. G. Wells in his "Outline of History", the Washington Post says: "Mr. Wells is better at writing history than righting it." But there are accurate historians who do not agree with the Washington Post, for they find that Mr. Wells is no better at writing than at righting. In other words, his masterpiece of historical work is really colossal, not only in its attempted scope of giving a popular statement of history from the earliest time down to the present, but also in its inaccuracies and misrepresentations of simple fact. Mr. Wells has intimated, in other writings, that perhaps he knows how the wrongs that are so dominant in society today can be righted. He has modestly suggested that the time has come when a new Bible ought to be written, to go on from where the old Bible "left off". But if Mr. Wells were more accurate in his writing of history, he could be more accurate in his suggestions for righting the wrongs in the world. He is equally and fundamentally at error in both. The sinister stream of poison flowing from his "Outline of History" into the schools, homes and families, pulpits and seminaries, and newspapers and magazines of the English speaking world will be frankly discussed in leading editorials in early issues of The Sunday School Times. It may be important for you to secure and study those editorials for the safeguarding of your home, your Sunday school, your children, and yourself.—S. S. Times.

THE C. E. TOPIC

Nov. 25

What We Thank God For

Psa. 103:1-12.

Some months ago there appeared in this paper a copy of a notice copied by Rev. J. W. Kliewer in a railroad station, in India where it was on display, calling all the faithful to make large contributions to a home for aged cows. This was to be an expression of gratitude to the cow for all the blessings owing to the creature. Such is heathenism, always looking to the creature rather than to the Creator, always debasing noble passions that the all-loving Heavenly Father has placed in His children. Yet, even in heathenism, we see a sense of the duty of thanksgiving, that if properly turned into the right direction, is a noble and most reasonable attitude.

The sin of ingratitude is one of the commonest kinds of sins but it is without excuse. "Sharper than a serpent's fang is an ungrateful child" once wrote a poet. He had human parents in mind and was thinking that nothing could be a meaner and more hurtful vice than ingratitude in children. If that is the earthly estimate of ingratitude, how much more contemptible must be that sin against God? If sorrow is a passion of the heart of God as humans understand sorrow, then the greatest occasion for divine grief must be the thanklessness of men. We recall the attitude of Jesus when He looked over Jerusalem and wept. Jesus expressed the divine feeling in human form. He then was moved to tears because an ungrateful people, whom God had guarded as the apple of His eye, had utterly rejected Him.

There are several reasons for thanksgiving that explain what we give thanks for. In the first place the Word of God time and again sets down thanksgiving as a duty. It is commanded in nearly every book. Prayer is to be made with thanksgiving. When everything in the world seems impossible there may still be thanksgiving. In thanksgiving one places one's self rightly where one belongs, as the subject of God's grace, which is His mercy to the undeserving. We cannot think of any kind of a favor or blessing bestowed by the divine hand without being reminded of another occasion for giving thanks. God's love, our salvation, His particular care in material and spiritual things, His revealed Word, His presence, His leading and a host of other manifestations only add to the numerous things for which we need to be particularly grateful to the God we worship. Some men and women need special demonstrations of the power of God to compel thankfulness in them. Dr. Cheney, a noted old Scotch minister of the old school, once attended a meeting of fellow ministers. One arose to say: "On my way here my horse shied at the edge of a cliff and by a miracle I have been saved alive, let all join with me in a prayer of thanksgiving." The prayers that followed were fervent and earnest. When it was all over Dr. Cheney arose and said: "I too must ask an interest in your prayers. I also rode along that cliff and my horse did not even shy and so I am here by an equally great miracle." This illustrates the fact that many of the most notable things for which we owe thanksgiving often escape our attention altogether.

Another reason why we want to be thankful, especially at this time, is because we are Christians in a land where God is recognized. A day has been set aside for national thanksgiving. No order of any kind of a government will make one to be thankful when there is no thanksgiving in the heart, but, by common consent, the entire population want that day set apart. Thanksgiving Day has in some quarters lost much of its religious significance, but, that is because there always will be those who ignore or abuse glorious privileges. To the soberminded person the day brings to mind national and private blessings that have been bestowed by a benevolent God through His gracious love. It is one of the happy privileges of our day that we may assemble in our homes and respective places of worship to render our gratitude to Almighty God. This year we may lay emphasis upon certain outstanding privileges and blessings. Our nation is at peace and while over some of the nations of earth the war-cloud hangs with threatening aspect, with no assurance that the storm will not break. Other nations are in the deepest want and poverty. Here there is prosperity and plenty, the grim monster famine does not threaten us. Terrible calamities have overtaken some quarters of the globe taking their toll in countless numbers of lives. In this too we have been spared. No great plague has threatened us, homes are happy and a feeling of goodwill exists. The one who is so occupied with the selfish things of life that he ignores the opportunity to turn aside a while and come in all thankfulness to his God, must be deficient in all those faculties that make man a reasonable creature.

THE S. S. LESSON

Nov. 25

Christians Called to Be Missionaries

John 17:18; Matt. 28:16-20; Acts 1:6-8.

Golden Text:—"Go ye therefore, make disciples of all nations." Matt. 28:19. Jesus came as the "Light of the world." As such He brought to it its only hope. As a light burns itself out serving its useful purpose, so Jesus wore out His earthly body in serving and suffering. The supreme motive behind His service and suffering was love. His whole effort was to show that "God so loved the world." As a Light in the world He was able to point men to God, to bring the brightness of His love where it was never known before.

But Jesus also said to His disciples, "Ye are the light of the world." What He was they were to be. As He sent brightness for gloom, so they were to do the same thing. As His love prompted service and suffering so those who benefit by His love and appreciate it are to follow Him in all they can do by help and endurance.

The first passage of our lesson text: "As thou hast sent Me into the world even so have I sent them into the world" is a part of the prayer Jesus made shortly before His passion. It will be noted that prayer was the one great delight of His life. When He was greatly pressed in the work of teaching, healing or preaching He always found time for prayer and when in the face of the terrible events awaiting, His custom of frequent communications with His Father was not abated. With the cross staring Him in the face, prayer still was His comfort. So long as the Child of God continues in the prayer life, come what may, He is prepared for it. If Jesus could find prayer the great strength in the light of terrible things before Him, we may also always have resort to that comfort. Jesus realized as no one ever before, that the world was very wicked. No hour of His life passed without Him being deeply impressed with the evil with which He was surrounded, yet He loved the world, though

He hated its sin, and because He loved it He was ready to give Himself for it. When His time of departure was at hand, He felt the separation from His dear ones as much, if not more, as any one else. Yet, in His love for them He recognized that their attachment to Him and the instruction they received from Him was for the benefit of the world of sin for which He was to die. Jesus set Himself apart to the work of saving the world and as He devoted Himself to this task, so must every disciple do the same. His great object in having His disciples remain in the world was that they should testify of Him. This still remains the great task of every follower of Jesus. We too, are to be in the world, not of the world, that, by the grace given to us, we may be the instruments by which men and women in sin may find Jesus their Lord and Saviour. Here then from the beginning, the task of every disciple, no matter where or under what condition found, is a mission task. Unless Christianity is a missionary religion with every one using his power and ability it is a failure.

The second section of the lesson is the record of a meeting of the resurrected Christ with His disciples. They had been depressed by the events of the crucifixion, but the resurrected appearance of their Saviour revived their hopes and tended to prepare them further for the great work for which they were destined. An analysis of the text will show that their meeting was prearranged. He had yet to reveal to them their final instructions. When one goes where Jesus is prepared to meet one great things are to be expected and new visions of duty will appear. It is to be noted too that while some worshipped others doubted. One wonders what would have been the story had there been no doubters there.

Doubt is the most corroding affliction of the soul. Doubt in the church today is the only thing that stands in the way of every Christian being a missionary in the true sense of the Word.

The Great Commission is prefaced here with a declaration of His having all power on the part of Jesus. It is because of this assurance of power that they are encouraged to go to the ends of the earth with the Gospel message. Jesus is to be with them to the end of the age. Knowing that Jesus is with His disciples, even to the end of the age, and that He is possessed of all power should be enough of an assurance to any believer to undertake the greatest of tasks for God in the endeavor to win men to Him. The Disciples had been first bidden to teach. Note the order of their tasks as set forth in their commission, Teach, Baptize, Observe all things. It is of interest here to note that the subject for baptism is first to be instructed. This should be the order everywhere, at home and on the mission field.

In the next section of the text the disciples seem to still be filled with the ideas of an earthly kingdom and they ask the Lord about it. They receive a command as to how the great kingdom of Jesus is to be established but they, at the time, could not appreciate its significance. They were (1) to tarry, (2) to receive power after the Holy Ghost had been bestowed, (3) they were to witness and then their witnessing, (4) beginning at Jerusalem was to carry them to the ends of the earth. The order is still a useful one for us to study. We must learn to wait upon God, we must make ourselves ready for the revelation of the Holy Ghost, we must be witnesses, beginning at home and continuing as far as opportunity presents itself.

CONTRIBUTIONS

TREASURER'S REPORT

Of the Executive Committee of Mission Sewing Societies for Oct., 1923.

For China Building Fund:

Sew. Soc., Butterfield, Minn., $36; Jr. Mission Soc., Halstead, Kan., $13.90; Sew. Soc., West Zion, Moundridge, Kan., $1; Sew. Soc., Johannestal, Hillsboro, Kan., $13.30; Sew. Soc., Pratum, Oregon, $15.

For Foreign Mission Treas.:

Mission Sew. Soc., Bethel ch., Mt. Lake, Minn., $59.25; Upper Milford Ladies' Aid Soc., of Zionsville, Pa., $10; Sew. Soc., Blumenfeld, Alexanderwohl ch., Goessel, Kan., $5; Jr. Mission Soc., Halstead, Kan., $50; Sew. Soc., Neuhoffnungstal, Meno, Okla., $13; Sew. Soc., Bergtal ch., Corn, Okla., $40; Sew. Soc., Arlington, Kan., $14.

For Home Mission Treas.:

Upper Milford Ladies' Aid Soc., of Zionsville, Pa., $10; Jr. Mission Soc., Halstead, Kan., $13.

For Okla., for Christmas:

Sew. Soc., Zion, Elbing, Kan., $23; Sew. Soc., Upland, Calif., $25; Bethel Mission Sew. Soc., Mt. Lake, Minn., $40; Ladies Missionary Soc., Reedley, Calif., $25; Jr. Mission Soc., Halstead, Kan., $5.

For India, for Christmas

Bethel Mission Sew. Soc., Mt. Lake, Minn., $25; Sew. Soc., First Menn. ch., Newton, Kan., $10.

For China, for Christmas

Sew. Soc., Zion, Elbing, Kan., $23; Sew. Soc., do., Kuhlmans' Station, $23; Bethel Mission Sew. Soc., Mt. Lake, Minn., $25.

Special Gifts:

Menn. Young Girls' Sew. Soc., Hillsboro, Kan., New Station, India, $30; Sew. Soc., Zoar, Goltry, Okla., Bibleoman, Halkibai, India, $17; Sew. Soc., Upland, Calif., Leper Asylum, India, $15; Do., two Biblewomen, India, $38; Do., two Orphans, India, $45; Jr. Mission Soc., Halstead, Kan., Bethel Hospital, Newton, Kan., $10; Do., Orphan, India, $30; Sew. Soc., Rosthern, Sask., Orphan, India, $30; Sew. Soc., Butterfield, Minn., Refugees in Lechfeld, Germany, $15; Philathea S. S. Class, Bethel College ch., Newton, Kan., Orphan, India, $30; Upper Milford Ladies Aid Soc., of Zionsville, Pa., postage for Ex. Com., $2; Sew. Soc., Zion, Elbing, Kan., do., $1; Sew. Soc., Hoffnungsau, Buhler, Kan., do., $1; Bethel Mission Sew. Soc., Mt. Lake, Minn., Hutchinson Mission, for Christmas, $10; Sew. Soc., Upland, Calif., three Arizona Stations, for Christmas, $15; Do., four Montana Stations, for Christmas, $20.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOR PUBLICATION

Bethesda ch., Henderson, Nebr., $26.85.

Gratefully acknowledged,

Mennonite Book Concern.

FOREIGN MISSION RECEIPTS FOR OCTOBER

Treasury for General Gifts: Garden Twp. Ch., Moundridge, Kan., $47.13; Lizzie Wiebe, American Falls, Ida., $10; Katie Bergthold, Franklin, Iowa, $1.25; Wilhelm Andreas, Beatrice, Nebraska, Legacy, $500; S. S. City Ch., Beatrice, Nebr., $130; Bergthal Ch., Pawnee Rock, Kan., $25.70; Sale of Photos by P. A. Penner, $100; S. S. Hoffnungsfeld Eden Ch., Moundridge, Kan., $135.55; Friend, Renfrow, Okla., $7; Collection at Winkler, Man., $129.65; Nebo Ch., Meade, Kan., $3.47; Salem Ch., Dalton, Ohio, $129.10; Mrs. P. C. Wedel, Galva, Kan., $20; Agathe L. Toews, American Falls, Ida., $25; Friend, Visalia, Calif., $20; Schul-Missionsfreund, Abschlagszahlung, $200; Bethesda Ch., Henderson, Nebr., $152.06; Menn. Ch., Inman, Kan., $11.50; Johann H. Schmidt, Hillsboro, Kan., $25; Menn. Ch., Burrton, Kan., $10; Bethel College Ch., Newton Kan., $64.06; Mr. and Mrs. C. E. Krehbiel, Newton, Kan., $25; Clifton H. Sprunger, Bluffton, Ohio, $50; Tobias B. Unruh, Great Bend, Kan., $100; Tabor Ch., Goessel, Kan., $32.40; S. S. Johannestal Ch., Hillsboro, Kan., $41.04; Bethany Ch., Quakertown, Pa., $32.60; Menn. Ch. and S. S., Wadsworth, Ohio, $41.14; S. S. Mission Ch., Hutchinson, Kan., $8.37; Menn. Ch., Buhler, Kan., $29.98; Ch. and S.S., Pratum, Oreg., $9.50; C. E. soc., Menn. Ch. Ruff. Wash., $8.34; Menn. Ch. Hillsboro, Kan., $32.60; Menn. Ch., Alsen, N. Dak., $42.10; S. S. Alsen, N. Dak., $4.48; S. S. First Menn. Ch., Bluffton, Ohio, $26; Menn. Ch., Hutchinson, Kan., $8.80; Sichar Ch., Cordell, Okla., $14.40; S. S. Menn. Ch., Beatrice, Nebr., $156.22; Menn. Ch., Beatrice, Nebr., $313.42; Grace Ch., Pandora, Ohio, $81.93; Photos sold by P. A. Penner, $248.64; S. S. Zion Ch., Donnellson, Iowa, $55.35; C. E. Soc., Mt. View, Okla., $17.92; Menn. Ch., Upland, Calif., $51.17; Photos sold by P. A. Penner, $8; Paul B. Maendl, Doland, S. Dak., $40; Flatland Ch., Quakertown, Pa., $9; Salem Ch., Ruff, Wash., $8.28; Menn. Ch., Halstead, Kan., $6; Rudolf H. Ensz, American Falls, Ida., $15; Menn. Ch., Canton, Kan., $12.85; Friend, Newton, Kan., $50; K. Busenitz, Newton, Kan., $50; Beatrice, Nebr., Friend, $25; Hutterdorf Ch., Freeman, S. Dak., $107.83; G. A. and Anna Harder, Whitewater, Kan., $50; Menn. Ch., Butterfield, Minn., $50.55; Menn. Ch., Lehigh, Kan., $34.46; Mrs. Benjamin Sprunger, Berne, Ind., $22; First Menn. Ch., Reedley, Calif., $77.90; C. E. Soc., Winkler, Man., $5; Mary Priheim, Monroe, Wash., $10; Western Dist. Conference, P. A. Penner's Farewell, $700; Menn. Ch., Pretty Prairie, Kan., $68.79; Friend, Alexanderwohl Ch., Goessel, Kan., $30; Photos sold by P. A. Penner, $16.95; S. S. West Swamp Ch., Quakertown, Pa., $4.56; West Swamp Ch., Quakertown, Pa., $101.87; S. S. and Bergtal Ch., Pawnee Rock, Kan., $84; S. S. Wayland, Iowa, $21; Hebron Ch., Buhler, Kan., $45.67; Bethesda Ch., Marion, S. Dak., $77.47; East Swamp Ch., Quakertown, Pa., $25; Hereford Ch., Bally, Pa., $256.55; Friend, .40; Sam Hilty, Beaver Dam, Ohio, $10; A. Albrecht, Alsen, N. Dak., $5.

Treasury for Special Gifts: C. E. Soc., Bethel Ch., Mt. Lake, Minn., for Beladula School, $40; S. S. Class, K. D. Grace Ch., Pandora, Ohio, for Biblewoman, $30; Mr. and Mrs. S. S. Borneman, Norristown, Pa., for Orphan, $70; Mary A. Bechtel, East Northfield, Mass., for Orphan, $35; Sewing Soc., Beatrice, Nebr., for Biblewoman and Orphans, $90; David Goertz, Hillsboro, Kan,, for Orphan, $30; S. S. First Menn. Ch., Reedley, Calif., for Orphan, $15; S. S. Friedensberg Ch., Avon, S. Dak., for Evangelist, $40; Bible Class, First Menn. Ch., Philadelphia, Pa., for Orphan, $30; Mr. and Mrs. J. B. Epp, Meno, Okla., for Orphan, $25; C. E. Soc., First Menn. Ch., Philadelphia, Pa., for Orphan, $25; C. E. Soc., Avon, S. Dak., for Evangelist, $20; S. S. First Menn. Ch., Mt. Lake, Minn., for Evangelist, $90; Rudolph Mueller, Halstead, Kan., for Jakob, $15; C. E. Soc., Hoffnungsau Ch., Buhler, Kan., for Orphans, $16; Friend, Bluffton, Ohio, for Janjgir Ch., $35; Hoffnungsfeld Eden Ch., Moundridge, Kan., for Lepers, $132.50.

Treasury for India's New Station: C. E. Soc., Gnadenberg Ch., Whitewater, Kan., $37; C. E. Soc., Bethesda Ch., Henderson, Nebr., $67.57; C. E. Soc., Brudertal Ch., Hillsboro, Kan., $20; C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $95.45; C. E. Soc., Friedenstal Ch., Durham, Kan., $15; S. S. First Menn. Ch., Bluffton, Ohio, $60; C. E. Soc., San Marcos Ch., Paso Robles, Calif., $10.20; C. E. Soc., Zion Ch., Souderton, Pa., $70; C. E. Soc., Pawnee Rock, Kan., $40; C. E. Soc., Lehigh, Kans., $8; C. E. Soc., Herold Ch., Bessie, Okla., $8.46.

The above totals contain the amounts turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them

Bal. in bank, Oct. 1	$	192.22
Receipts during October:		
Treasury for Gen. Gifts	$	5,505.72
Treas. for China Build. Fund		420.65
Treas. for Special Fund		893.50
Treas. for India's New Sta.		431.68
	$	7,251.55
	$	192.22
To. receipts with the bal.	$	7,443.77
Amount borrowed during the month		4,000.00
	$	11,443.77
Paid out during Oct.		11,368.46
Bal. in Bank on Nov. 1, 1923	$	75.31

On November 1st, 1923, our Board has a debt of $19,000.00 besides having $7,012, in unpaid vouchers.

Gratefully acknowledged,

J. G. Regier, Treasurer.

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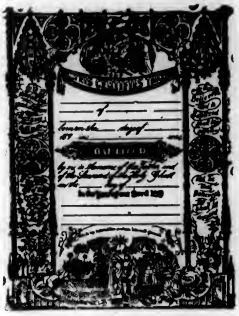

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The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. NOVEMBER 15, 1923. No. 45.

IN MENNONITE CIRCLES

The Wadsworth, Ohio, congregation has four young people away at college, two of them attending Bluffton.

The Ladies' Aid Society of the Souderton, Pa., Church is busy collecting clothing for the relief of the Russian brethren who recently arrived in Canada.

Arrangements have been completed for a series of Bible Lectures in the Souderton, Pa., church by Prof. J. E. Hartzler of Witmarsum Seminary. These lectures are to begin December 30.

The (Old) Mennonite Orphans' Home, at West Liberty, O., has, according to a recent report, 29 boys and 14 girls in the institution. Of these 18 are church members and 33 are in school.

A junior Christian Endeavor Society has been organized in the Wadsworth, Ohio, Mennonite Church. Paul Baker is president, Mary Trousue is vice-president and Victor Gerber secretary.

The officers and pastor of the First Church, Philadelphia, have arranged a Fellowship Supper to be held in the church Nov. 15th. The idea of the meeting being to give the members who have united with the church in more recent times an opportunity to become better acquainted with the rest of the congregation.

Rev. Abraham Warkentin has recently recently arrived in Newton, Kan., from Germany where he was assisting the German Mennonites in Relief Work. Rev. Warkentin formerly lived in South Russia where he was engaged in the teaching profession.

The work at Coupon, Pa., has been of great encouragement. Since Sister Braun has been stationed there the services have been in the morning and evening of every Sunday. The attendance has increased very much. Homes have been reached since she is there that would not have been reached otherwise, and through this there are some coming to the services which did not come heretofore. Bro. Sam Miller goes up every Sunday to preach. We praise God for the effort and the blessing of God.

In a report by S. C. Yoder, president of Goshen College, appearing in the Gospel Herald, it is announced that the College will again open its doors in the fall of 1924. This report is an announcement of the policies that are to govern the institution in the future.

Rev. J. W. Kliewer, president of the Foreign Mission Board delivered a series of lectures for Witmarsum Seminary in the Mennonite Church in Bluffton, Ohio, on Missions, Nov. 5-9. The subjects were: "The Reason for Missionary Work," "The Content of Missionary Work," "The Oldest Mennonite Mission Field, Java and Sumatra," "India as a Mission Field," and "China as a Mission Field."

There lies before the editor the "Announcement and Prospectus of The Christian Exponent. A new bi-weekly journal devoted to the promotion of practical and complete Christian living, and the preservation and spread of the historic principles and doctrines of the Mennonite Church." The promoters of this paper announce that it is not the organ of any particular group of ideas or opinions, but a medium through which the Truth and Biblical teaching will be disseminated. They believe that it has a field of its own in the present day of thinking and religious endeavor in the Mennonite church. Vernon Smucker is to be the editor, while the consulting editors will be Lester Hostetler, Paul E. Whitmer, D. S. Gerig and John L. Yoder. The headquarters of the paper will be Wooster, Ohio.

MENNONITE MEMORIAL MISSION CHURCH, ALTOONA, PA.

"I will praise Thee with my whole heart." This was the utterance of the Psalmist in turn what God had done to Him, and so it is our utterance in word and deed. The Lord indeed has done more than we deserve. We praise Him for definite answer to prayer in different ways, but especially in regard to answering prayers in behalf of the work here.

The Holy Spirit has illumined the Face of the Lord Jesus Christ and has caused souls to come to the Lord and through Jesus Christ our Savior. This is only through prayer that it is done. Praise His Name!

The attendance in church service and Sunday school has increased considerable, also the interest for the work. We need the prayers of the Christians in behalf of our work here and we believe we can say that we all should pray more than heretofore for the cause of Christ, for the reason that the evil one is working harder than before in these last days.

During this month, beginning the 11th, until the 25th we have arranged for a series of evangelistic meetings. Our desire shall be that God may be exalted through the preaching of the Word, through the testimony in word and in song, through the saving of souls, and through the consecration of Christians. Pray for us in these days.

Sincerely, in the name of Jesus,
G. M. Baergen.

FROM OUR JANJGIR MISSION

Janjgir, C. P., India, Oct. 3, '23
Dear Readers:—

Greetings in His name.—In the Gospel we read of ten lepers restored out of this number "only" one returned to express his gratitude to our Lord. Our conscience prickles us on account of guilt bordering on the same disrespect, because it has been our privilege to receive some remarkable favor this year in spite of the financial depression nearly all over the world. Unwholesome affairs the carnal mind desires to bring out forcibly, however, favors easily remain forgotten.

Some of the readers probably will clearly remember the report we gave about the mission house in Janjgir while canvassing the various localities during the furlough. Before leaving for America in 1916, considerable deliberations sounded amongst the staff to have the bungalow renovated as soon as possible. Upon our arrival in India in 1921, we found these deliberations still alive and more so than five years ago. The conference of 1922 permitted us to make an estimate of the planned renovation, present that to the building committee and conference, this was done and sanctioned on the field, however, this still remained unguaranteed whether the board in America could agree to that, since finances ran low. To our great satisfaction and pleasure the next board report intimated their approval. Our innermost rejoiced with thanksgiving!

With the help of the other workers on the station Janjgir final plans were drawn up and presented to the building committee for their final approval. After all this matured the work was begun in Dec., 1922, and completed June, 1923. Bricks, stone, timbers and other building material were gathered immediately after the sanction of the board arrived. India, of course, gives by no means the privilege to go to the lumber yard, pick out the material wanted, call on the brickyard for bricks, etc., but these necessities have to be gathered per chance and then on a very slow and often tiresome way.

Hurrying the work along in slow India enabled us to move into the renovated bungalow just before the heavy rains commenced. The ceiling used to be so low, the walls without transoms for light and ventilation, when cloudy weather prevailed the rooms rather dark, the roof letting through much of Neptune's product, the floors full of chuckholes, the verandas narrow, the rain would beat often into the doors, the office too small for the Indian helpers to find sufficient room to help efficiently when desired, no proper place for the colportage literature to store, nor have a library recess where the Indian helpers could be admitted gathering more material and knowledge for their phases. All these disadvantages were thought of when the plans developed and to our great pleasure and fullest gratitude they have been remedied. Besides that a veranda was added to each end and the kitchen brought closer to the dining room connected with the same

roof saving many steps and much energy needed for mission activities.

Strong remembrances of bygone days will prompt the nerves to act when in fact no vital reason exists; this we experienced when the torrents began to fall in July. In former years in those hours there was no peace to be enjoyed, our lower extremities were almost overtaxed racing along getting every available vessel in the house and about the home to put down where the water came through, in drops, we hear someone imagine, but alas these blessings fell in streams at places and times; dressers, furniture that happened to be in the house, frequently enjoyed tours into the various corners and places of the room. Every heavy downpour, of which one has many during the rains, left our house with the appearance as if endeavors were under operation to move. There was then anyway one consolation, we got our portion of exercise irrespective of time or occasion. These parades took place in all sorts of attire.

The first downpour happened this year during the night while we were in bed, being aroused out of sleep, not regained full presence of mind one alighted on the floor to pass through the rooms on errands urgent in previous years. Then we remembered that the old things have gone, lo, everything became new, nevertheless all the rooms were anyway visited to see whether the old trouble had actually ceased, not a drop came through anywhere. The floor used to let towards the end of the rainy season quite a lot of moisture through from underneath, making the rooms very mouldy; also this discomfort vanished.

After these months residing in new comfort causes us to think continually more about the wonderful privilege enjoyed. Some other missions here in India had to call off all building enterprises, retrench the work otherwise considerably, to us the remittances came regularly, on top of all this the renovation was permitted while the treasury was more than empty. God be much praised for answering our prayers, the mission board we thank most heartily, the kind donors are never forgotten. May God reward those to whom it falls due. Our appreciation cannot be described in words. "Praise the Lord, oh, my soul!"

Another instance which lifts our hearts up, is the fact that our dear Nellie, the Indian girl we had with us, in May completed her first school year in India. Quite hard it was for her to catch up with the Hindi, but we must rejoice that she has been promoted into the next class this year, passed the required tests satisfactorily. Her health kept up nicely. One day, during the hot season, while we were sitting around the table she picked up a German paper and started to read. Upon our inquiry we were convinced how much leisure moments can ascertain when applied properly. The Kinderbote she enjoys immensely, this was forwarded to her, in the Wahrheitsfreund, of Chicago, children letters on one page appear in the English, this page was cut out and sent on in the letters, the two German pages in the Kinderbote and the German on the opposite side of the other leaf prompted her to study that language. How much loitering is done in spite of the huge amount of work to be done, how would it be if everyone would seek to make use of those minutes spent gossipping, or indulging in some other obnoxious phase. Nellie now is able to read in three languages and understand what the lines want to tell her. Another time we talked after the Bible class in Revelation about the happenings to come off still, she joined in interestingly, errands called us away, upon our return in the evening while starting with the family devotion, she began relating incidents written in Revelation. "Well, child, where did you get all that from?" was our inquiry. In reply came this, "While you were gone I sat down in the room, because it was too hot outside and finished the entire book." Millions of people in India do not know what to do with their time, here is a girl who invests every minute to her great benefit and to others. For her life we cannot help but praise and thank God for all that He has done to her; with us we have a very specific example of answer to prayers, which were offered repeatedly when she came as a sickly wee one into our home after the death of her mother.

The third instance for praise is caused when seeing every Lord's day the church filled to the last place. I do not say, "seat". Every bench is over-crowded by one or two persons, then all the smaller ones sit in lines on the lime floor, many of the adults have to resort to these low places likewise. After the congregation is gathered reaching the pulpit without stepping on the toes, I do not say "corns", proves rather difficult, because the feet are lying spread out almost everywhere all over the aisle clear to the platform. The disadvantage lies herein that not even the Christians can enjoy a comfortable place while listening to the sermon or sharing other blessings, the outsiders from the villages cannot be invited. They ought to have access to all the doings likewise. At times the staff has to battle in face of the praiseworthy attendance, that not a drop of detracting sigh falls in.

If anyone would serve us with a plan how to get more people into the church, or make the Sunday school classes not scatter over the greater part of the mission premises, such would be highly appreciated, however, this belongs to the "impossible" circumstances of life. If there could be something like having one person sit on top of the other without letting the lower feel the effects of gravity an excellent contrivance had been reached in the discovery. It spells to us another time of "diligent patience." Are we grumbling, complaining, trying to make other people uncomfortable (if the last could be done in the right sense, there would not be so much out-of-the-way), no, not at all. The above mentioned renovation came as a surprise to us, why can't the new, roomy, inviting church appear on the scene quite suddenly. Jeremiah (ch. 32:17) in his despairing prayer empties his heart before God as follows, "Ah, Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee, "If the prophet had such vision while looking the immensity of the problem concerning Israel into the face, how much less does it mean for a well-to-do denomination by the help of the Almighty get a new church in India on the station Janjgir when the necessity falls nothing short to be "absolutely so", where the welfare of mission and church work lies in the balance. "There is nothing too hard for Thee."

With the most intimate greetings, in the Lord's vineyard,

P. W. & Mathilda Penner.

CORRESPONDENCE

Berne, Indiana, Nov. 8, 1923.—Greetings to the dear readers. It is encouraging to notice the growing interest for our church periodicals and the denominational activity. We, as a denomination, are facing a grave and very important problem which requires not only a large amount of money but immediate action, that is, to assist the Russian brethren in their extreme need.

Brother J. F. Lehman of Berne, as representative of the Middle District Conference, attended the committee meeting on October 15th at Newton, Kansas, where and then "The Mennonite Colonization Committee," consisting of sixteen members, was organized. At that time Father N. B. Grubb of Philadelphia, who visited one of his sons in Illinois returned home and on his way back made a short call here in Berne. It was indeed a great satisfication to greet Rev. Grubb again, one of our loyal colleagues at Wadsworth College, Ohio, many years ago.

On Friday, Nov. 2nd., Brother C. E. Krehbiel of Newton, Kans., on his way home from the East made a side trip to Berne. As his time was limited he left the next day, however with the plan to stay longer on his next trip.

Brother Joe Habegger of Berne, who did some relief work in Russia and made a trip "around the globe", gave a very interesting lecture at the monthly temperance meeting on Nov. 7th. He was in Yokohama, Japan, at the time of the recent terrible earthquake where he narrowly escaped sudden death.

We have had a delightful autumn but there is still much corn to put up, which is an unusually good, heavy crop.

In our congregation there are a number of patients. Rev. S. F. Sprunger who has not been able for about four years to attend church services, is at present bedfast. Brother A. A. Augsburger is suffering very much. Mrs. Noah Luginbill did not yet get relief from the doctors. Sister Helena Liechty's health has improved some. Let us remember them in our prayers. The interceding prayer availeth much when it is earnest and prevailing.

The pastor, P. R. Schroeder, has received and accepted a call from the Salem church at Freeman, S. Dak., to hold a series of meetings from November 18-25.

I. A. Sommer.

Buhler, Kansas, Nov. 4, 1923.—Dear Readers: For some time I have felt guilty for not sending in a report from our community. The work of our church is progressing nicely.

Our pastor, Rev. P. R. Voth, is again occupying the pulpit regularly, after having laid off for the summer, during which time he was busily engaged building his new home, in the southwest part of town, a couple blocks from the church. During this time Rev. A. J. Dick of the Hoffnungsau congregation was so kind to help us out, having moved here with his family for the few months.

Two families of our church, all active workers in the church, moved to Inman this fall. We dislike to see them leave but know

that they will be a helpful addition to that congregation and community, therefore we wish them well.

The G. Baergen family who have moved here from Louisiana were taken in as members today.

Our Sunday school is doing nicely, the only regret is that we are so crowded for room. We need a larger building badly, the members had planned to build this fall, but due to the poor crops the building was postponed.

The Christian Endeavor meets regularly every three weeks, with a good attendence.

Our Sewing Society meets every second Thursday of the month. During the last year we have been kept very busy, since we worked for Russia as long as clothing could be sent. Since then the time has been divided up between the India and the Montana stations. We plan to pack for Montana this month, and have no session during December. Sister Hillegonda van der Smissen was a welcome visitor at one of our late meetings.

Mr. W. W. Johnson and Mr. Peter Balzer, both of this community, are on the sick list, the latter is reported in a serious condition.

Best wishes to the readers,

Corr.

THE HOMING INSTINCT OF THE SOUL

Psa. 55:6

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

. . . Birds have in a sublime degree a sense of direction, which is expressed in two forms—as a capacity for flying continuously in a definite direction, and as a capacity for "homing". In regard to the second form we have some data, for the homing powers of cats and dogs, cattle and horses, are well known. . . . The homing of pigeons is also a familiarly established fact, and the value of it is not lessened by knowing that the power can be greatly increased by training. In fact, it seems legitimate to suppose that birds have in a sublime degree the sense of direction and the homing faculty. A particular case . . . . that may well excite admiration is that of the Pacific Golden Plover, large numbers of which winter in the Hawaiian Islands, which are about 2,000 miles away from any continental area. Mr. H. W. Henshaw suggests that the islands were accidentally discovered by storm-driven waifs who were blown out to sea when following their usual southward migration route along the Asiatic coast in autumn. In any case the islands have become favorite wintering grounds. The birds leave the islands in spring in very good condition and probably fly straight on across the ocean, without feeding or resting, till they reach the Aleutian Islands. There is good reason to believe that many of the Golden Plover breeding in Alaska are from Hawaii, and that many of those that arrive in Hawaii in the autumn have been in Alaska. "It thus appears," Mr. Henshaw says, "that thousands of birds, large and small, make a 2,000-mile flight from Alaska to Hawaii in fall and return in spring."

. . . "What at first might appear a physical impossibility—the 2,000-mile flight of small birds across an ocean highway without a single landmark and with only the friendly winds to guide them, if indeed they utilize these as guides—is not only possible, but the feat is accomplished annually by many thousands of individuals, and apparently with no stops for rest or food. The wonder of it is increased when we realize that these annual flights are undertaken solely for the purpose of making a sojourn of a few brief weeks in Alaska to nest and rear their young. . . . Why does not the Golden Plover become a resident of Hawaii? The probable answer is a purely biological one; that, as Mr. Henshaw suggests, the Golden Plovers were originally Arctic birds, and that they have a homing impulse . . . to return to their cradle country . . . We agree with this observer in adopting the hypothesis of an organic home-sickness which prompts a return. . . .—From **The Wonders of Life,** Thompson, Holt, New York.

RELIGIOUS READING

The days seem to be gone when on Sundays the family gathered about the evening lamp and read from the religious paper or read some book of a religious nature. Neither do the young folks take home the religious book from the Sunday school library as in former days. Indeed, the Sunday school library seems passing away before the universal public library. This is not altogether gain, for, while most of the books for young people on the public library shelves are excellent, there are many books of a more distinctively religious nature that the Sunday school library supplied. These are not all of the sentimental nature either. One of the books which had most to do with awakening the writer was "The Schoenberg Cotta Family"—the story of Luther, Melancthon, and the rest, an historical romance over which we imagine many a boy has dreamed for hours. Many books of this character we got from the old Sunday school library, and we cannot help feeling that it supplied a great need. As we travel up and down the land, visitng in many homes, we do not seem to find the boys and girls reading these books as much as did the boys and girls of forty years ago.

Neither do the grown-up people seem to read religious books and papers as they did fifty years ago. Of course, one reason for this is that the deluge of popular magazines has swept almost all serious literature before it. The Sunday paper and the hundreds of fifteen-cent magazines have not only driven the religious magazine out of the home, but also the serious magazines of all sorts. Then people do not read as much as they did. The moving picture in winter and the automobile in summer have lured thousands from books.

Yet we claim religion is one of the chief interests of man. Is it, we wonder? If it is, why is it that we seem so little concerned about it, and display our interest in it only on Sunday morning? One does not expect the great mass of Roman Catholics to read religious books, except books of devotion. For them the problem of religious thought belong to the Church and to the scholars within her fold. But the Protestant claims that religion is the concern of the individual. Every man is not only his own priest, but his own prophet. He is to settle the problems of the faith for himself. His pastor may guide him in his thinking and shepherd him in his vicissitudes, but with all this, he is his own prophet and scholar as well as priest. Also, in the Protestant conception of the church, the layman is a coworker with the pastor in the Kingdom of God. His fundamental principle is, "We are workers together with God." The Protestant layman belongs to the church, not simply for worship, not simply for instruction, but as a worker with his pastor in all good causes. He takes a part in all good work, is interested in all religious and social problems. If, then, both personal religion and the social application of the Gospel is of such concern to him, how is it that he does not read religious literature?

For he does not. The best religious books have very limited sales. Of the fifty million Protestant churchmen in the nation are we not safe in saying that not more than one million take a religious journal? How can religion really be of such interest to our church people if not one-fiftieth part of them ever read a religious journal, and only a handful read religious books? We are afraid people are not so much interested in religion as some of our optimistic friends think. Religious Book Week has been set aside, hoping that pastors would call the attention of their people to this strange phenomenon, this contradiction in the Christian Church. There are several reasons why the pastors ought to urge upon their people the taking of a religious journal and the reading of religious books. We would like to mention the two or three important of these, for they really have much significance for the success of the Church of God.

First of all, the Church is face to face with the greatest and most perplexing tasks she has ever faced. The last ten years have not only thrown the nations into a weltering pit and produced chaos in international morality, but they have disturbed all the relationships of men. There are wild theories of personal morality being heralded in books and theaters and in revolutionary circles, all the old moral sanctions are being either questioned or defied, as well as the doctrinal teachings of the Church. The Church has got to meet all these denials of morality and faith, and, furthermore, she has got to reconstruct a new world order on the ruins of the old. She has got both to dream and build the city of God. The mind of every Christian is as much needed in this great endeavor as his heart, good-will and money. He ought to bring vision to the solution of these problems as well as consecration. He ought to have a thorough knowledge of every attack that is just now being made upon the Christian faith and the Christian morality and be able to meet it. He ought to be thoughtfully considering the great task of the Church as it faces the

(Continued on Page 4)

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EDITORIAL

One of the singular circumstances that has arisen out of the Soviet rule in Russia accounts for the establishment of the so-called Living Church which the Soviets invented to supplant the Orthodox when they failed to abolish religion and establish a state of unbelief. This Living Church is frankly a concession on the part of the Russian officials to the Russian people. It has behind it the moral and financial support of the Soviet government, which has authorized the concentration of a new priesthood that will be submissive to it. This is the only case on record where a government, avowedly atheistic, has undertaken to create a form of Christianity. That such a church will make little impression on the spiritual life, even of the Russian people, is a matter to be safely presumed from the outset and perhaps, with the unsettled state of things as they are today in Europe, would not receive more than a passing glance from the American people, but there are more than 250 established Russian Orthodox churches scattered across the United States with property valued at over three million dollars and according to recent developments, in each of these is there a possibility of a struggle between the present owners and the representatives of the Soviet church for possession. Already a representative of the Red church has appeared in New York to challenge the Archbishop there to his right to hold and maintain his present place. This Red Archbishop, John Kodrovski, an American citizen, has gone to Russia to receive ordination. His only qualification for the spiritual leadership is the fact that he had once been precentor, which is a lay functionary in the choir who sometimes takes a minor part in the service, and that in this office he came into serious difficulties with his church authorities both here and in Russia. He is now well supplied with Soviet gold and he and those who will follow him plan to seize the entire plant of the Orthodox church throughout the country. Perhaps the whole matter might be regarded by the public generally as a squabble among a lot of foreigners, were it not that we anticipate developments in which police and law courts will be involved. This may mean serious disorders in industrial centres such as the mines, the steel mills, etc. There is no telling just how far Soviet Russia is planning to use its creation, The Living Church, for getting into a controversy with this country. We are not doctrinally in sympathy with the Russian Orthodox church, but there cannot be a doubt in our minds that there are multitudes of sincere and pious men and women in its membership who will not surrender their faith to an organization that was created by a bloodstained and openly unbelieving government for the purpose of its destruction.

RELIGIOUS READING

(Continued from page 3)

perplexing, baffling social and international problems. He can be fit for these great constructive tasks only as he reads the books devoted to their discussion, only as he keeps in touch with them through the pages of the religious journals.

Again, the Christian is one who is supposed to view life seriously and intelligently. He ought to be not only the most outstanding man in the community for his piety, but for his whole character. His brains ought to show the result of his contact with the eternities as well as his heart. He should be the biggest man in the community and the man with the widest interests, in touch with all big things. For, as we have said again and again, "Big thoughts make big men." Therefore, the Christian should read books that call for the exercise of the mind; that enlarge and broaden his vision; that deepen his character and put power into his personality. He should know more than other men as well as love more. He should have reason for the faith that is in him. He should be concerned with the work God is doing through His Church, and be interested in all that is being said and thought about the faith. We need big men among our laymen as well as among our clergy, and it is books, thoughts, big thoughts, and the exercise of the reason that makes big men. We can think of a dozen books published this year the reading of any one of which carefully by an intelligent Christian would remake him.

And could we say just a word to the preachers asking them if they ever realized how much more joy there would be in preaching to a congregation that came every Sunday fresh from reading some book dealing with the very problems of religion on which he is to preach, fresh from reading a religious journal which has fertilized their minds for the preachers' words, than in preaching to the average dumb, indifferent, purely secularized congregation he usually meets? It would be of infinite gain to the preacher, make preaching a thing of joy and enthusiasm, if he knew he had before him a group of men who had been reading, who were always reading about the things of the faith and the work of the Church. Compare the joy of the musician who comes before an audience at home in music, loving it, educated in it, living in it continually, to the joy of one who comes before an audience of people ignorant of music, therefore unresponsive to it. It is the same with the preacher. We would say to our fellow preachers that it is of infinite advantage to you to see that every one of your flock reads a good religious paper and many of the best books dealing with the faith and the part the Gospel and the Church must play in saving the world.—Frederick Lynch, in Christian Work.

THE CHRISTIAN SIDE OF WINTER

G. T. Soldner

November is here with its chilly days, its possible snow flurries and its many sure indications that winter will soon be at hand. At first thought one might be impressed with the more disagreeable sides of the month and the season. Truly it is the time when the colds and the grippes are common; when the sickly ones must be more careful and the aged find it necessary to spend more days indoors. Every one is confronted with new duties, as caring for the fires, shoveling snow paths, doing errands and the like. Perhaps these are some of the reasons that many dislike the winter months.

The fall and winter season, however, has another side to it. To the Christian this side is especially attractive. We come first of all to Armistice Day, November 11, which reminds us of the close of the terrible World War in 1918. Every year this should remind us of the folly of men, and the folly of nations, in entering such a mortal conflict. The whole world still is anxious to see what good has come out of it all. Many a "war speech" of silvery words is still remembered as a harangue whose promises are unfulfilled. But we are glad for Armistice Day that put an end to the terrible slaughter of human flesh.

Shortly following Armistice Day comes our splendid national custom of observing an annual day of thanksgiving. Here again the Christian is glad that the wheels of our Nation cease for a short time, and throughout the Nation myriads of devout souls gather in their places of worship to thank their Heavenly Father for the multitudes of blessings that flow steadily from the throne of Grace. We cannot overestimate the value of such days in the life of our Nation. Our forefathers met in simplicity and all sincerity to recognize Almighty God as the true Sovereign of the universe, and in a special way the solid foundation of our national principles, policies and life. We need to keep up this custom, not for mere custom's sake, but in order that the Christian people of America may impress upon the whole Nation, and upon the whole world, our need of continuing to recognize God as the true God in whom we live and move and have our being.

Then comes Christmas, when we celebrate the birth of our Savior—a season that is truly full of joy. New-Year follows with its many resolutions for a more consecrated life. A new start is taken by many at this time, and we would suggest that each one think seriously during these few remaining weeks of the old year how he can improve his life in the new year, that his resolutions need not be of a spasmodic or emotional nature, but the firm decision of a resolute mind and an eager heart.

The Christian may well make use of such seasons in his life when it seems that God really makes it convenient for such actions.

Then looking through the next several weeks of winter one sees the glorious Easter-time coming as the herald of new life—new in the sense and light of the Resurrection, and new in the sense of the springtime when everything bursts forth in a newness of life. This closes the winter months, and the Christian is almost sorry that the season is so short after all, because it has been so full of splendid things and experiences. But let us make the most possible

of the season while it is at hand. No time of the year is more convenient for the real development of the many Christian virtues and graces than the season we are just entering.

GOD WILL TAKE CARE OF YOU

Did you know that the familiar song, entitled "God Will Take Care of You," was inspired by the remark of a 10-year-old boy? Here is the interesting story of how it came to be written:

In the year 1904 the author of "God Will Take Care of You" was spending a few weeks with friends in central New York.

One Sunday, during their stay with these friends, Dr. W. S. Martin was invited to preach in a church in that city. Mrs. Martin had been ill for a long time, and on this particular day was sick enough to have a physician. On account of her condition, her husband decided to call off his preaching engagement, and was about to go to the telephone and communicate with the church people, when his son, a boy of ten years, said to his father: "Do you not believe that if God wants you to preach today He will take care of mother while you are away?" The faith of the boy rebuked the unbelief of the father, who immediately decided to go about his work. That morning, at the close of the sermon, a large number of people confessed their faith in Christ.

Hurrying home after the services, Dr. Martin was met at the door of his room by his boy, who handed him an envelope, on the back of which Mrs. Martin had written the poem, "God Will Take Care of You," just as it is sung today. Going immediately to an organ, the tune was composed and written, and, for the first time, sung at the bedside of the sick wife.

"Be not dismayed whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you."

It was a number of years before it became popular. Torrey and Alexander, the evangelists, were the first ones to make it popular. Since their day, the words have been translated into many languages and the song has been sung the world over. Mrs. Martin has the song in at least a dozen languages. One evangelist, a few years ago, said he had a record of 500 who dated their conversion to hearing this song. Hundreds of touching incidents have come to the ears of the authors in connection with the use of this song. It is published in nearly every book of sacred songs now being used. The request of Ira D. Sankey before his death was for some one to sing this song to him, and it was sung softly by a Brooklyn choir beneath his bedroom window.

Dr. Martin is a minister in a Christian church and his home is in Atlanta, Ga.—Pastor's Helper.

THE ETERNAL VERITIES REMAIN

The Christian minister's message remains essentially and fundamentally the same in every age. What one generation needs every generation needs. The great outstanding truths of the Gospel message required by the first century of the Christian era are the very ones required by the 20th century. Any new message is a false one. Any departure from the fundamentals as declared by the Apostolic church is tragic and fatal to the progress of the Christian church and the establishment of the kingdom.

We could not help but think of this during the days of the recent war when so much criticism of the preacher and his message was rife, and the thought was so frequently expressed that the preacher must find a new message. From no source did these criticisms come more profusely than from those whose support of the church and attendance upon divine worship had been very indifferent. Here was a great catastrophe engulfing the world. Someone had to be blamed. So why not the church and particularly her ministry?

Doubtless some pulpits needed criticism for the kind of sermons they had been guilty of. But they were only such as had lost their grip upon the eternal verities of Christianity and had taken up with the preaching of their own little, petty theories of evolution and the regeneration of men in the mass through a social service program and kindred topics. Christ, crucified for the world's sin, raised through the power of God unto our justification, glorified at the Father's right hand, had dropped out of their preaching, which thereby became powerless and lifeless. Against such preaching may the voice of protest ever be raised.

But no censure is due those who have not been and will not be swerved aside by any circumstance of world conditions from declaring Jesus Christ as the hope, and the only hope, both of individuals and nations. We have no business wasting our time and that of our auditors with any other sort of a message, no matter what may be the pressure exerted from the outside nor how loud the voice of the world's criticism.

The great need of the world today is not a new gospel, but the old Gospel anew—such an exaltation of Jesus Christ before the vision of men as this age has never witnessed. Wisdom and righteousness and holiness and strength and salvation are his. To exalt him is at once our supreme duty and our most glorious privilege. If we shall succeed in getting the world to behold and accept Him in all His perfection of character and work we shall have brought about the solution to every problem, the righting of every wrong, the elimination of all evil.

The "great commission" is the commission for all ages. It is the preacher's business to "preach the Gospel," whose content remains the same throughout all generations. It is not to be amended either by adding to or taking from. And when we are faithful to this trust committed into our hands we find as did Paul that it is "the power of God unto salvation to every one that believeth."—Sel.

NATURE STUDY FOR LITTLE CHILDREN

By Augusta M. Swan, of the National Kindergarten Association

When Froebel was looking for a name suitable for his system of education, he did not call it "Child School," or "Child House," but "Child Garden," and he intended that the "gardener" of the kindergarten should be the teacher herself.

Nearly half of Froebel's Mother Plays deal with the things of nature. At one time he said, "A little child that freely seeks flowers and cherishes and cares for them in order to wind them into a bouquet for parents or teachers cannot be a bad child, or become a bad man. Such a child can easily be led to the love, and to a knowledge of his Father—God—who gives him such gifts."

Love of nature is the heritage of childhood. It is a tendency in every child of every land, be he black, white or yellow.

All nature is akin to childhood; birds, animals, flowers, insects are all beautiful to children, even the "lovely crawly caterpillar," and the "creepy snail."

We all know how a dog will allow a child to stumble over him, recognizing the action by only an expression of long-suffering difference; he will stand all kinds of teasing which he would not tolerate from an adult.

There seems to be a silent but mutual understanding among young animals of all kinds whether they have four legs or two.

As primitive man opened the early scenes of his life among the wonders of nature, so the child needs the experience of the race in nature wonder and play. All natural phenomena are matters of personal interest to the young child; and towards the moon, stars, sun, wind and rain he feels the inherent interest of the race.

It is well to be able to tell the children the names of the plants and flowers they bring, and to awaken in them a longing to know more of the wonderful life of the bird, bee and other insects.

Children love the stories of animal and plant life; they love nature because they are a part of it. It is a good thing for children to collect specimens; how they revel in the woods no matter what season it may be! What can be more joyous than to gather acorns, nuts and berries in the autumn woods? Will not the children be interested to know that acorns grow only on oak trees, and that they are the seeds of the oak as well as food for squirrels?

We may have only a vacant lot near, but if so, we possess a whole plant colony for,

"In the mud and scum of things,
There always, always something sings."

How many different weeds grow there? Why can some grow there, while others are unable to do so?

One of our most delightful kindergarten excursions was the suggestion of a child, to see how many different kinds of clovers we could find, and no one seemed bored. We need not be surprised if questions of real scientific value be asked by the children—"Why do people call those white flowers dogwood?" was the thoughtful inquiry of one of my kindergarten children.

"How do birds fight snakes"?

"What is the grease inside the buttercup used for?"

"Is it true that only female polar bears hibernate?"

"Why does the mullein have such a fuzzy coat?"

This shows a spirit of real inquiry.

How the child's imginatinon grows as he pictures the building of the nests, the return of birds and insects! Their songs become part of his nature, and give strength and sweetness to his life.

To cultivate direct observation, to enlarge the growth of character, to stimulate the imginative powers, in other words to see things, to know things,—does it not seem worth while?

Who knows the inspiration given to an embryo artist, poet or scientist, when we wander with the fairies through the meadows and woods, enjoying with them the concert of insect, bird and breeze?

THE C. E. TOPIC

Dec. 2

Lessons from the Psalms. 12. The Life-Obedience Psalm.

Psa. 40:1-10. (Consecration Meeting).

In this psalm one gets an idea of some of the joys and duties of the Christian life. The first verse tells of the patient waiting upon the Lord by the writer. He says that he "waited patiently upon the Lord". Here we get an idea of the right attitude of the devout soul toward God. Patient waiting upon His will is the height of wisdom. God who knows all and sees all surely knows what is best for His children. It is best to leave all to Him in loving submission. As mere creatures of the dust much must remain unrevealed to us. We never know everything that is best for us. There come times when we wonder why things are as they are. The only answer possible is that they are so because the all-wise God knows best. All must wait for the Lord to act in His own good time, but not all are willing to wait patiently. This leads them into various sinful attitudes. They doubt His goodness, His wisdom, or even His justice and, because they give way to such feelings, they further unfit themselves for the better things He has in store. There is a proverb that goes: "Patience is a virtue", but an examination of our own lives often shows a lack of virtue of this kind. The sin of impatience, beside leading us into doubt and despair often leads into hasty actions that God cannot bless. Take the case of King Saul, his haste was his ruin, even though He was ready to give great sacrifices and to fight valiantly for the people of God.

As we continue reading the second verse we find some of the reasons the Psalmist has to give for his patient waiting. He is happy in knowing that his feet have been set upon a rock. It meant safety, security, it also meant that he was resting on an eternal foundation which nothing on earth could shake. When we read this passage in the light of the New Testament the meaning of the figure used by the Psalmist becomes all the more impressive, for it points, first, to Christ, then to a confession of Jesus Christ as the Son of God and the Saviour of the world, and finally we are led to realize that "other foundation can no man lay than that is laid which is Jesus Christ." No doubt the writer of the old hymn that begins "On Christ the solid rock I stand, all other ground is sinking sand" not only agreed with the Psalmist, but also gave expression to the sentiments of millions and millions who found security for their faith in the "Rock" Christ Jesus.

The Psalmist says "He . . . established my goings." It meant that he had a keen realization of the fact that God was leading him. Once more the words of a hymn our mothers used to sing "He leadeth me, O blessed thought" must ring in our ears. If not led by God one is a helpless wanderer in the hopeless world of sin. But to be led by God, things are eternally different. We notice many failures in the Christian life everywhere and often enquire for the reason. A little thought and observation will bring the answer: so many people want all the blessing that God is willing to bestow, but they do not submit to His leadings and commands. Let it ever be remembered that disobedience to God is open rebellion and God does not treat with rebels any more than an earthly king would.

The joy of being led of God puts a "new song" on the lips of the Psalmist. The heart that is conscious of the leadings and blessings of God will surely be happy and give outward expression to that Joy. It is natural for happy people to sing. It is also one of the best ways by which God may be praised. He sings a new song because he is a new man. Here again we want to complete the Old Testament idea with a reference to the New. The child of God who is conscious that he had been rescued from the misery and filth of sin is standing upon the rock Jesus not only with a new song in his mouth but he has become a new creature, a regenerated child of God.

When the Bible talks of "Blessed" we can look for some wonderful promise or assurance and we find that in this Psalm. It says: "Blessed is the man that maketh the Lord his trust," etc. Indeed, there can be no real blessing where there is no trust in the Lord. But trusting in the Lord, the highest good, which is but another expression for blessedness, is always an assurance. So come what may, even trouble, disappointment, sickness, loss of possessions, friends, and even life itself, the highest good is still possible. Ones trust is in the Lord and all other things matter little.

Again, the Psalmist finds the contemplation of the "wonderful works of God" a sufficient reason for waiting patiently on Him. Surely here is a reason why we should all give our absolute trust to God. The Maker of all the wonderful world in which we live does His work well and in doing it He gives peculiar and personal care to all of His creatures. Our Lord Jesus reminded us that if God cares for the sparrow and for the flower by the wayside He surely will care for us. It is therefore our highest and most reasonable duty to trust ourselves in the care of our God.

Though sacrifices were the common thing before the eyes of the Psalmist he realized that there is something supremely higher than sacrifices in serving the Lord. Perhaps he had in mind the words of the Prophet Samuel to King Saul when he said: "Obedience is better than sacrifice."

The 7th and 8th verses are generally accepted as prophetic in their reference to the coming of the Messiah. They fit exactly into His work as we know He performed it. It has also an application to the individual. We may come to the Lord as the Lord comes to us. The greatest joy of the Christian life consists in doing His will. The 10th verse may be taken as sort of a conclusion of what had gone before. It indicates a delight in doing the will of the Lord and a determination to testify concerning Him.

THE S. S. LESSON

Dec. 3

The Power of the Early Church

Acts 2:1-4, 27-42

Golden Text: "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21.

In the first verse of the lesson we have the Disciples obeying the directions of their risen and ascended Lord. They were waiting or further instructions. The start of all Christian life and effort must be in accord with this example—the waiting upon the will of the Lord. It is of the nature of the true child of God to submit himself absolutely to the Lord's direction. Until one has reached this stage there is nothing one can do acceptably for God. From the first the spirit of unity manifested itself among the Disciples in a three-fold manner. (a) They were all there. (b) They were in one place. (c) They were of one accord.

1. It is well for the church ever to emphasize the necessity of having all of its members present at every gathering for worship. Absentee Christianity has not the power to attain the high ends for which God designated the church. We live in a time, when from one end of the land to the other, the complaint is heard that the people absent themselves from the gathering of the saints. Right here then is to be found a reason why there is so little progress made both in the personal piety of the membership and in the spread of the Gospel in unevangelized lands. The Bible way for attaining spiritual growth and building up the church is through the fellowship that the Christian finds in common worship with the brethren. We can only speculate as to the power of the present church when all the members once gather regularly, but, should such be the case, we believe that the cause of the Gospel would advance by leaps and bounds.

2. It seemed that the church had a special gathering place at Jerusalem. Perhaps it was at the home of the evangelist Mark. This was a practical arrangement. Any place would serve as well as any other for worship, but when a place is well selected the possibilities of a well attended gathering increase. Churches should locate where the people are, and in places where access is easy. Good roads, reliable transportation and easy distances are practical problems which our present-day church cannot ignore. Anything that increases the possibilities of people gathering together in the House of God at the times set for worship is a sign of real interest in the Lord's work.

3. "They were of one accord." This was the most important of all. A lack of harmony anywhere defeats the purpose of whatever the thing may be, be it the government, the home, the school, the business or the church. We cannot possibly imagine an outpouring of the Spirit on the early church had they not been in full accord with one another. The calamity of the ages is a divided church. Our Lord must have anticipated such a condition when He prayed that they all might be one. There is always provision for differences of opinions, such as will occur among thinking persons, but the differences and divisions that lead to bitterness, opposition, and antagonism are a hindrance to the full realization of what the church might be and what the brethren might accomplish. We can imagine that the chief occupation of this gathering of saints waiting for a revelation of the Lord and the outpouring of His power must have been devout and sincere prayer. Those who can be in the sweetest accord in prayer alone are the ones upon whom the spirit of His love will fall in fullest power. The sound

that accompanied the wind we are told came from heaven. The gift they were to receive was heaven's gift. Only the gifts of heaven need be sought in the gatherings of the saints, but then, they will be the only gifts desired. It is not for the church to seek anything but the heavenly. Perhaps one of the weaknesses of present-day churches is that they are seeking things other than heaven's gifts. The coming of the spirit in the form of tongues of fire symbolized the irresistible and all-powerful might of the Spirit. Each one, men and women alike, received a portion of the Spirit in the tongues of fire that rested upon them." The expression, "They were filled with the Spirit" brings out the thought that the Holy Spirit takes complete possession of the faculties. The immediate result was that they began to speak with other tongues." Peter's sermon was an example of what a Spirit-filled messenger could bring to a world that hated Christ and preferred to go on in sin. It was a fearless message. It was uttered with terrible directness. It appealed to Scripture and applied it to Christ and His work of redemption. It brought conviction to hardened hearts and led them to cry out, "What shall we do?" What we need in our day is not so much criticism or world philosophy, but a resort to Scriptural messages, such as Peter's, as subjects for study in order to find inspiration for messages. They were called upon to save themselves and the only way that could be done was by accepting the crucified and resurrected Christ as Lord and Saviour.

There could be but one result of the Apostles' preaching. Many were saved and indicated their alliance with Jesus and His cause by gladly submitting to baptism in His name. The new converted disciples continued steadfastly in the Apostles' doctrine, in fellowship and in breaking bread, and in prayers. This was the reason why so many were added to the church. When the church declined it would have been easy to note that the things the early church continued to do in all steadfastness were neglected or abandoned altogether.

DEATHS

Zeigler—Levina Yoder, the daughter of Peter and Susana (Bechtel) Yoder, was the oldest of eleven children. She was born in Lancaster Co., Pa., February 12, 1838, and at the age of fifteen years came to Wadsworth, Ohio, where she was married on March 2, 1863, to Chas. Zeigler, the Rev. Ephraim Hunsberger performing the ceremony. Mr. Zeigler died April 25, 1919, at the age of 87 years, 8 months and 15 days.

Although she was more than 85 years of age, Mrs. Zeigler has not been bedfast, having been up on Sunday preceding her death, until 8 p. m. Never of robust health, she declined more rapidly since the death of her husband three years ago, but the determination characteristic of the pioneers persisted and she continued as aetive as possible to the end. Death was due to exhaustion.

Her death on June 25, 1923, occurred at the age of 85 years, 4 months and 13 days. She is survived by two sisters, Mrs. Elizabeth Nash of Brown City, Michigan, and Mrs. Susanna Gunsaulis of Wadsworth; and three brothers, David Yoder of Butler, Oklahoma, and William and Frank Yoder of Wadsworth. One sister and four brothers preceded her in death.

Mrs. Zeigler was a life-long member of the Mennonite church and as long as health permitted, was a faithful attendant at services, living her daily life in keeping with the principles of her faith.

Funeral services were held at her late home on Main street, Wednesday afternoon, July 27, Rev. L. L. Miller officiating. The remains were placed in the Mausoleum.

(A tribute from his children to the memory of a beloved father.)

Wiebe—Our father, Gerhard Wiebe, Sr., was born in Prussia, Germany, on the 9th of May, 1844. He was the son of John and Margarethe Wiebe. Soon after his birth, his parents, who kept a country store, changed their location and became farmers. Grandfather later was chosen preacher of the congregation and a year later became elder of the church. At the age of 17 years father was baptized upon the confession of his faith by his own father, and so became a member of the Mennonite church. From his twelfth year father was away from home, only returning for short intervals. He attended school in Marienburg, Prussia, for four years. Nine years were spent in the various department stores, in the cities of Marienburg, Danzig and Berlin, learning the trade. In the year 1869, he, with a number of relatives, emigrated to Samara, Russia, near the Volga river, where the Mennonites were organizing a number of colonies, having left their native country, Germany, on account of the national enforcement of the law in regard to taking up arms, which is not in accord with the principles of the faith of our fathers. Here, father entered a department store in Samara, and in about one year became sufficiently acquainted with the Russian language to enable him to organize a small business with the help of his younger brother, Herman Wiebe. Under God's blessing, the business flourished and soon they built a large brick building which accommodated both ther business and their families. Father married Margarethe Claassen in the year 1874. The Lord blessed this union with ten children, four of whom died in infancy. Mother died in the year 1890, and left father with six children, the youngest being only nine days old. Since that time he had to take the place of both parents in providing for his children and caring for them until they were grown and able to provide for themselves.

The Russian Government did not offer the religious freedom the Mennonites had expected, and so, in the year 1894, father, his brother Herman Wiebe and their families, emigrated once more, prompted by their consciences in matters of their faith. They located in Beatrice, Nebraska, where father started the dry-goods business, assisted by his two sons, Gerhard and William. This was in 1898. Poor health led him to retire from business, however, while still comparatively a young man. In 1903 it was his privilege to make a visit to his relatives in Germany and Russa, one of his daughters going with his on this trip. In 1910, with two of his daughters, he spent the winter in California, but the change of climate had slight benefit for his health. In 1918 he disposed of his house and made his home with his son William with whom he lived for five years care-free and well provided for. His ailment and advanced age made professional care a continual necessity and so, in 1923, he was taken to the Mennonite Deaconess Home and Hospital, where on the 1st of November he breathed his last. The hospital had always been a matter of personal concern with him. He had helped to organize it, and so long as his health permitted he served on its Board of Managers. In spite of his physical condition father retained his mental activity to the last and ever remained a sympathetic parent and friend.

He often spoke of and longed for his departure and prayed that the Lord, Who had so wonderfully blessed him with His abiding love and graee, especially in the last months of his life, would see fit to call him home. He was able to attend church service the last two Sundays before his death, although during the last year he had seldom been able to do so. He frequently, during his illness repeated: "Oh, how glorious", beside giving other evidenees of his readiness to meet his Redeemer face to face. His age was 79 years, 5 months, 22 days. He is survived by two sons, Gerhard and William and their families, and his daughters, Mrs. H. A. Penner, Omaha, Nebraska, Mrs. Henry Boehr, Wisner, Nebraska, Mrs. P. Dan. Schultz, Wichita, Kan., and their families and Sister Magdalene Wiebe, of the Deaconess Mennonite Home and Hospital, Beatrice, Nebr. His grandchildren number fourteen and there are also a number of nephews and nieces in both this country and Russia.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION RECEIPTS FOR OCTOBER, 1923

For Russia—C. P. Richert, Gotebo, Okla., $5; Abr. Beiers, do., $12; San Marcos Menn. ch., Paso Robles, Calif., $7.12; John Langemann, Elbing, Kan., $12; Bergfeld Cong., Mt. Lake, Delft, Minn., $25.78; A. Bogaslowsky, Newton, Kan., $17; H. D. Schmidt, Cordell, Okla., $10; Mrs. Mina Warkentin, Newton, Kan., $81; J. J. Thiessen, Newton, Kan., $22; Gerhard Wiens, do., $17; Catherine Regier, Elbing, Kan., $27; Bethel S. S., Hydro, Okla., $10.90; Brudertal Cong., Hillsboro, Kan., $102.15; "A Friend", 1st Menn. ch., Berne, Ind., $4; Salem Zion S. S., Marion, S. Dak., $36.71. Total, $389.66.

For Germany and Europe—George W. Tschetter, Freeman, S. Dak., $10; H. D. Schmidt, Cordell, Okla., $5; "A Friend", Donnellson, Iowa, $5; Eden Cong., Inola, Okla., $19.83; Menn. ch., Deer Creek, Okla., $12; David Funk, Gotebo, Okla., $3; C. H. Warkentin, Newton, Kan., $7.50; Friedensberg Cong., Avon, S. Dak., $30; San Marcos Cong., Paso Robles, Calif., $12.35; Gerhard Fast, Beatrice, Nebr., $5; H. H. Schroeder, Hillsboro, Kan., $25; J. J. Flickinger, Pretty Prairie, Kan., $5; Mrs. J. R. Harder, Mt. Lake, Minn., $5; Bergfeld Cong., Mt. Lake, Delft, Minn., $8.13; Menno Cong., Nowata, Okla., $7; G. A. Harder, Whitewater, Kan., $10; John Lehman, Berne, Ind., $30; Katherine Mueller, Halstead, Kan., $2.25; Mrs. Mina Warkentin, Newton, Kan., $53; P. P. Tschetter, Bridgewater, S. Dak., $12.50; Joe J. S. Hofer, Hitchcock, S. Dak., $5; Menn. ch., Buhler, Kan., $40.87; Rev. C. H. Regier, Elbing, Kan., $140; John Landes, Lucien, Okla., $10; Anon., per Sister Frieda, Newton, Kan. $95; John J. Boldt, Reedley, Cal., $10; Cath. Dueck, Beatrice, Nebr., $2; Herold Menn. ch., Bessie, Okla., $18.84; P. H. Dirksen. Moundridge, Kan., $35; J. A. Busenitz, Elbing, Kan., $10; C. C. Wedel, Canton, Kan., $5; Menn. ch., Deer Creek, Okla., $11.21; Sewing Society, Butterfield, Minn., $15; Henry Froese, Inola, Okla., $10. Total, $675.48.

For Near East Relief—Tillman H. Lehman, Berne, Ind., $24.

For Japan Sufferers—Second Menn. ch., Philadelphia, Pa., $10.

Oct. 1, 1923, balance	$3160.12
Received during month for Russia	389.66
Received during month for Germany and Europe	675.48
Received during month for Near East Relief	24.00
Received during month for Japan	10.00
Total	$4259.26
Paid out during month	3554.97
Nov. 1st, balance	$704 29

Gratefully acknowledged,

C. F. Claassen, Treasurer.

Newton, Kan., Nov. 8th, 1923.

HOME MISSION RECEIPTS FOR OCTOBER

Grace ch., Pandora, Ohio., $45; Hutchinson Miss. ch., & S. S., $17.73; West Zion S. S., Moundridge, Kan., $45.20; Los Angeles Mission ch., $66.25; Pratum, Oregon, S. S. & ch., $11.75; First Menn. ch., Shafter, Calif., $8.79; Christian ch., Moundridge, Kan., $2563; Garden Tp. ch., Moundridge, Kan., $11.82; San Marcos ch., Paso Robles, Calif., $20; First Menn. ch. & S. S., Philadelphia, Pa., $30.54; Special collection for Annual Board Meeting Expenses, Trenton, Ohio, ch., $26.67; Sichar ch., Cordell, Okla., $31.78; Hoffnungsfeld, S. S., Moundridge, Kan., $42; Salem ch., Dalton, Ohio, $64.55; Wadsworth, Ohio, S. S., $20.57; Halstead, Kan., ch., $45.42; Beatrice, Neb., ch., $124.63; Bethany ch., Quakertown, Pa., $12; First Menn. ch., Upland, Calif., $73.79; Goessel, Kan., ch., for Jewish Missions, $24.06; Trenton, Ohio, ch., $54; Hoffnungsau ch. Inman, Kan., $7.45; Great Deer, Sask., ch., $13.05; Bergtal ch., Corn, Okla., $15.30; Mission Boxes, Berne, Ind., $46.05; Senior C. E. Society, Berne, Ind., $14.40; Proceeds from sale of Liberty Loan Bonds, $731.83; Interest from various sources, $94.71.

Total receipts, $1722.97.

Cash on hand, Oct. 1st	$ 35.14
Paid out during the month	1636.77
Cash on hand, Nov. 1st	121.34
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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. NOVEMBER 22, 1923. No. 46.

IN MENNONITE CIRCLES

The present total number of students of Bluffton College at present is 306. The new dormitory for men is nearing completion. The floors are finished and the heating system is being installed. It was hoped that the building would be ready for dedication on Thanksgiving Day, but there is a likelihood that it will take a little more time.

Witmarsum Seminary has a student body of fifteen at present. Prof. Hartzler is away at present doing special work at Hartford Theological Seminary and Dean Whitmer is acting as president.

A number of our ministers in the vicinity of Philadelphia attended the eighth annual meeting of the World Alliance for International Friendship through the churches held November 13, 14, 15. A number of inspiring addresses were given by prominent leaders of various bodies of the church.

Members of the C. E. society of the First Church, Philadelphia, have been busy making comfort bags. The bags are to be made and filled by Christmas gifts and then given to the sailors who happen to be in the port of Philadelphia at the time. Many useful articles, including a Bible will be placed in the bags.

On Sunday evening, November 18th the choir of the First Church, Philadelphia, rendered Schnecker's Cantata, "The Harvest Is Ripe" in connection with the regular service.

The brethren P. H. Unruh and Bauman of Kansas made an investigation trip into Mexico in the interest of colonization. There are already a number of Mennonites located in Mexico and others are interested in further colonization. One of the problems facing the Mennonites the present time is the care and location of our Russian refugee brethren. Reports have it that the company that arrived in Canada some weeks ago is doing well and that others are joining them while others again are waiting in Russia and Germany for the opportunity of getting across the ocean.

It has been reported that the Soviet Russian government was permitting those of our brethren who had been depossessed of their homes to return to them. It now appears that those who took advantage of this opportunity have been notified that they will be required to pay an extravagant price for them. There seems to be no certainty or security for those who are inclined to accept the offers of the Russian government. It was bad enough to have been deprived of their homes in these troublesome times, but to be compelled to pay a second time for property that always belonged to them is nothing short of deliberate tyranny, especially when there can be no certainty that demands of this kind will not be repeated.

NOTICE

The Lord willing, Bro. C. E. Krehbiel, the Field Secretary of the General Conference, will be ordained to the full ministry on Sunday, December 2nd. The ordination will take place in the Bethel College church at Newton, Kansas. All the churches of our conference are requested to remember this service in their prayers.

J. W. Kliewer, Pastor.

EMERGENCY RELIEF COMMISSION

Dear Readers of the Mennonite: You no doubt have repeatedly read of the great sufferings our beloved friends are enduring at the present time in Siberia.

According to reports there are about 8000 to 9000 Mennonites in Siberia most of whom are facing starvation.

The clothing shortage is so acute that one-fifth of the children from 1 to 8 years go naked most of the time.

You have so faithfully aided the dear brethren and sisters in Russia in the past. Will you not once more lend a helping hand to those needy friends in Siberia? I know you will and God is asking that of you too.

Please send your gifts as soon as possible to C. F. Claassen, Newton, Kansas. I am sure God will reward you.

Emergency Relief Com.,
by **J. C. Mueller**, Sec.

A REMINDER

Dear Mission Friends:

Although only recently a mission request was sent to all our churches through the pastors, we cannot let Thanksgiving go by without again calling attention to the said request, especially since quite a number of the circular letters were returned on account of defective addresses. It may, therefore, not be superfluous to publish the request here as follows:

Goessel, Kansas,
October 8th, 1923

"1. First, we wish to thank again all our churches for the continued support of the great cause of missions during these hard times. Especially do we thank those churches that so promptly responded to the call for $1.25 per member two months ago. That has reduced the debt mentioned in the call from $26,000.00 to $11,000.00. Thank the Lord!

"2. This month (October) the quarterly payments for salary, etc., are again due, amounting to $18,000.00, which we cannot pay now. This is rather hard on many of our misionaries. Our total obligations thus amount to $29,000.

"3. We would request all churches to take special notice of the following resolution passed at the last General Conference at Freeman: **'Resolved that we recommend to all our churches systematic collections, and to the individual members systematic giving.'**—In many churches monthly collections are proving very successful. The same is true, in cases of special need of the 'house-to-house canvass', or 'every member canvass.'

"4. For the current year we still need as much as $2.50 per member, and for next year, $5.00 per member. This will simply pay for the expenses as they will be without any expansion of the work.

"5. We would ask all churches to consider this prayerfully, and then report to the secretary if this quota seems to them a possible one for collection.. Would your church be ready to do its share in this? (Those churches that recently sent in a quota of $1.25 per member might take this into consideration.)

"In case your church sees no prospect of collecting this amount, how much would it feel able to do, either by monthly collections or by an every-member canvass, etc.? It would help the board materially in the planning of the work to receive replies to these questions as soon as it can conveniently be done. The conference has in a way assumed responsibility for 2,000,000 heathen souls that are yet in darkness. Let us with the Lord's help do what we can!"

Many fine gifts have already come in response, for which we heartily thank the donors. May thanksgiving and Christmas wipe away the whole mission debt out of gratitude for the "unspeakable gift!"

P. H. Richert, Sec

A PIONEER MOTHER AND HER GIFT TO EDUCATION

Announcement of an annuity gift for endowing the chair of Bible and missions at Bluffton college was made the first of the week by Dr. S. K. Mosiman, president of the institution.

The gift consists of a farm of 240 acres in Illinois valued at $60,000. The donor is a friend of the college and interested in the growth of the school.

"This is the first full endowed chair in the college and it is hoped that other chairs may be endowed by friends of the institution," said Dr. Mosiman. A beginning has already been made toward endowment of the chair of mathematics occupied by Prof. E. J. Hirschler.

Behind this generous gift is the wonderful story of the last survivor of a party of Mennonites who came to the United States early last century settled in Ohio. Mother Brenneman, now 94 years of age, has always taken a lively interest in the Mennonite church and its undertakings especially Bluffton College in whose student body some of her grandchildren and great-grandchildren are to be found.

The following account, appear-

ing in the **Bloomington** (Ill.) **Pantagraph**, will no doubt be of considerable interest to our readers:

Hopedale, Nov. 3.—"Grandma" Jacobine Brenneman, relict of Jacob Brenneman, deceased, is the oldest person now living in Boynton township, Tazewell county. She is a native of the Province of Hesse Cassel, Germany, where she was born on the 12th day of March, 1829. She was the sixth child of a family of four brothers and six sisters and the only surviving member of the family.

Eventful Voyage

In the year 1832 her father, Christian Iutzi, and a company of one hundred persons of the Mennonite religious faith, chartered a small ship and with their families emigrated to America. The so-called ship which was a mere tub of a boat of the two masted schooner type, could hardly have been justly called "The Gem of the Ocean" and for seventy-seven days after they set sail they were buffeted about on the bosom of the Atlantic ocean before reaching their destined port. Leaving Bremen on the sixteenth day of May, they landed at Baltimore July 31st following. There was much sickness and one death on board the little ship during the long and eventful voyage.

The little company brought with them as much of their belongings as could be stowed away in the small boat, among which were two pianos. Disembarking at Baltimore they were transported overland by "Prairie Schooner" to Wheeling, W. Va., then by boat up the Ohio river to Cincinnati, and from there up the Miami river to Hamilton, Ohio, their destination. The following year her father bought and settled on a farm in Butler county, Ohio, where the family grew up and were educated. In 1853 she was united in marriage to Jacob Brenneman, near Hamilton, Ohio.

The following year, 1854, they came to Illinois, making the trip by water from Cincinnati to Cairo, Ill., thence up the Mississippi to the mouth of the Illinois river, then up this river to Pekin. They first commenced farming on what is now known as the Fred Iutzi farm, south of Hopedale, where they lived until 1850, when Mr. Brenneman bought the present homestead for which he paid $15 an acre.

Early Days

The nearest market in those early days was twenty-five miles distant. The roads were mere trails over the unbroken prairies. through the timber lands, and across sloughs and creeks without bridges. The prevailing price for corn was 10 and 15 cents a bushel. "Grandma" recalls that upon Mr. Brenneman's return from Atlanta, where he had gone to market a load of corn, for which he had received 10 cents per bushel, he remarked "I have hauled my last load of corn to market. I am going to raise hogs and cattle and feed my grain on the farm." This he did and in after years became one of the leading stock men in Tazewell county and at his death, which occurred in 1887, was the possessor of 580 acres of fine farm land in Boynton township.

Souvenirs

"Grandma" has in her possession some very rare old souvenirs of days gone by. Among them is her father's diary dating from 1812 to 1853; her father's Bible in which is included all the Aprocrypal books, printed in 1829; a large pewter meat tray some 18 inches in diameter; table linens of the finest texture, and though well past the century mark in years, these linens are as white as when they came from the fuller's hands, and articles in cross-stitch work, in unusually excellent designs and color blendings. These articles were all brought across by her parents in 1832.

Her Family

"Grandma" Brenneman is the mother of seven children, all living but one. She has seventeen grandchildren and nineteen great-great-grandchildren. She is the only person now living that came across with the little colony of Mennonites in that memorable voyage in 1832 referred to in this article. She has always been a lover of flowers and music and her garden was ever a bower of beauty in her younger days, and now at the advanced age of 94, works among her flowers during the season. The home was never without a musical instrument.

Plays Piano

She learned to play the piano when young and during the long years of toil in helping to make a home for her family she did not forget her music, and a few days ago when the writer called on her old homestead, she down at the piano and played one of her old time selections which the Pantagraph correspondent enjoyed to the fullest. She has been a life long member of the Mennonite church and has taken the church paper for many years. She is somewhat feeble with age but her mind is bright and seems like one of much younger age. She and her youngest daughter, Miss Minnie, live at the old homestead, southwest of Hopedale, where they are always glad to greet their friends.

OUR WOMAN'S WORK

OUR WOMANS WORK THE RESPONSIBILITY OF THE WOMAN'S MISSIONARY SOCIETY FOR THE MISSIONARY EDUCATION OF THE CHILDREN

The woman today is reaching out her hold on not only the home but the industrial, political, and social life. With her newly acquired rights of the franchise, she is fast developing her powers along different lines, especially, a business career, a social career, and even in certain instances a political career; and she is being looked up to for advice in consultations, she is holding prominent positions as members of legislature, judge, members of juries of our juvenile courts, places on our school boards, and various directors of minor organizations.

But the question here for consideration is why have we women been so slow in recognizing or perhaps better acknowledging our responsibility in the Missionary Education of the children? Doesn't it look enticing enough, isn't it remunerative? Perhaps we are thinking of the results as coming only in hard cash, and not the vast influences that are exerted on the children's minds which become fruitful in later years. The adult's point of view has often been determined by permanent results of early religious training.

Then can there be any question, that it is essential, that we start with the children? It was just a plain laymen, Robert Raikes, a Gloucester printer, who in 1780 saw a great untouched field. He gathered a few children and began to instruct them in cleanliness, in the elements of education, and in the Christian religion. In these little dirty, neglected children, with the pitiable slum look on their faces, living in vice and ignorance, Robert Raikes saw an opportunity and a duty. A voice within him said, "Try", "And I did" he says and the experiment which now looks so simple and so humble, has resulted today in millions of girls and boys and older people in the S. S. of the world.

In facing the problems of the modern world, the church as never before, is ready to use every member, to give opportunities of service to men and women of the very best training and widest sympathy. Xerxes, when at the Hellespont, with his army of a million and a half men, cried, "I would I had as many soldiers as men." The church is not interested in mere numbers; today it wants men and women **who count, not merely** those who are **counted.**

The everyday work of bringing in the Kingdom will be done largely by the business man, the teacher, the doctor, the farmer, the mother in the home, and just such ordinary folk, and God our Father, will surely call many of His followers to these plain tasks if they will hear His voice.

In its endeavor to serve, the church has developed a great group of institutions that while no longer organically related to the organized church, are assisting in every way the spread of the full Gospel. A prominent preacher has lately comprehended this group of institutions under the title of the "Larger Church".

Of course, cooperative effort among the various denominations has been growing by leaps and bounds. Such organizations as the Sunday School Council, the Council of Church Boards of Education, the Committee of Reference and Council of Foreign Mission Boards, are authoritative representatives of the churches aimed to direct their total energy in the accomplishment of special objects with the least possible waste.

But this circle is still too large and doesn't reach our children individually and give them instruction and first aid along missionary lines.

Within a circle drawn close outside the Protestant Churches and their authoritative interdenominational organizations stand such agencies as the following: the Sunday school, the Junior C. E. the Junior and Intermediate missionary societies, the daily vacation Bible school, and the mission study classes.

The Woman's Missionary Society is able in part at least to work through all or at least most of these agencies in educating the child, and thus lift its responsibility or, making it more effective, its accountability in educating the child.

Taking these agencies in order, the Sunday school first, the Woman's Missionary Society has a right to be represented in the Sunday School Committee of its church, have direct share in operating the Sunday school; in choosing capable and trustworthy teachers, planning programs and missionary exercises to be given by the children, and suggesting also in setting aside, say the first Sunday every month, for short talks or missionary exercises to be held either before or just after the regular Sunday school hour, in this way educating the child along missionary lines.

The second agency was the Junior C. E. In many churches this organization has not been developed. Then **right here** is a chance for your missionary society to be instrumental in organizing a very important factor of the church and very far reaching in its results, because it is at this age when the child feels himself or herself too young to take part in the adult C. E. but give them a room to themselves, an efficient leader, a live committee, adequate prepared material because the work is new to them, and you would be surprised at the fine meetings these young people can have. A special missionary Sunday may be set aside at regular intervals for the study of some certain country, or missionary, the wants and needs of our home and foreign fields.

The third agency was the Junior and Intermediate Sewing Societies. It is essential that these divisions are made, in respect to age, because we often find children very sensitive to being in a group of their own age, and not with smaller or older children. This often causes discontent among the children and thus lessens the productive results that should be attainable. A definite time is important, a definite place, a few young girls and mothers strong and willing, for leaders; a plan for action; material to work with and then proceed with your plans. Part of the hour may be devoted to Bible study by the leader, or in the intermediate group one of the girls leading. This Bible study may be part of the Scriptures as explanation, or memory work of various passages. Encourage voluntary prayer. Then another part of the hour may be devoted to teaching, or rather educating and acquainting our youth, as to the personnel of our missionaries, home and foreign, the various stations, the different kinds of people our missionaries work with, the character of the land and people. Then the last part of the hour may be devoted to definite work, consisting in hand sewing, such as head shawls, babies' layettes, child's dresses, and any other clothing young girls are capable of doing and some of the work may be taken home and finished there. In this manner you will find that you can soon get your young people interested and even enthused.

The fourth agency was the Daily Vacation Bible School. Perhaps this also is a new element in many churches, but can be made very effective. Of course you have your regular work outlined in this agency, but can be allied with missionary material, especially can this be done very readily in the daily morning exercises which are conducted by the whole school.

The fifth and last agency mentioned was the Mission Study Classes. These can be carried on throughout the year, or at specific times. Various groups and divisions can be formed according to age and sex. Enough material is available that is excellent and instructive, relative to the different countries and different missionaries. Authors such as Mott, Speer, Morley, Gulick, Eddy, Hubbard, and Burton are all worthy of having made a study of their books.

These few facts are merely suggestions and thoughts, but we can all apply Paul's prayer for his Philippian friends, and call it a prayer for true education. "This, I pray, that ye may abound yet more and more in knowledge and all discernment, so that ye may approve the things that are excellent, that ye may be sincere and void of offence unto the day of Christ, being filled with the fruits of righteousness, which are through Jesus Christ unto the glory and praise of God."

Mrs. N. N. Soldner,
Berne, Indiana.

Newton, Kans., Oct. 17, 1923.—It has long been the society's duty to report on work that is being done here. To give an interesting annual report is not an easy matter, as the work from year to year remains so very much the same.

This society was started probably 35 years ago; only a few of the first members are yet living and active. We meet with the different members once a week to do quilting for which orders are taken, and the proceeds of these together with the fees which are paid by the members (two dollars a year) are sent the various and most needy of mission stations. Birthday money is being used for local expenses, as flowers, etc.

Beside the city society there are two others: one in the country and another in the city—the latter consisting of younger women and girls of the congregation. Each of these societies are organized and work independently. Now and then the three societies go together to give a bazaar or a program.

Quilting is quiet work. What could we do better than to learn of the experiences and trials of Christian men and women. How they confronted difficult problems—how they through faith were blessed and therefore became a blessing to others. Sister Hillegonda v. d. Smissen has for a number of years faithfully read to us of such characters. In listening, our thoughts are drawn from faults and failures of self to higher spheres— to Him who will have that all should become like unto His image.

Since Mrs. S. S. Haury is chairman of the executive committee and has for many years been leader of our society, a missionary program was planned for Oct. 15, on occasion of her visit here in Newton. All sisters of the congregation as well as visitors were invited. Sister Hillegonda greeted Mrs. Haury in rhymes. Mrs. P. A. Penner emphasized the necessity of greater faith and more prayerful spirit to overcome the many difficulties the missionaries as well as Christians at home have to confront. Mrs. Haury dwelt on the work and plans of the executive committee. Rev. Penner made precise remarks on the crisis under which all our missions are suffering and that it is very much the duty to hope as Abraham, where there is **nothing** to hope. To pray with faith and perseverance till the victory is won.

Solo, quartette and recitations were rendered by the three societies, after which the program was closed with prayer and benediction by Rev. Penner and closing hymn by congregation. The program was followed by a social gathering in the basement of the church.

Each visitor felt the impression of Rev. Penner's last words: "Let this mind be in you which was also in Christ Jesus." All felt there is much to accomplish if only we would yield to the spirit who is there to fill all hearts that they may be a means to draw all men to Him. **The Secretary.**

BLUFFTON COLLEGE

Now that one-half of the first semester is a matter of history we can get a proper perspective of the work, growth and spirit of 1923 in Bluffton College.

It is not stretching the imagination too far to say that this year is characterized by a spirit of genuine enthusiasm and loyalty that engenders the sort of life that goes to make a real Christian College.

In many respects the year is a somewhat critical one due to the fact that a part of the student body is made up of those whose allegiance was warm for another institution, which meant much in forming and moulding their ideals. And since no two schools have exactly the same atmosphere and traditions naturally it is difficult to immediately transfer one's loyalty to a new environment. But this new element is to be congratulated for its fine spirit in adapting themselves so splendidly. No less are the old students to be commended for their kindly consideration in helping to assimilate these new friends.

The financial campaign that has been waged in the local community in behalf of Bluffton College during the past several weeks is still continuing and substantial gifts are being reported every day. Although the intensive part of the campaign is closed with a net result of $60,000.00, it is confidently expected that the goal of $125,000.00 will be realized before the drive is finished. About half of the work remains to be done. In addition to the local drive a gift on the annuity plan of 240 acres in central Illinois, valued at $60,000.00, has been anounced by Dr. Mosiman. Thus it will be seen that God's goodness in our effort to build up Bluffton College is still continuing.

The problems are many, the scope of work is tremendous, the harvest is great, and the laborers are all too few. Pray ye, therefore, that the Lord of the harvest will cause His blessing to shine upon us at this place.

WANTED GOSPELS BY MARK

One afternoon Rev. A. Wesley Mell, secretary of the Pacific agency of the American Bible society, was working alone in the San Francisco depository. Suddenly the door opened and a cowboy, 6 feet, 1 inch in height, with one eye gone (shot out in a drunken brawl), with sombrero and chaps and clanking spurs came toward him with outstretched hand. Mr. Mell thought at once that it was a hold-up. But the cowboy said to him, "I want some Gospels by Mark." And he got them.

This cowboy, who had been riding the range for several months, had drawn his pay and come into San Francisco for a good time. One morning he awoke to find himself in one of the lowest rooming-houses in the worst section of the city. Every cent of his money was gone and he debated as to what he should do to raise sufficient funds to take him home. He finally decided that he would go out on the street and "stick somebody up."

As he lay in bed working out his plans he noticed a small maroon-covered book lying on the stand by the side of his bed. Not being in any special hurry to go out and perpetrate a hold-up, and out of pure curiosity, he picked up the book.

It was one of the 3-cent Gospels of Mark, printed by the American Bible society, which are given by the thousands to mission workers.—American Bible Society.

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EDITORIAL

Several new features have been added to The Menonite with this week's issue. The reader will no doubt be pleased with the Young People's page which will be a regular feature. Conference provided that this department be under the direction of Rev. C. E. Krehbiel, the Field Secretary of the General Conference. Bro. Krehbiel, in his first contribution, suggests a drive for the increase of subscriptions to our denominational papers. We hope that the plan he suggests will receive attention in every one of our churches, and that it will result in gaining many more readers for our papers. The purpose of a church paper is not to make money, but to strengthen the church in every way possible. It aims at bringing information concerning every phase of the Christian life, and particularly the life of our own church. In fulfilling this mission several things are necessary. First, we must get the papers before the people, or else they will have no influence and the efforts to gather material for use of our people will be purposeless. Secondly, we must be kept in touch with every church and every activity of our churches, if this is not accomplished we cannot be in a position to express the voice of the church or give complete information relating to its activities. Thirdly, we need articles of an educational and inspirational nature. This calls for the best efforts on the part of those of our people who have a talent for writing and the good judgment to write such things that will strengthen the paper, to the knowledge people have concerning the Mennonite church, and inspire the readers to greater loyalty and to help them solve the problems of the Christian life.

There should be a copy of our denominational papers in every Mennonite home. We cannot understand how any one can keep in touch with his or her church who is not familiar with the church's current literature. Neither can we understand why it is that in some Mennonite families there may be found various religious papers that have no responsible relation to our church while our own papers are not taken. Members of our church should always remember that the church paper is an institution of their own creation issued by the church body with whom they stand in relation. If there is no inclination to support the paper there is no seriousness on the part of those who are responsible for its existence.

In the church paper is written the story of our church life. Future historians of the church will carefully examine every page of every issue in order not only to gain knowledge of past happenings, but also in order to form an estimate of the character, intelligence, diligence and state of life of the membership of our church as it exists today. Let us by all means make it possible to maintain a paper of excellence for the information of our posterity as well as for our present generation.

A little attention to the methods that the "cults" and "isms" so common in our day are using in maintaining themselves and spreading their peculiar and fantastic doctrines will reveal that there is no wonderful secret about it, but that a generous use of printer's ink explains nearly everything. We are told that some of these sects spend nearly their entire income in their publicity. With them it is not a matter of making their press pay a profit in dollars and cents. They count their returns in the number of readers they can reach. If the press of unorthodox sects can make such inroads upon the churches, as they have been doing for years, it surely should be good judgment on the part of the people of our churches to put their energies into its own literature.

CHINA'S NEW THOUGHT AND CHRISTIANITY'S NEW CHANCE

(Dr. John R. Mott's impressions of an intellectual awakening that presents a colossal missionary problem and an unexampled opportunity.)

Dr. John R. Mott, who recently returned from his fifth journey to the Far East—not counting the one which during the war took him twice across Siberia—regards this last mission as probably the most timely and fruitful in results of all. One needs to reinterpret America to every nation, he says, for no country that he visited understands us. And we need to reinterpret the Far East to other nations. The changes that have taken place there even in the last two or three years are stupendous not only economically but socially and politically as well.

Intellectually it is certainly a new world. This takes on a very large content to those who have formerly been thrown much with the youth. The New Thought Movement is surging in the brains of the professors and students of China. There is a welter of conflicting ideas and ideals occupying their minds and hearts, a spirit of inquiry the like of which he has never found in any one country. Along with it is the purpose to revalue everything—a purpose stimulating and hopeful but with its alarming aspects. There is no tradition or social sanction or practice past or present which is too sacred or binding for them to question and discard if they cannot prove its personal and social efficiency. There has been nothing like it intensively or extensively since the Renaissance in Europe; and this transcends that in the number of people involved and in the greater variety of mental interests touched and exhibited. He says it is the most interesting, quickening and inspiring spectacle he has ever witnessed in the way of mental awakening, hunger, courage and seriousness. It makes possible almost anything from the point of view of a propaganda which knows where it wants to go and is sure of its message. It presents a colossal problem to the missionaries and to the Chinese church, but also presents the greatest opportunity we are likely to have in our day. On his visit in 1896 the so-called scholars of China were like a stone wall. In no place could we find a rift. 'We could give out pamphlets to the students as they streamed along the streets from their examinations, but to get inside the schools to present the claims of Jesus Christ was impossible. Now there is an openness, an active spirit of inquiry, and a determination to use any method to get at reality. Would that the missionary forces far and near might recognize this opportunity. It is passing. It sweeps on like a river. These conditions will not continue for many years.

This gives the missionary movement a chance to present a new apologetic. It is the chance of our lives to satisfy this intellectual hunger and thirst, to have thousands of forums and study centers all over China. It is a way to Christ, because these people are after reality and they are not going to find it in New Thought. If we can introduce Christ to them on that path He will have the chance to satisfy them. There is a social passion and concern characterizing this movement which gives Christianity a marvelous opportunity, because it is the only religion which furnishes a social as well as a religious dynamic.

In the late eighties the missionaries and the home churches had a great chance in Japan, though not as great as the New Thought Movement today in China. Then we missed our opportunity in Japan. It is here now in China. The government gave us great halls, and sometimes special pavilions were erected. He had hitherto known nothing like the present opportunities to meet the people collectively and individually. The Pres. send for him, not to pay a compliment but to ask questions. Within three minutes they were in the heart of the Gospel. the ex-President was equally responsive on the religious question. He had opportunities also to meet the military governors and members of their cabinets, and every time he turned the conversation to Jesus Christ and was never repulsed. He found the same openmindedness in Japan. He was asked to give an address on Christianography all over Japan. He was invited to an audience with the Empress—the first Christian layman thus honored—and also saw the Prince Regent; and both were interested in the Christian message. In conversations with many leading men the same desire was manifested to know of the Christian principles and program. The contrast between the present and his first experiences in these countries was startling, but also illuminating as to the inviting opportunities today.

Referring to the World's Christian Student Federation Conference at Peking, Dr. Mott says that in his judgment no gathering held anywhere in the world has done more to knit together the leaders of tomorrow in the East and West than this. The 550 delegates came from all parts of the world, representing thirty-two countries, but it was pre-eminently an Asiatic gathering. The Indian delegation of eleven was most in evidence, but it was an interesting fact that a Negro, who came from our theological school in Atlanta, was more in demand for addresses than any other man. Unity was the great note of the conference, and nothing less than

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, Los Angeles, Calif.

Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

We are laborers together with God. I Cor. 3:9.

SEEDS

The readers of The Mennonite will certainly be interested to know that the General Conference at its last session at Freeman, S. Dak., by resolution gave the Young People a page in The Mennonite, copy for which is to be furnished hy the S. S. and C. E. Committees of the General Conference.

Now, that does not mean that this Committee is to do, or wants to do, all the writing. It means that this page is specifically for the young people. It is to reflect their activities in church work. Here the problems that face them are to be discussed constructively. Their problems are the churches' problems and vice versa. Therefore, at this point the cold, third-personal "They" becomes the warm, first personal "We".

We want to seek and discuss ways and means by which we can effectively employ whatever energy and talents we may have in the service of our Master. We do not wish to push aside our elders, but we want to give them that intelligent support which we know they desire.

We want this page to be "newsy"—lousy with it, if you please! And to make it so let's have every S. S. and every C. E. send in short, snappy, fresh, frequent news items. A post card addressed to Chr. Krehbiel, Newton, Kansas, will do it. Scatter seeds of kindness.

A Subscription Campaign

Probably there is no other way in which we can serve the publication interests of our Conf. so well just now as by volunteering in an intensive subscription campaign to put one or both of our official organs (The Mennonite and Der Bundesbote) into every one of our homes. Your committee believes that in a very short time you can get 1000 new subscribers for The Mennonite and 500 for the Bundesbote. The Editors, Bro. Grubb and Bro. v. d. Smissen, as well as all contributors will simply be delighted to address the larger audiences. But that is not all. The first requisite for Christian cooperation is contact. Contact must convey facts and needs with resultant opportunities for Christian service.

The Business Manager, Bro. J. F. Lehman, will rejoice with us. But he will do more. He wants to have an actual share in the campaign. You'll see a little later how.

Here is the plan: Have the officers on your C. E. together with the pastor of the church name two captains (or more, if deemed advisable). Have the captains choose sides. Give each side the same number of names to solicit. Do not omit any names. See every family head or church member. If they have neither of our publications, offer them both and explain to them why, for their own good and for the good cause they should have both. If they have one, offer them the other. If they have both, thank them and ask them to help you win others.

The price: For all renewals the price is $1.50 for either paper. Subscribers, who pay in advance before New-Year, receive the B. B. Kalendar with the Bundesbote, or the Mennonite Year Book with the Mennonite. New readers that you win, get either Mennonite or Bundesbote from now till January 1, 1925 for $1.00 cash and besides the Manager will send them either the B. B. Kalendar or the Mennonite Year Book free. In other words, those, whom you win as new cash-in-advance readers now, save over 50c and get the book **free.** Get this proposition to them just as soon as you can. It helps them and it helps you. Send all subscription money to Bro. J. F. Lehman, Berne, Indiana.

Presidents of C. E. Societies and **pastors:** Please start the campaign at once, and report progress frequently. One church has a very encouraging report in now for next week. Who will have his ready for the following week?

Send all copy for The Sower to Christian Krehbiel, Newton, Kansas.

GENERAL CONFERENCE

Sunday School and Young People's Conventions

Held at Freeman, S. D., Sept. 2, 1923, during the week of the General Conference.

For the second time in its history our General Conference has given room for, and witnessed large gatherings of young people, in connection with its tri-ennial sessions. The movement that was begun at the Reedley, Cal., conference session in 1917 for the advancement of our Sunday school and young people's work, is awakening the faith and vision of many consecrated hearts.

The Freeman Sunday School and Young People's Conventions were so well attended that it became necessary to give both programs twice, the young people's program being given outside under the shade trees in the afternoon while the Sunday school program was being given in the large tabernacle, and vice versa in the evening.

Brother A. A. Penner of Mt. Lake, Minnesota, led the two Young People's meetings and Bro. E. J. Neuenschwander of Marion, S. D. led the two Sunday school gatherings.

Music for the four sessions was furnished by mixed and male choruses from the different South Dakota churches, around Freeman the large convention choir of more than a hundred voices, and the Bethel Male chorus from Mt. Lake, Minnesota, the dozen or more singers of this group having come 170 miles to take part in the conventions. The Schultz Bros. quartette of Avon, S. D., also sang at both programs. All the singing groups showed individuality and intense interest in the services they were rendering.

A number of practical subjects were ably treated by representatives of the various districts. Bro. M. J. Galle of Aberdeen, Idaho, discussed the necessity of having a Sunday school in every church. Only four of the churches reporting to the conference statistician have no Sunday school. The church has need of the Sunday school 1. to save the youth, 2. to give the personal instruction in the Bible suitable to the ages, 3. to develop Christian character, 4. to call forth and train for service, 5. it is a Biblical institution. In the further discussion of this subject Brother J. J. Voth of Herbert, Sask., showed that the increase in church membership is not easily brought about without the Sunday school. We have some Sunday schools where there is no church. Here the aim is: A church out of every Sunday school.

Standardization of our Sunday schools—Advantages and disadvantages, was treated by Brother E. J. Hirschler of Bluffton, Ohio. It was pointed out that standardization is the next necessary step after organization. There are practical difficulties in the way, but some districts have already taken steps toward standardization. In the discussion it was emphasized that we should always aim higher, and standardization gives worthy goals.

Sister Anna G. Stauffer of Los Angeles gave very valuable suggestions on how to create interest in our Own Missions in S. S. and Y. P. S. The work of the Pacific District in this direction was presented. Missionary photographs have been collected and are ready for distribution, a Missionary prayer cycle has been prepared, and a Mission Study Text Book is under way. Brother J. E. Entz of the Newton, Kansas, church reported on the progress of the effort of their Y. P. S. to raise ten thousand dollars for the proposed new station in India, among the young people of the whole conference. Brother P. A. Penner from India proposed an annual report of the work of our different mission fields to arouse greater interest.

The above named subjects were all treated at the Sunday school convention although some of them were intended for application also to the Y. P. S. The following were treated at the Young People's Convention.

Brother A. J. Neuenschwander of Philadelphia gave reasons why there should be a Y. P. S. in every church, laying special emphasis on the need of expressional work among the young people, and the great value of organized activity for the various ages of youth under supervision of the church. Bro. N. F. Toews of Alsen, N. D., and Bro. P. K. Regier of Wayland, Iowa, lent interest to the discussion by portraying their own observations on the value of young people's work.

Essentials and Non-Essentials in Present Day Young People's Work, was the subject assigned to Bro. J. J. Plenert of Hutchinson, Kans., and his treatment of it was marked by the large emphasis on the spiritual activities of the young people's societies, placing other things into a secondary and suhordinate position thereto. The brethren P. P. Wedel of Moundridge, Kans., and M. M. Lehman of Chicago, seconded the thoughts of the paper in their pleas for true spirituality.

An inspirational talk was given by Bro. Paul Wenger of Aberdeen, Idaho, who is to leave for India to take up industrial mission work there, on "Helping Young People Find Their Life Work," with emphasis on fellowship with and obedience to the Lord Jesus. Bro. J. H. Langenwalter of Newton, Kans., appealed to the youth of the conference to rally to the call of the Lord for discipleship.

A roll call of all the Young People's Societies represented at the Freeman Convention was a feature of the evening program. The preparatory work of the questionnaire and especially the stenographic work of Sister Anna G. Stauffer, brought a ready response from all the districts at the call of Bro. Albert Penner of Mt. Lake, Minnesota. The leader succeeded in getting a ready response from every quarter, the Bible quotations and other pithy thoughts working as a cement to bind the hearts of all present. After the regular response a number of others volunteered, some in English and others in German.

Three other meetings were held during the conference week in the interest of the Young People's work. On Monday evening an inspirational missionary address was given by Brother P. A. Penner of India, and on Tuesday evening Bro. Elmer Johnson, of the Hereford church in Pennsylvania, related some of his experiences in Germany during the world war, and aroused peace sentiment.

ice. In a consecration of this

On Wednesday evening the business meeting was held. This meeting was called to order by the chairman, Bro. C. E. Krehhiel of Newton, Kansas. Several songs were sung under the leadership of Bro. P. K. Regier of Wayland, Iowa. Opening prayers were spoken hy Bro. J. D. Epp of Inman, Kans., together with five others. A quartette of Bluffton and Bethel students sang. The minutes of the last meeting, held at Perkasie Park, Penna., were read and approved.

Resolved to encourage the forming of committees of young people in the local churches for the purpose of increasing subscriptions to our church papers.

Bro. E. D. Schmidt of Oklahoma made some remarks in behalf of C. E.

The election of officers resulted as follows: Bro. C. E. Krehbiel, Chairman, Bro. J. M. Regier of Pandora, O., secretary, and Sister Anna G. Stauffer, member of the committee.

After a closing song Brother A. F. Thieszen of Freeman, S. D. led in a closing prayer.

P. R. Schroeder,
Secretary.

STATISTICS GATHERED BY S. S. AND C. E. COMMITTEE—1923

From 68 questionaires received, the following facts were gathered:

54 Sunday schools use the International lessons,

16 specify the Uniform International lessons,

11 specify the Graded International lessons,

5 use lessons put out hy Mennonite Book Concern,

4 have classes in Bible History.

2 have other Bible courses,

2 use "Bible stories for children."

48 use the German lesson series from our Mennonite Book Concern,

20 use the lesson material furnished by the Mennonite Publishing House, Scottdale, Pa.,

12 use the lesson material furnished by the Bethel Publishing Co., New Carlisle,

2 use the Westminister graded lessons.
Methodist and Baptist supplies are also used by individual Sunday schools.
Among teachers' helps:
13 use the S. S. Times,
11 use the King's Business,
11 use D. C. Cook's teachers' supplies,
5 use the New Century teacher, also furnished by D. C. Cook,
6 use Peloubet's Notes,
5 use the Bethel teachers' quarterly,
5 use the Evangelische Magazine (German),
3 use only the Bible.
43 report attending Mennonite District S. S. and C. E. Conventions,
30 report also attending County S. S. and C. E. Conventions,
22 report attending State S. S. and C. E. Conventions,
9 report attending local or township Conventions,
2 report attending International C. E. Convention.
44 societies reported,
15 Intermcdiate,
22 Junior C. E. or Y. P.
It is not known whether the Intermediate societies and Junior societies are in addition to the 44 societies.
On topics used:
37 report using the Christian Endeavor topics, either from the Christian Endeavor papers, or from our denominational papers,
7 get their topics from the Eden Publishing Co.,
6 have their topics selected by their Program Committee.
Three-fourths of the report show the S. S. and Societies are under direct control of their church, the other one-fourth being in more indirect control.
Needs expressed:
A standard for Sunday school work,
More helps for S. S. and C. E. work, especially of our own,
Trained teachers and trained leaders, Etc.

Anna G. Stauffer.

Some things are to be looked up in the dictionary, others in the Bible. Don't confuse.

The sluggard will not plow by reason of the cold.

AFRICA'S WIFE MARKET

That wives in Africa are not given with all good wishes and congratulations but sold for a price is well known throughout the world. The purchase price is known in many parts of South Africa as "lobola" or "cattle", say M. T. Dysart in the Christian Herald. Thus when the purchase price is spent they speak of the "cattle" as having been "eaten."

Of late considerable discussion has been going on in some of the local papers because some of the better educated natives object to its being called "a commercial transaction." "It is an insult to say that we sell our daughters," writes one. But when asked to explain remarks like "I bought you with my cattle" or "What, shall a cow refuse to go where it is driven?" their only excuse is that: "Of course, the custom has lost some of its value with the present generation, but as it forms a bedrock of native social life it would be absolute folly to invite the Government to legislate against it."

Complications rising from the "lobola" affairs are endless. In most instances the case goes first to the native chief of the district. It has been said that fully 95 per cent. of the native heathen court cases are "lobola" cases.

In our territory one of the prime evils resulting from the "lobola" system is its sister-evil, "mutengatori". Cattle are not to be found in this part of the country owing to the tsete fly, and money, at least gold sovereigns, are equally as scarce, unless one goes away to the mines and works for some two or three years or more to get the purchase price. Hence the difficulty is overcome by giving another woman or girl, oftentimes a mere child, in exchange. This "mutengatori" system multiplies a hundredfold the already existing evils of the "lobola" system.

One man about to take a wife has not the required amount of money. So he pays down what he has and promises the father or guardian his first daughter. Thus the hapless little girl is sold before she starts on her journey into the world, and, as is often the case, turned over to her owner as soon as she is old enough to be of service in the garden.

CHINA'S NEW THOUGHT AND CHRISTIANITY'S NEW CHANCE

(Continued from page 4)

the Spirit of God could have brought the different peoples together in such understanding, agreement and fellowship—British and Indians, Americans and Filipinos, Chinese and Japanese, Japanese and Koreans. In Christ all found a wondrous oneness. As for the anti-Christian movement, concerning which exaggerated reports were spread abroad, Dr. Mott believes it only accentuated the timeliness of the world union of Christian students coming to China to proclaim the message of Christ and the implication of his message in national as well as individual life.

Speaking of the Shanghai Christian Conference, which had about 1200 delegates, nearly half of them Chinese, he said the impressive thing was the character of the Chinese leadership in the discussions and conduct of the conference. It was plain that the Chinese have come into their own in the churches and in the organized religious life. Men with such ideals and ability can be trusted with the responsibilities of the work, and he came away highly reassured,

THE S. S. LESSON

Dec. 9

The Outreach of the Early Church

Acts 8:1-15, 35

Golden Text:—"But ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

This lesson begins with the introduction of a character who was, under God, to become one of the greatest characters in history. Saul of Tarsus, a young man of zeal and learning who had witnessed the stoning of Stephen and held the confidence of the enemies of the Gospel. In Saul we find an unusual combination of piety and fanaticism against the disciples. As he later tells us, he followed his conscience and thought he was pleasing God. But an unenlightened conscience is a dangerous thing and is capable of inspiring much that is evil. Too many who are not doing the right thing by God and his people, like Saul, place the burden on their consciences. What they need is a surrender to God and a willingness to give Him absolute obedience. Stephen was the first to die and his death was a signal for a general persecution. When it comes to wrecking havoc among the saints the devil is not satisfied with one victim. He is a cruel monster who thirsts for blood and then more blood.

Jesus had told the disciples that they were to witness in Judaea, Samaria and to the uttermost part of the earth. But they continued to tarry at Jerusalem. They did not seem in a very great hurry to begin their world-wide mission. Perhaps they tarried too long. At any rate it took such a terrible experience as the murder of one of their leaders to start them on their journey. God always has a way of overruling evil that good may come out of it. The death of Stephen and the consequent fleeing of the disciples to hidingplaces outside of Jerusalem meant that others should get the opportunity of hearing the Gospel. There is an old saying coming down from the troublesome time of the early days of the church which declares that: "The blood of the martryrs is the seed of the church." Here we find the first demonstration of the truth of this saying. Time and again during the long history of the church this truth has been worked out. Times of persecution, when it was worth one's life to confess Christ have always been the times when the church saw its prosperity in souls and genuine Christian living. On the other hand, times in which the hands of the persecutors have been stayed have often degenerated into times of indifference.

Saul is reported to have made havoc of the church. The same zeal he possessed as Christian missionary was his before he was converted and was turned into the harmful channels. In this we see a suggestion of what even the worst men and women may become when they are converted and serve God with the same energy with which they serve the devil. That the persecution was a determined one we may note in the fact that "every house" was visited in the attempt to blot out this new faith.

A pathetic picture is drawn here in the burial of Stephen. It may have been exceedingly dangerous even to bury him, nevertheless there took place what happens whenever a great and good saint is called home. Sorrowing brethren gather to weep, not because they would wish the dear one back, but because they are human and are bound to the departed one by the human ties of love.

Seed must be scattered before it can come to fruit. This was true of the Gospel seed. It had to be carried to distant quarters. Though they were fugitives, the disciples did not forget that first of all they were witnesses of the Lord whom they love and so as they fled they preached. Though they had time for nothing else they had time to tell about the Saviour for whom they were suffering, the progress of Christianity is one of sowing. Christian missionaries in heathen lands may not become leaders of the nations among whom they serve, except in a limited sense, but they are the sowers and the seed may surely be depended upon to a manifold harvest. A seed is a small thing, but it is potent. Take a cob of corn and count the grains—all the children of one parent seed. The word dropped here and there, the hurried testimony, the kindly act of brotherly love on the part of these persecuted ones were so many seeds sown in various quarters that were to bring forth their abundant harvest.

We find Philip with others in Samaria. This was the first Mission field, and also the most difficult. "For the Jews had no dealings with the Samaritans" and this attitude was generally returned with interest by the Samaritans: Yet as it often happens, the most unpromising field offers

the most remarkable results. A revival came into immediate progress, sick were healed, people with unclean spirits were cleansed, etc. It was the story that has become the old, old one. The preaching of the Gospel reaches the heart and turns souls to God. In Simon we too find an old, old, story, the story of sorcery, the thing with which Satan counterfeits religion. When it comes to the test, the shams of sorcery must give way to the clear light of the Gospel.

The news of the revival in Samaria was not slow in reaching the Apostles and Peter and John were soon on the spot to see for themselves. What they saw convinced them. The best way of forming judgments of any kind is for one to go and see for ones self.

Verse 35 finds Philip out in the desert preaching to an audience of one. Most preachers would resign if that were all they could reach, especially as in the case of Philip, they had been called away from a flourishing revival. But with Philip, as with other sincere ministers of the Word, the results are with God and when He picks out the field there is a certainty that His Word will not return unto Him void.

THE C. E. TOPIC

Dec. 9

What Makes a Successful Worker?

Prov. 6:6-11.

Some are of the impression that successful workers are, like poets, born and not made. In a sense, some are able to accomplish more than others because Providence has been especially kind in conferring superior abilities, but to possess talent is by no means a sure guarantee of success. The path of life is thickly strewn with wrecks of brilliant men and women who might have given others a handicap in the race and easily won out in the end. But, in spite of their talents they failed. They lacked some essential thing such as vision, honor, diligence, sincerity, etc. Again when we measure the success of some men we find that hard application to tasks, an honest desire to do the right thing, a freedom from destructive vices, etc., had more to dowith their accomplishments than brilliancy or opportunities.

A successful worker in anything, and especially in the cause of the Lord, must, first of all, be an intelligent worker. Just as the journeyman who knows all the ins and the outs of his trade succeeds where others fail, so the worker in the church who has an intelligent grasp upon the needs, opportunities, and responsibility that the cause presents accomplishes where others succeed in doing nothing. If one is a Sunday school teacher, a member of ciety or an officer in the church, some committee in the C. E. so it behooves that one to have all the information possible concerning that work at his finger's ends. In the activities of the church an understanding of the fundamentals of Christianity is absolutely necessary. The only reason why the "fads" and "cults" of our day make such inroads is because they can safely bank on the pitiful ignorance of the masses of their Bibles and the important things of the Christian life.

But, be there ever so an intelligent grasp of the truths of the Christian faith, another personal qualification is essential. The worker must be a consecrated person. He must be one of these who has given himself entirely to the Lord Jesus Christ and His servkind personal interests will sink out of sight. There will be no thought of profit or advantage. It will require a surrender of choice and a willingness to obey the Lord without question in any task He requires. So many of us are willing workers when we can have our own way and make our own choice of task, but there is no unselfishness or consecration in this. Many are ready to give, but they are also ready to keep back, and, in this unfit themselves for real consecrated service.

In our Scripture lesson the ant is pointed out as an example of industrious acitvity. The moral is that "always at it and there will be no want." Nature is kind enough to endow some men richly with possessions or talents, but nature must depend upon that individual to develope such gifts to the greatest usefulness. Better be a person of but ordinary talents who uses what he has than one who having many gifts, uses few or none. They tell us that many things are lost by not using them. We know that one possessing skill, which he does not use and practice, soon finds out that the skill he once had disappears because of lack of practice. Nothing is more to be despised than the indolent person. He becomes a consumer and ceases to be a producer. In the work for Christ emphasis must be placed on the Scripture: "Not slothful in business, fervent in spirit, serving the Lord."

It is a common matter for us to question the judgment of others. Generally we feel that under the circumstances that others find themselves we would do differently. However none of us are free from errors of judgment. Still, one of the needed qualifications of a worker in the cause of Christ is judgment. Where the fate of an immortal soul is concerned it is criminal not to use our best. In order to do this we must learn to understand people and how to handle them. We must study to be able to say and do the right thing at the right time. We must know when to speak and when to hold our tongues. We must respect the peculiarities and even the weaknesses of those with whom we deal. All this requires what some prefer to call, tact, but which is simply the exercise of good judgment and common sense.

One of the sad things recorded in the Book of Acts is that that great and generous Barnanbas reached that stage when he could no longer get along with Paul. Then they parted, not as enemies, of course, but as persons who thought it best for each one to go his own road. With this Barnabas passes ont of the scene. It is useless to speculate what might have been the result if these two could have traveled life's road together to the end, but one wishes that they had been able to get along with one another, especially since Paul, later in life, came to appreciate something in Mark. So it has ever been. The best men and women in the church have stood in the way of its progress because they "could not hit it with one another." It therefore behooves those who want to see the work of God attain to its fullest success to cultivate the art of getting along, one with the other.

In conclusion, let us emphasize that the successful worker for God must cultivate the prayer life, foster faith and let love be the ruling passion of life which expresses itself in love for God, love for the brethren, love for souls and a love for the work.

MARRIAGE

Klumpp-King. Mr. Oscar Klumpp of Peoria, Illinois, and Miss Gladys King of Normal, Illinois, on September 15, 1923, at the Mennonite parsonage in Normal, Illinois, by Rev. W. H. Grubb.

Finley-Freeman. Mr. Howard Finley of Lilly, Illinois, and Miss Bertha Freeman of Normal, Illinois, on November 4, 1923, at the Mennonite parsonage in Normal, Illinois, by Rev. W. H. Grubb.

DEATHS

Lehman—David O. Lehman was born March 19, 1880, on Sonnenberg, Ohio, and passed away after a serious operation at the Huron Road Hospital, Cleveland, Ohio, October 29, 1923, aged 43 years, 7 months and 10 days. In his early childhood his parents, Abraham and Maryann (Sprunger) Lehman removed to near Berne, Indiana, where he grew up to manhood, under devout Christian nurture, both in the parental home and the Mennonite church there. His father passed away when David was quite young, leaving the large family to struggle on for a livelihood. Thus young David was early inured to hard work. The deceased joined the Mennonite church at Berne, Ind., in his early youth, and has ever since maintained a steadfast Christian character. In 1902 he was united in marriage to Christina Sprunger at Berne, Ind. For many years he has been engaged as employe in the milk condensery, first at Berne, and for several years past at Orrville, Ohio, where he has since lived with his family. Of late years his health has been failing, although he manfully kept at his post of employment. An operation seemed to be the last resort, to which he submitted with Christian heroism. But his vitality was not equal to his courage and he succumbed, having committed himself to his Lord and Savior. He leaves, in sorrow, but also in hope of blessed reunion, his wife and seven children, ranging from the age of five to seventeen. Funeral services were held at the Salem Mennonite church, conducted by his pastor, Rev. Austin Keiser, assisted by Rev. I. W. Royer, of the Orrville Mennonite church. Besides his family he leaves six brothers and two sisters and a half sister to cherish his blessed memory.

Augsburger—Anna Mosiman, daughter of the late Christian and Barba (nee Smith) Mosiman, was born July 16, 1835 in Butler county, Ohio. She lived with her parents until November 15, 1859, when she united in marriage with Christian Augsburger, who died May 21, 1888. Shortly after their marriage they moved to Illinois.

Five children survive: Barbra Landis of Minnesota, Elizabeth Struhbar of Iowa, Madelina Ehresman of Normal Joseph of Peoria, Joel of Normal and one brother, Christian of Middletown, Ohio.

At the age of sixteen she united with the Mennonite church, and at the time of her death she was a member of the First Mennonite church of Normal, Illinois.

She had been in failing health the past few years, but was able to be up and about the house. She passed away to her Heavenly reward Thursday, September 27, 1923, aged eighty-eight years, two months and eleven days.

She was a kind and loving mother, and her life was spent in giving service and happiness to others and in devotion to her Lord whom she loved and she has gone to be with him.

The funeral services were held from the home of her daughter in Normal, Illinois, on Sunday afternoon, September 30, 1923, and were conducted by Rev. W. H. Grubb, pastor of the First Mennonite church, who spoke from the text, I Thessalonians 4:13. Interment was made in the Imhoff Cemetery at Congerville, Illinois.

CONTRIBUTIONS

FOR PUBLICATION

Lehigh Mennonite church, Lehigh, Kan., $3.80.

Gratefully acknowledged,

Mennonite Book Concern.

JOTTINGS

Brother and Sister Henry Schroeder, of Berlin, formerly of Halbstadt, Russia, are making their home in Philadelphia, where he has secured a position.

Rev. A. M. Fretz and A. J. Neuenschwander have accepted membership on the Committee on Religions which has a part in the Sesqui-Centennial Exhibition to be held in Philadelphia in celebration of 150 years of American Independence in 1926.

The portrait of Menno Simons found in a Dutch church about twenty years ago turns out not to be Menno at all. A duplicate has been discovered in the art gallery at Florence bearing the name of Calvin. Yet it is not Calvin either. It is supposed to be a Dutch theologian of the period of the Reformation.

Rev. J. M. Leendertz, well known to many Mennonites on this side of the water, who left his charge on Wieringen some weeks ago, is now located at Koog Zandijk. He writes that the change from the quiet life of the Island to the busy center in which he finds himself is quite interesting and presents problems that call for real effort.

The decline of the mark in German has hit all classes and conditions. We have been informed that the Mennonite churches are suffering severely because of the impossibility of raising the necessary funds for carrying on the work of the congregations. Property and endowments of other kinds, generally regarded as guilt-edged securities have become liabilities instead of assets, thus complicating the situation.

"It is better to incur the disfavor, scorn and slander, of man and remain in the truth, than to be the favorite of man and sin against God."—Menno Simon.

Dr. R. S. Haury, of Newton, Kansas received the honor last week of being made a fellow in the American College of Surgeons. This distinction is given in recognition of good character and professional ability.

When the old Wadsworth school was wrecked to make room for a more modern structure the community was greatly interested in the material that had been used in the erection of the original building. The roof boards and some of the other timbers were found to be black walnut of the first quality. At the price of lumber, and especially black walnut, today, it would be hard to estimate possible cost of duplicating such a building.

A report of the date of 1885 gives an account of the arrival of a number of Mennonites at Castle Garden, N. Y.: "Fifteen families of Mennonites, numbering 64 persons from Asiatic Russia arrived on the steamer Elbe, at Castle Garden on Sept. 5. They had been on their journey about four months. On Sept. 7 Mr. Schiek, missionary and representative of the Baptists at Castle Gardens wrote to the Bundesbote: "It was truly pathetic to witness these tired wanderers as they settled themselves in the Rotunda of Castle Garden. Upon the question how long they had to travel yet I could answer them that their troubles would soon be at an end, only a few more days and they would arrive at their destination. With tears they would repeat, 'Ja, endlich endlich, wird es wahr werden. Bis hierher hat der Herr geholfen. Er wird vollends hindurch helfen'."

At that time the chief hardship was travel, trying enough to be sure, but, if today we could feel that four months were the only things between America and our leloved Russian brethren, we would feel happy and thankful.

Among the valuable old volumes in the library of the editor are several copies of the Sauer Bible, first printed in Germantown in 1743. This was the first Bible issued in America, in a European tongue, in fact the only one printed up to that time, except Elliot's translation in an Indian tongue which no one living today can read. Sauer's Bible ran through several editions. At the time of the Battle of Germantown many copies were seized and used for stable litter by the British. After they retired Sauer rescued many of the leaves and arranged them again so that they could serve a useful purpose.

Until recently one of the interesting things to Mennonites to be noticed in Independence Hall, Philadelphia, was a portrait of David Rittenhouse. Since alterations have been made to the building this picture with many others is in storage waiting for a suitable place of exhibit. David Rittenhouse was the grandson of William Rittenhouse, the first Mennonite minister in America. He was noted as a scholar and a politician, having been the Pres. of the American Philosophical So. and having taken an active interest in political affairs during the period of the Revolution. He was also the first master of the United States Mint. It is a singular thing to note that while the first money coined in our country was under the direction of one who came from a Mennonite family, the young woman who served as the model for the Columbia as she appears on the dollar also was of Mennonite descent.

Many years ago there lived in Washington County, Iowa, an Amish minister, Noah Troyer by name, who came to be known far and wide as the "Sleeping Preacher". One who saw and heard him wrote the following account of has strange behaviour while apparently asleep: "This man would at stated times fall into some kind of a trance, when he would be perfectly unconscious. After having lain a short time in this condition he would raise himself up and commence to speak (preach) and thus continue at times for an hour or more at a time. He would then lie down again and after a while wake up entirely unconscious of what he had been doing. And although some of his discourses delivered in this condition were rather disconnected and at times not strictly in accord with the Gospel truth as taught in the New Testament, he said a great many things in his trance which were worth heeding. What made the thing more singular was that these tranced spells would return at regular intervals at nearly the same hour of the day, generally in the evening. People came from great distances to see and hear this remarkable man, who besides was in a healthy state of body and mind." On March 2, 1886, Noah Troyer and his son went out to shoot chickens. The son loaded the gun and handed it to the father. In shooting the charge drove out the bridge screw, which penetrated the head and fractured the skull. Some of the sermons which he delivered while in these trances have been published.

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MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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IN MENNONITE CIRCLES

The First church of Philadelphia held its usual Thanksgiving Day Service with five of the neighboring churches in the St. John's Evangelical church.

The Recording Secretary of the Home Mission Board repeats and emphasizes the Communication, appearing in this paper of the issue of November 1, in the following statement:

May I call your attention to the article in the Mennonite of November 1, by Corresponding Secretary of the Home Mission Board, Rev. A. S. Shelly, entitled, "Some Facts Regarding Our Home Mission Work." Our workers are two months back in their salaries, payments on our lots in Los Angeles for the new mission station which the last Conference at Freeman decided to build must be met, and the treasury is empty. The Board tried to secure a loan through the Conference Trustees but failed in their attempt. By following Bro. Shelly's suggestion of contributing 50 cents per member we would be helped out for the rest of this year. Will you please remember the Home Mission workers with a part of your Thanksgiving offering? The reports from our workers are encouraging and the Lord is blessing the work.

With Christian greetings in the name of the Home Mission Board.

J. M. Regier, Recording Sec.

OUR INDIAN DELEGATES TO THE CONFERENCE REPORT TO THEIR HOME FOLKS

Lame Deer, Mont.
Nov. 13, 1923

To the Readers of the Mennonite, Greeting!

Instead of writing out my talk given at the Woman's meeting of the General Conference, as had been requested, I give notes taken from Horseroad's (Voahevoz') speeches at the Busby chapel and Upper Rosebud Outstation the first Sunday after his return, supplemented by statements made in private, as reported by his missionary, Rev. A. Habegger, stationed at Busby.

Then I will repeat as nearly as I can remember what Vohokass (Eugene Standing Elk) said at Conference, for the benefit of all who could not be present. He was, of course, hampered in expressing all that was upon his heart, because of the lateness of the hour after several speakers had spoken and others were to follow.

Voahevoz' Report

"Trip: All went well. Mrs. Petter looked after our needs. We were met at the railroad station and were soon at our destination. All was wonderful, everything prepared beforehand. We were very well received.

"Place: A large community of four churches had invited the other people. They had built a large tabernacle, which was filled to overflowing, and many had to remain outside. Everything went in prearranged order. There was no confusion. Certain ones were assigned to look after the meetings, others after the meals, others after the automobiles, and visitors. They all helped each other. The people in the community seem rich, yet they are not ruled by their riches. I saw nothing bad. All looked fine; their homes, their orchards, their crops and stock were all fine. I marveled at their faithfulness in looking after the needs of the visitors. They brought whole wagon loads of food. There was always enough and to spare.

"The Conference: There were men and women from far and wide. There were ministers and missionaries and Christians, great numbers of them. One missionary was from India, (P. A. Penner). He told about the work among the lepers. There were some from the souther Cheynnes. There were many who knew the Habeggers. After we had been introduced by Mrs. Petter, the people hardly let go of us until we left, so eagerly and cordially did they shake hands with us and encourage us. There were meetings in the morning, in the afternoon and in the evening. Every day and night they praised God. Fervent prayers were offered for the mission fields. It was all very wonderful. No one seemed to tire of the things he heard. All were happy and joyful. I was glad throughout my stay there. Love and kindness, geniality, helpfulness and deeds of mercy—these are the characteristics which pervaded the spirit of the Conference. At one meeting over $300 was collected for a special need in one of the fields. No one monopolized the time. Each was given a certain length of time to make his speech, for which he was prepared beforehand. After a certain topic was fully treated, then prayer was offered, a song sung and another matter brought up. The singing was voluminous. A man with a stick led the singing. It was great. After the meetings a certain number went right to work to clean up, sweep the rooms, and so everything was done with a willingness which was very new to us. All was done to the praise and honor of God. It was often remarked by the speakers that we have met for the purpose of thinking about God and His work, and for no other reason, and so it was.

"Reflections: While at the conference, I was constantly glad. When we returned homeward, a sadness came over me. I felt keenly that our church was not faithful. Although the missionary does his best, yet we do not help as we should. Our people are poor and sick and many have not good crops. Some of the Christians get tired of being faithful. If we would all listen to God and obey Him, He would bless us. We bring our own misfortune upon ourselves. Let us keep in touch with the Almighty God as a trolley car does with the electric current."

A. Habegger, reporter.

Vohokass' (Eugene Standing Elk's) Talk at Woman's Meeting.

"Brethren in Jesus' name, I am glad to greet you. It gives me great pleasure to speak to this large company of God's people. I would like to go around and shake hands with each one of you. We are certainly glad to be here. I will speak in Cheyenne. I wish we had one language so we could understand each other. Alas, we have learned that through the confusion of tongues and the dispersion of the nations long ago (Tower of Babel) we cannot understand each other or speak to one another.

"We had some difficulty in coming, but it seemed to me Jesus was calling, and so we made strenuous efforts to overcome all difficulties in our way. (The hindrance Vohokass refers to was that the Agent did not want him to go, saying the Government threshing machine was moving up the valley and would reach his stacks before he could get back. It thus meant considerable hustling for Vohokass on Monday to provide fire wood for the machines, get a substitute to take his place, look for some one to stack his wheat in more distant fields, and to take his wife and daughter to his older daughter's home, where they might stay during his absence. We were pleased upon our return that the machine had not yet gotten to his place, as the agent supposed it would).

"We left very early Tuesday morning and when the two cars came that picked me up for the 65-mile ride to Forsyth, I had as yet had no breakfast. On the way down, I showed Blackbeard (Dr. Haury, who, together with Mrs. Haury had visited Lame Deer for a few days) a high butte, and told him, Mr. Petter interpreting, that on that mountain I, as a heathen had once offered a prayer. Little did I realize then that it was the devil I was worshipping. Now since we know Jesus and Word, our former superstitions and prayers seem actually foolish. Sometimes I have to laugh at things we then believed in and trusted.

"Here on my arm I can still show you the flesh marks and scars received as a little boy, when my parents took me up on a high hill, and offered little pieces of flesh from my arm to appease the sun god. Though it hurt me very much, they told me it would mean long life, health and happiness to me.

"How glad we are now that God's Word finally came to us. God speaks to us now in Cheyenne through your missionaries you sent to us. We rejoice to hear the Word in our own language, for very few of our people know the English well, and many not at all.

"In the story of Moses we

learn how God chose a beautiful baby to grow up and deliver His people out of bondage. We have learned how the Great Serpent (Pharaoh's name in Cheyenne) refused to let them go. Just so the Great Serpent, (Satan) has kept my people through all the centuries, and refused to let them know the true God. At last we rejoice that God speaks to us in our own language and makes His Word plain to us. We are as it were new beings since this Word came to us."

Lest he might take too much time, Vohokass cut his talk short by closing with prayer, giving full expression to the feelings of his heart in fervent thanksgiving to God for all His blessings, and earnest petitions for the Conference, the churches, and especially for his people, many of whom have as yet refused the message of life and light. Though his words were not understood, the spirit of it was felt throughout that vast audience.

To such who do not know, it may be well to repeat that Vohokass is a Cheyenne chief. He succeeded his father Standing Elk, who was one of the chiefs during President Cleveland's time, having visited Washington during his administration. He was instrumental in getting this land in Montana reserved for his people.

After the Cheyennes surrendered to Gen. Miles, Vohokass as a young boy was taken with his people to Oklahoma. He lived near Darlington, and witnessed tion there. Of course, he had as the burning of our mission stayet very little personal dealing with our missionaries. Returning soon to Montana, he served as Indian scout at Ft. Keogh, later as Forester under the Government. When we came to Montana in 1896, he was chief of police at the Agency, and later the Government appointed him judge to try all cases of misdemeanor on the reservation. In all these positions he won the respect of his superiors by his faithfulness and ability.

When Mr. Petter visited Montana the first time in 1899, to look over the field, having in mind that our Board open mission stations here, he met Vohokass, though then not yet a Christian. Vohokass urged Mr. Petter to send missionaries, promising his full support. Naturally he was especially delighted when we were transferred here in 1916, and having always been a seeker after Truth, he received the preached Word with open mind and heart. Gradually we have had the joy of seeing him grow into a real champion, fearless almost as an Elijah at times, to hold up to ridicule the false worship of his people, exposing their evils, and pointing all earnestly to the true and living God. Naturally his fearlessness and his positiveness has aroused much enmity, but no one has as yet cowed him in debate, or been able to refute his public and private utterances. Once while he was chief of police, an aroused medicine man publicly cursed him to which Vohokass replied, "Friend, tell me the day and hour when I am to die. I will don my festive garments, I will look up and pray to my God, and I will rejoice to go to Him who is the Truth. I fear not death."

Vohokass is now superintendent of our Sunday school, and has also presided over many preaching services, supported by Yellow Fox and others. Being an able informant, and a speaker with marvelous command of language, his public utterances at prayer meeting or church service have often been to your senior missionary as he expressed it in German "ein wahrer Genusz" (a rare treat).

May this only serve to encourage more intelligent intercession for the little flock of Northern Cheyenne Christians, who are yet very much like helpless lambs in the midst of wolves, and may it awaken us all to a sense of the possibilities if we lag not behind in our efforts to feed and train and nurture and love and support. Again, thanking all the delegates and Conference guests, as well as our hosts and hostesses for the great kindness shown us,

Sincerely, **Bertha E. K. Petter.**

FOUNDERS' DAY AT BETHEL COLLEGE

On October 12 there assembled in Alumni Hall a large number of people to commemorate that historic date as Founders' Day. These people showed a fine spirit of interest by coming in spite of bad roads and heavy rains. Although weather conditions prevented that phase of the program planned by the physical directors to be carried out, the indoor program was strong enough to make difficulties in coming long distances worth while.

The meeting was appropriately opened by the chairman, Rev. J. M. Suderman. The music for the occasion was under the direction of Prof. W. H. Hohmann. The same fine spirit of interest and enthusiasm was manifested that usually characterizes such meetings. Short talks were given by Miss Katie Block representing the Y. W. C. A., and Mr. Adolf Friesen, representing the Y. M. C. A. The speakers pointed out what their respective organizations meant to a school like Bethel.

The principal speaker of the afternoon was Rev. D. J. Brand of Moundridge. Reverend Brand is president of the General Alumni Association and was therefore, well qualified to serve on this occasion. He brought to the attention of his audience most vividly those lofty principles and those noble purposes which our fathers honored when they laid the corner stone of Bethel College.

Mr. Brand also mentioned the fact that Bethel was established and expanded through the sacrifices of small sums. There have been no really large donations, ten thousand dollars probably being the largest. Most of the sums were small: ten dollars, one hundred, even a thousand. Bethel College is highly appreciative of all small gifts given her. There are, however, many of her constituents who could give large sums, such as a quarter section of land, and scarcely feel the difference. It would not injure them financially and at the same time it would become an unusual blessing for many.

God loves a penitent, wholehearted giver. Bethel needs a Science Hall. Bethel is not expanding but growing to meet the needs of her people. She is here to serve. Future generations will in increasing numbers flee to Bethel for their education. But if Bethel does not grow, ten years from now she will have to say to the numbers who come, "Just so many. Just half of you. The other half will have to seek your education at some other school." —these are some of the thought provoking thoughts suggested by the speaker.

In conclusion Rev. Brand pointed out Bethel's critical position regarding a Science Hall. He called attention to the fact that something had to be done. That "something", he said, would hardly be done by those who had not attended Bethel, but by those who had; it is they who have learned to love Bethel and to recognize her immeasurable worth. So, as a fitting climax, Rev. Brand pronounced the slogan, "A New Science Hall by the opening of School, 1924", and proposed that every Bethelite and ex-Bethelite pledge $35, for that purpose. With that the task would be done. May all patrons, alumni, faculty, students, Bethelites and ex-Bethelites—cooperate to make this new undertaking a success. On Monday evening, October 22, the officers of both Alumni Associations and the committee selected to keep in touch with former Bethelites met at Bethel College and organized themselves in to a Science Hall Committee. Rev. D. J. Brand of Moundridge was chosen chairman, and Miss Helen Riesen of Bethel, secretary. It shall be the purpose of this committee to start a definite campaign among all Bethelites and ex-Bethelites for the erection of the long-needed Science Hall. Fuller information regarding the work of this committee will be sent out later.

REV. S. F. SPRUNGER

Rev. Samuel F. Sprunger died on November 16, 1923, in Berne, Indiana, after four years of illness, aged 75 years and 27 days, from pneumonia and kidney trouble. Brother Sprunger was born on October 19, 1848, at Muensterberg, Canton Bern, Switzerland. He lost his mother (his father's second wife) by death at the age of fifteen months. In the spring of 1852 his father came to America with little Sammy and his five half-brothers and sisters. After a short stay in Wayne county, O., they moved to this place in Ind.

He was called to the ministry by lot at the age of twenty, upon which he took a course at the Mennonite institution at Wadsworth institution at Wadsworth, Ohio, of two and one-half years. There he was not only educated for the ministry, but also converted and consecrated for this high calling.

In October, 1872 he was married to Katherine Luginbill, to which union were born three sons and seven daughters, all of whom, with his bereaved widow and 16 grandchildren survive him.

Bro. Sprunger was ordained as elder on December 5, 1874, by Rev. Christian Krehbiel, of Halstead, Kansas, and was in the active service as pastor of the Berne congregation for about 33 years. He was an exceptionally strong man in the pulpit, but also an excellent organizer in church and Sunday school work. He introduced such auxiliaries as Sunday school, C. E. society, Ladies' mission society, choral society, catechetical class, etc. He served as S. S. superintendent 33 years in succession. He was a powerful advocate for temperance and Prohibition.

He was also quite active outside of the local church. He visited and preached in many Mennonite churches; in 1891 he visited Mennonite congregations in Europe. Many years he was active in the work of publication, editing the German S. S. Lesson helps and the "Bundesbote Kalender."

In 1902 Brother Sprunger was so unfortunate as to fracture one of his hips so that he was compelled to use a cane after the accident. A few years later he lost one of his eyes, but he kept on studying, writing and reading, even more than those who have two good eyes.

He showed a strong character, firm and constant faith in his Master in spite of many trials and obstacles. He and Bro. I. A. Sommer were intimate friends who worked together at the same table for nearly 30 years.

Rev. P. R. Schroeder conducted the funeral services on November 18th. At the home Rev. Joel Lehman read Psalm 90 and Rev. I. A. Sommer led in prayer. At the church Rev. Erne led in prayer, Rev. C. H. v. d. Smissen spoke in German and Rev. J. W. Kliewer in English. Rev. S. M. Musselman led in the closing prayer.

UNSPOILING THE SPOILED CHILD

By Mary E. Underwood

"Joe is so awfully mischievous," his mother complained to me. "He simply takes the house apart. He meddles with the clock, every lock or screw, and we never know what terrible thing is going to happen next." To illustrate, she told me of an unpleasant experience which resulted because of Joe's mischievousness. One morning when he was alone in the room, he opened the telephone and loosened the wires.

A few hours afterward a neighbor hastily came to call for the doctor. The telephone was out of commission and no one present knew what to do. Joe was at school. At the supper table Joe's mother mentioned the incident. Joe calmly announced that he knew what was the matter with the 'phone and that he knew how to fix it. This he did. "And," concluded the mother, "I fixed Joe to help him remember not to meddle with the telephone again."

It was very plain that what this "spoiled child" needed was not punishment or suppression of his mechanical inclinations but a chance to make use of them. I stated to Joe's mother that if he were my boy I would see that he owned a good set of boy's tools and some good mechanical books. Joe's parents obtained these for him and they proved to be exactly what he needed. He found great pleasure in using the tools and reading the books and before long Joe, instead of being an annoyance to everyone, became a very genuine source of pride to the household. He had a corner in the house which he called his "shop", whence emanated all kinds of original and ingenious mechanical toys.

The problem presented by the child who "cries violently until he gets what he wants" is a very common one. The child who has this habit is almost invariably a child who has learned from experience that crying hard and crying long enough is the most successful method of securing his ends. Sometimes this practice originates from what some parents claim are absolutely unavoidable circumstances; one instance being a sickly child whom the parents think should not be irritated, crossed or annoyed in any way. A child so treated quickly and naturally learns the great value to himself of showing irritation. This coddling in childhood usually develops a selfish, self-centered, self-seeking adult, who in the end pays a heavy penalty for it all by being generally disliked.

This use of crying as a business method is a comparatively simple variety of "spoiledness" to cure, if the mother goes at it wholeheartedly, seeing to it that the child never gets anything by crying for it.

The child who maliciously teases animals does it perhaps because he has never been trained or taught to treat them kindly, or because he has seen those about him careless and unkind to animals. Little children are cruel without meaning to be cruel or knowing that they are cruel. Kindness and sympathy for animals can best be developed in children through actual personal experiences. Every little child should have a chance and should be required to care for some living, growing thing, animal or plant. Only through such practices can the finer human sympathies and instincts in the child be awakened and developed.

The desire of a child to tease others is often the direct result of the child's home environment. It is among the commonest of parents' sins to tease their little children. I do not need to suggest particulars here; most of us can supply them from our own experience.

Wise and loving parents will realize that if their thoughtlessness and lack of judgment have resulted in spoiling, in order to insure the happiness and welfare of these children the work of unspoiling the spoiled child must be undertaken.

RELIEF NOTES

By Levi Mumaw

The following cable has just reached the office of the Mennonite Central Committee:

"MOSCOW, Need Nov., Dec. Four Thousand Dollars each. Increase later. Miller, Mennonite."

Since the famine conditions in Siberia are very serious and the efforts of our food office at Moscow are directed to the supplying of food and clothing for this section as well as to continue the special support of the needy sections in South Russia and along the Volga, we consider the demand very reasonable and believe every effort should be made to meet the request. The following letter and report will be of interest to all who have had a part in the work in Russia. The Letter of Thanks comes from Orenburg, a colony located near the Volga river. The report from Molotschna, the largest colony in South Russia where the greater amount of our activities were directed.

LETTER OF THANKS

Highly Honored Sir:

With hearts full of thanks we address these lines to you, Mr. Hoeppner, as the representative of our brothers, sisters, and benefactors in America.

We also are of the fortunate ones for whom the pretty, ready-to-help Fordson tractor has splendidly prepared a part of the land for the coming year.

If our two lean, overworked little horses were able, they would pronounce an enthusiastic eulogy to their greatest friend "Fordson" and to all workers in the Detroit works with Mr. Henry Ford as their elder and would unite their voices in a never-to-be-ended "Hurrah."

None the less grateful are we with our dear ones and our four-legged servants for the trial plowing in the spring. For otherwise oats, barley and potatoes would have been put out much too late, for we had at that time only one weak horse that had come on foot from Siberia and which could not possibly have done the work in due time. The consequence would have been a failure to get a harvest.

If our taxes will not be too high, our domestic animals will in winter enjoy the fruits of the Fordson work. We would express our desire as follows: "Dear Fordson, may many of your brothers swim over to us. We shall all work diligently and let the corresponding amount of money fly over to America."

We would press your hand and that of the executive committee in Moscow, as well as that of those who have made these things possible, and wish you God's blessing in return. We shall be glad to render you service in return, if opportunity affords, and remain

Yours very truly,

Peter P. Dyck, Sr. and Family.
Peter P. Dyck, Jr. and Family.

American Mennonite Relief

Halbstadt, Russia, Sept. 1, 1923.

Two months have now passed since Bro. and Sister Hofer have left their field of work on the Molotschna.

On Sunday, July 1, a farewell meeting was held in our church here. The large attendance and the addresses showed how large a measure of love Bro. and Sister Hofer have shown and experienced. Without doubt their work will prove a permanent blessing.

Since their departure I have, besides my work with the tractors, accepted the supervision of the relief work in the Molotschna colony, and will therefore give a brief report of the work since July 1.

Thanks to the abundant means which our American brethren and sisters placed at our disposal for this work, the support of the needy people of this Rayon could, without a reduction in the number of rations given out, continue to August 1. The products were in recent weeks, delivered to the houses, for the reason that to obtain fuel for the kitchens became more and more difficult, and the beginning of the busy season for the farmer made it necessary to give the products to be taken to the dwelling houses.

On August 1 this work of feeding the people in their houses has also ceased. Though the harvest was not very good, the grain will suffice for food for the people. Only the Mennonite benevolent institutions—hospitals, school for deaf mutes and old people's home are receiving, on account of their difficult economic situation, the most necessary products longer than August 1.

Probably the larger part of the population welcomes the cessation of the feeding of the people in the kitchens. For with the fact that a majority are again able to provide for themselves, their self-confidence has returned. Besides, there are many who felt it a humiliation to eat other people's bread—beggars' bread, as it was often referred to—and finally many feared that from this lengthy feeding indolence and shiftlessness might be the result.

But our friends in the homeland should not suppose that here in the Molotschna colonies a certain prosperity is again in evidence. This is by no means the case. The contrary is true. In consequence of the fact that many valuable things and agricultural necessities, such as separators, motors, wagons, etc., had to be sold at very low prices, and must even now be sold, those concerned are getting steadily poorer. Those

(Continued on page 6.)

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

Rev. S. M. Grubb.....Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The recent death of our Bro. Rev. Samuel Sprunger, of Berne, Indiana, removes another one of the pioneer leaders of our conference for whose influence and power we are largely indebted to the old Wadsworth school. The Berne church, under his pastorate, was developed by the union of several smaller congregations of Swiss brethren in the vicinity and now is one of the most notable rural congregations in the country, having attracted considerable attention outside of our own church as well as having made a name for itself, because of its progressiveness and organized effectiveness wherever Mennonites are known.

Brother Sprunger was a man of keen intellect, who would have made his mark anywhere else, had not the ministry been richly blessed in having him in its ranks. As a preacher he was always logical, convincing and precise in his utterances, which were given without fear or favor. As a leader in the church, particularly on the floor of conference, few, if any, of our ministers ever possessed or exercised the power of bringing the body over to his point of view as he did. In many respects his character suggested that of another great Swiss leader, John Calvin, and like Calvin, many of the best years of his life were years of torture because of physical infirmities. With all his suffering, however, Father Sprunger never lost his grasp on affairs, and, in spite of his practically helpless condition, during the past years, his interest in the affairs of the church never lagged. A newer and younger leadership now holds the lead of the church in its hands, but the influence, the wisdom and sincerity of Samuel Sprunger is a heritage that has and will continue to prevail in the councils of our General Conference.

Some years ago the head of a great Trust, with headquarters in Pittsburg, divorced the wife, who in the early days of their married life had worked to earn for him the first suit of tailor-made clothes he ever owned, in order to marry an actress. The public was pretty well "fed up" on the sensation at the time, but, like much of such "rot" which the papers delight in forcing upon the notice of the public, it was soon forgotten. Several years ago, however, the old story and the old faces were recalled when illustrated papers presented the picture of the ex-actress in the $75,000 fur coat that her rich husband had arrayed her in. Again the curtain of forgetfulness was drawn over the piece of extravagance arrayed in the price of a King's ransom only to be torn aside again during the past few days by a report from Paris telling of the divorce the ex-actress had succeeded in obtaining from the husband who had given her perhaps the costliest garment worn by a private individual in this generation.

Success, gold, lust, vanity, extravagance and a defiance of the conventions of life seldom combine so generosuly as they did in this case, but we may be thankful that there still remain some successful men and some fortunate women in this day who do not get, or deserve, publicity of the kind we are here noting and we may be grateful that there are many more to whom the zenith of great success is denied and they are spared the danger and temptation of it all.

We live in an age that is drifting into—we do not know what—except that it may be in the direction Russia plunged, and the millions of underpaid, underfed and undereducated before whom information of this character is dangled may at any time become a dangerous menace because of it. It might be well for the rich to remember that they are but a few in comparison with the millions they are maddening with their extravagances bought at the price of the blood and brawn of others. These few are safe because they are surrounded with the hedge of law. But if they so openly disregard the law of God how long will they last when once the under-millions once decide that they can take all law into their own hands? As a matter of personal safety the rich should at least have sense enough to be decent. Perhaps the day will come when our great newspapers will betray intelligence enough to keep their sheets free from exploiting sensations such as the above, but at present there is no sign of the dawning of that day.

CORRESPONDENCE

Berne, Ind., Nov. 22, 1923.—For the first time in the history of Berne recently three ministers of the Gospel died in about two months. Their names are: Rev. H. H. Kattman of the Reformed church; Rev. J. F. Bockman of the Evangelical church; and Rev. S. F. Sprunger of the Mennonite church. All of them were retired.

Rev. Sprunger was ailing a number of years, but resigned and hopeful till the Master called him home to his eternal reward. It was a glad incident that Eva, one of his daughters, who labored a number of years in the mission field in China, just came home in time to take care of the beloved father.

It seemed fortunate that Rev. J. W. Kliewer, of Newton, Kans., was here to speak several times at the Mennonite church on Sunday, November 18th, and participate in the funeral services, as he was Rev. Sprunger's successor in 1903. On Monday evening, Nov. 19th, Rev. Kliewer gave an interesting and instructive illustrated lecture on Palestine.

Rev. P. R. Schroeder had started for Freeman, S. Dak., to give a series of meetings at the Salem church, but was called back from Chicago for the funeral. On Monday, Nov. 19th, he started again for S. Dak., to be of service there for one week.

I. A. Sommer.

First Church, Philadelphia, Pa., —On Thursday evening, November 15th a fellowship Supper was given in the lecture room fo the First Mennonite church. An interesting program had been prepared and all the members who have joined the church during the last five years received an invitation to be present, musicians of the church having furnished the music. In their wise contemplation of the need of the church and the requirements of the members the pastor and the officers of the church seeking to increase cooperation and knowing that all members ought to be better acquainted with one another arranged to give the supper to enable the church members to become better acquainted with themselves and with the officers of the church as well as with the various organizations of the church. The meal was served on four long lables around which sat the diners wallowing in the friendship engendered by the occasion. After the supper had been served the head of each organization gave a talk on the work of the organization represented by him. Rev. A. J. Neuenschwander acting as master of ceremonies called on the garrulous ones to speak. The principal address was delivered by Rev. Heebner of the Schwenkfelder church.

In the beginning of the impressive address Rev. Heebner spoke of the pleasant relationship that existed between the Mennonites and the Schwenkfelders in the past. He referred to the time when the Mennonites extended aid to the Schwenkfelders in Holland. He praised the activities of our churches paying a tribute to the intelligence of our young church members and expressing gratification because the two denominations have so many members whose ancestors had not been conected with these denominations. He spoke also about the great work of the Christian church and the benign work it carries on and he expressed delight because Christ Himself is in it he said. He told the audience that Christians must preach the Gospel for no one else will. He stated that the criminals confined in penal institutions and those that are outside will not preach. He pointed out that the Christian church is the only institution of its kind in existence. He said that fraternal organizations, the Y. M. C. A. and other organizations represent merely the efforts of Christion people to apply the teaching of Christianity. Without the inspiration from the teaching of the church those other organizations would dry up he stated.

At this meeting where the church ministered to the spiritual, physical and intellectual needs of the members; where the young members and the older members had been told of the blessings that the church has conferred upon the world and where they had been impressed with its program of social amelioration every one present had a good reason to be impressed with the idea that the program of the church is applicable to the whole gamut of human life.

Correspondent.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1925 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator, Eccl. 12.

THE SOWER

The Young People's Page

By Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

THE CAMPAIGN IS ON

The Grace Church at Pandora, O., is carrying on a campaign to get all the families to subscribe for either the English or German church paper or for both. The Senior Christian Endeavor Society undertook this work. They divided themselves into two groups and made a contest out of the campaign. Members whose names begin with letters from A to L may canvass those families whose names begin with the same letters, and members whose names begin with letters from M to Z may canvass their division. Their opportunities were equally good. The work is not yet quite finished, but it may be interesting to record some of the results so far reached. For the MENNONITE 53 subscribers were obtained; for the BUNDESBOTE 21; 11 families subscribing for both papers. Of the MENNONITE subscribers 21 were new. Of the old subscribers 14 paid up their back dues. The workers got credit by points: 4 for a renewal and 6 for a new subscriber. When the campaign will be finished, there will be very few families if any that do not read at least one of our church papers.

How is the campaign in your church progressing? Tell us.

* * *

The Gleaners and Dorcas Society served the lunch at a public sale at Wayland, Iowa, which netted them over $67, for missionary purposes.

On Nov. 3, the missionary society of the Grace Church, Pandora, Ohio, had a missionary sale, which brought an amount of $240.

* * *

Some church members are aggravated when giving is always emphasized; but can you conceive of Christianity without giving? And have you noticed that the one that gives least is the first to grumble, and the one who gives most will never do so?

* * *

Has your pastor or the delegate to the General Conference at Freeman, S. D., reported to the church? Don't let it get cold. Serve it warm. And you young people, be sure you are there.

* * *

If every church were heard from but once a year in The Mennonite, there should be two or three direct correspondences in each issue. Who is your correspondent? How is he? Greet him from The Sower. Give him a little encouragement. It's all right to be brief; but pray, not too brief! Six short correspondences a year are better than two long ones. Try it.

* * *

A number of the pastors make it a practice and consider it their duty, when members of their church remove permanently to localities where there are other of our Mennonite churches, to inform pastors of such churches of this fact. They do this, not because they want to get rid of such members, but because they want to retain them in the Mennonite church. Are they right about it?

DON'T OFFEND

In your campaign for new subscribers to The Mennonite and Der Bundesbote, don't offend anyone by overlooking him or her. Make a thorough canvass. Get all the names of those who are entered in the church book. If they live some distance away and seldom or never attend church, do not slight them on that account. We want them connected up. Two or three of you write them a friendly letter. Tell them of the campaign and the special offer, and urge them to join hands with you in the good work. Remember, you are not asking for yourself, but in the interest of the Lord's kingdom.

If there are any members of your church who really can't pay for one or the other of our publications, would it not be a fine piece of missionary work for the Christian Endeavor society to send in the $1.00 for such members as a Christmas present? We know one Sunday school that is subscribing for about 20 copies for families as a piece of home mission work.

WHAT IF SAID IN 1918?

Things are being said in the daily press of our land these days that make one wonder whether America of today is the same as in 1918.—Out on the western coast in July we clipped the following out of the Seattle Post-Intelligencer. It appeared as editorial under the caption "The Quill-Tube vs. the Gun-Tube:"

Every writing person should at least once a month solemnly set apart one day to expose the folly and denounce the crime of war.

It is amazing that such an institution, without one rootlet in reason, drawing its sustenance wholly from the most bestial of human passions, should go on cumbering the earth.

No modern congress of nations could possibly invent such a horrid method of settling disputes. Its existence is the most devilish tax the past lays on the present.

The greatest of battles is that silent battle going on daily between the men of the quill and the men of the gun.

Speaking of war, an English writer of the last century said: "And then this little tube, the goose-quill, has sent its silent shots into your huge anatomy; and the corroding ink is eating with a tooth of iron into your sword, even whilst you look at it and think it shines so brightly."

HISTORICAL SKETCHES

It is our purpose and desire to let the various churches of the General Conference pass review in The Sower. In this we have a fourfold aim. We want not only to fix the facts, but also to make them accessible. Thus we think we shall preserve information that otherwise may soon be lost with many churches in the passing of the first generation. Finally, we hope some member of the Young People's society of your church will gather the information—from 500 to 1,000 words,—and thus himself find a new interest in his church by serving it and others.

In today's issue you will find a sketch of the Bethel College church. Read it. It will give you pointers as to what you may want to bring in your sketch. Ask your pastor for information and suggestions. He will be pleased to know that you take an interest in the history of your church. You will support him by so doing.

Bring in something about your Sunday school and the young people's society, too. And if your church has a Vacation Bible School or other Bible School, be sure to mention that. And don't forget the Ladies Missionary (Sewing) society. All of these are vital parts of the church.

If you cannot tell all about the whole church in one article, divide up. Write one on the church, and another on the branch organizations.

Don't stress the weaknesses—the quarrels, possibly; that might keep wounds festering that should be left to heal.

Mention the names of as many of the persons who have been instrumental in building up the church as possible. That makes interesting reading.

BETHEL COLLEGE CHURCH

By G. A. Haury Sr.

A man who is making a rather long journey, will halt sometimes and, in his mind, will retrace his steps and revisit the places along his route and perhaps live over again some of his experiences along the way. He may be climbing a mountain, and when, on his way, he has reached a certain point of vantage, he will turn and look back upon the trail just passed over. His eye will rest upon some of the more conspicuous places—here the winding path along a pleasant mountain stream and there the jagged rocks blockading the road and calling forth memories of hardships and difficulties.

Like the traveler on his journey, we, the members of the Bethel College church, also pause a moment and recall to mind the experiences of the past. To do this will be a matter of enjoyment to those of us who started out together and a matter of interest and information to those who united with us later, and undoubtedly it will be profitable to all of us.

From the very beginning, when Bethel College opened its doors to students, September 20, 1893, divine services were held in the college chapel. Professor C. H. Wedel had been chosen by the Board of Directors as pastor of the institution and Rev. David Goerz as assistant. Consequently, as far as church services and Sunday school were concerned, the people living on or near the college campus were provided for, yet, as time passed on, the need of a closer organization became more and more evident. Frequent private discussion of the matter finally led to the calling of a meeting on September 5, 1897. During this meeting the agreement was reached to organize the Bethel College church. A committee, consisting of C. H. Wedel, David Goerz and G. A. Haury, was chosen to draft a constitution. On Sept. 29, the committee submitted a report. After a thorough discussion the constitution was adopted almost as it had been submitted. At a later meeting, Oct. 31, the constitution was formally presented and signed by all those present at the meeting. The following are the original signers: B. F. Welty, J. E. Ruth, Christine Ruth, Abraham Isaac, Katharina Isaac, Christian Wirkler, Lizzie Wirkler, Daniel G. Koppes, Kate Koppes, Henry Martin, Susie K. Martin, G. A. Lehman, Ida Y. Lehman, Gustav A. Haury, Clara K. Haury, Cornelius Wedel, Susanna Wedel, David Goerz and Helene Goerz—nineteen in all. After these signatures had been obtained, the church meeting was formally organized by electing C. H. Wedel as chairman and David Goerz as secretary. At a subsequent meeting, shortly after, the names of a few others were added to the list, thus making a total of twenty-two members since three of those named above had not at this time received their church letter. Those added were, Gussie Ruth, Mary A. Wirkler, Elizabeth R. Wirkler, Katie Goerz, Rudolph A. Goerz, and Helene L. Goerz.

The next question naturally was the one regarding the pastoral care of the church, for where there is a flock there ought to be a shepherd. At the time of the organization, there were two ordained ministers among the members, and when it came to an election, both were chosen—Rev. David Goerz to be the minister in charge and Professor C. H. Wedel to be the assistant pastor. It was then decided that these two, together with a third member to be chosen, should constitute the board of deacons. Pursuant to such decision Brother Christian Wirkler was elected.

The next step to be taken was to obtain recognition by our conferences. Consequently, in the fall of 1898, our request for admission was presented to the Western District Conference by Professor C. H. Wedel and was favorably acted upon. In the following year our constitution was approved by the General Conference and we were admitted as a member of that organization.

Although our small congregation was now provided with ministers and it had been admitted into the conferences, yet its organization was not quite complete; for whenever it became desirable to administer the sacraments, it was necessary to call an elder from another church. Thus Rev. Jacob Toevs of the Newton church was called upon several times to officiate at holy communion. It was therefore finally resolved that if we would serve the best interests of our congregation it would be necessary to elect an elder. The resolution was carried into effect and Rev. David Goerz was chosen. He was ordained on Sept. 17, 1899. On the 22nd of April of the following year he received the first members into the church by the rite of baptism. This was a memorable day for our congregation; it was the first time that the ceremony was performed here, and the number was such a large one (thirteen) compared with the size of our congregation.

The growth of the church has been steady, although it might perhaps be regarded as somewhat slow. At the

beginning there were nineteen who signed the agreement to organize a church. At the end of the first decade we had 69 active members, while our present number is 176. In the amount of money contributed by the members a proportionally larger increase can be noted. At the end of the first year the financial report showed that a total of $108.83 had been collected, while during the past year the amount was $3305.46.

The course of affairs in our church ran along rather smoothly and uneventfully during the first ten years. The year 1910, however, was a fateful one for our congregation, for in this year both ministers, who had served us so faithfully, were taken from us—the one by death and the other by illness. On Sunday, March 20, Professor C. H. Wedel, although he was not well, began the services of the day, but became so ill that he had to stop. Calling upon the congregation to conclude the service with a prayer meeting, he went home with pneumonia. After an illness of only eight days he was called to his reward, being the first of our adult members to be taken away by death.

At the time of Professor Wedel's death Rev. Goerz was away on a journey. In the preceding year his health was impaired and he found it difficult to continne his manifold duties. He therefore began to unload a part of the heavy burden he had been carrying so long and sought relief in traveling. After spending a few weeks in Colorado he and Mrs. Goerz made plans for an extended trip to the Orient. He, however, did not find the expected relief in his travels. Soon after his arrival at home he removed to Upland, California, and then to Hollywood, where he lived till May 8, 1914, when God also called him home.

After the death of Professor Wedel and during the first two years of Rev. Goerz's illness preaching services were held as usual. While the school was in session the pulpit was occupied mostly by brethren who taught in Bethel College and during the summer help was invited from other churches. Bro. J. W. Regier for a time was especially instrumental in seeing to it that our church was supplied. Conditions thus continued until the resignation of Rev. Goerz as elder in 1912. At a meeting in January it was decided to call Bro. J. W. Kliewer to serve as elder for one year. He declared himself willing to accept the charge, provided satisfactory arrangements could he made with the Board of Directors of Bethel College. This arrangement was continued for practically eight years.

Our church has been signally blessed, both as far as the spiritual welfare is concerned and also the relationship of the members to their pastor and that among themselves. The time, however, came when it was thought best to engage the whole time of a pastor. A committee was appointed to take steps in that direction. Towards the close of 1919, when it became evident that Brother Kliewer would sever his connection with Bethel College, a resolution was presented by the committee and adopted by the church to the effect that we call Bro. Kliewer as our pastor for three years, giving him a furlough to make his planned visit to our foreign mission fields in China and India and to report to the churches afterwards, and that during this time we pay him the nominal sum of $100.00 a year. The call was accepted. Since his return from the East and his visits to the churches he is giving his full time to the work of the church.

The relationship of our church to Bethel College is a matter that deserves attention at this point. The connection between the two at the beginning was very close. Both the ministers of the school served our church in the same capacity. Then after the death of Professor Wedel and the resignation of Rev. Goerz the relationship in part remained the same but it was changed in so far that the church frequently called ministers from other churches to occupy the pulpit. For some years the order was observed that the school would provide for half of the services and the church for the other half. During the school year 1920-'21, while Brother Kliewer was absent, the arrangement was made with the three ministers of the College faculty, the brethren Hartzler, Langenwalter and Moyer, that they occupy the pulpit the first three Sundays of the month and the deacons find a supply for the fourth. Since then the church has provided for all the church services.

As we have no church building of our own we have so far enjoyed the hospitality of the college and have held all our meetings in the chapel.

A problem with which our church, like all other Mennonite churches in the West, had to reckon, was the language question. During the first fourteen years the German language only was used in the church services and in nearly all of the Sunday school classes. In the fall of 1912, however, the resolution was passed that henceforth on every fourth Sunday the services should be held in English. This was kept up until 1918, when, due to the war spirit, practically all our church services and all Sunday school classes, except one were held in English. From that time on our church record has also been kept in English. After the close of the war a change was made only in so far that every fourth Sunday of the month the services are held in German.

We are now at the twenty-fifth mile stone in the history of our church. We have paused a moment and looked back. We must go on. There is the future and in it lies our work; namely, the furthering of Christ's Kingdom here on earth.

RELIEF NOTES

(Continued from page 3)

who do not need all they have realized from their crops for themselves and their families are hardly in a position to help the poorer people who are living in the same villages with them. The needs that must be satisfied are so numerous that real help from those who are better situated can hardly be expected. There is particularly the question of clothing which gives much concern to many, especially those who are financially of the abler class, for these especially had in many cases the greatest loss in clothing, underwear and bed-clothing. In general the need of clothing will this autumn and winter be considerably greater than a year ago. Fortunately there is in most of the villages sufficient fuel (straw) to keep the dwellings warm.

A need that is especially felt by the farmers who are striving to improve their conditions is the lack of animals of draught. This is often a great hindrance. In many cases cows are used for this purpose, but they are in most cases not adapted for this work and besides, the yield of milk is reduced. In the more northern sections of Russia horses may be bought and attempts have been repeatedly made to obtain such. But they are expensive (about 10 billion the head) and money is scarce. The sums realized from the sale of small quantities of grain are not sufficient. The AM-R. has granted $5,000 to bring in horses, sell them at cost and in turn buy others. Our tractors have here stood us in good stead. But in the first place we cannot, by their use, plow as much as is needed, and secondly the tractor work is too expensive for our conditions.

If I now call attention to the fact that probably in every village there are several families, as for example poor widows with small children, old and sick people and others who are dependent on support, it will become clear why the management of our organization has decided to give help again later, perhaps after a few months, when the economic condition of the community as well as of individuals may have become more clear.

But this has nothing to do with the way and manner of our relief work up to the present time. Therefore all Wollost and local committees of the Molotschna Rayon have been dissolved on August 1. But work and tasks have remained, as intimated above and during the coming season many a person will have to be supported, if they are not to perish. The same is true of our benevolent institutions and especially of the higher Mennonite schools whose existence will for the most part depend on support from abroad. Besides our organization has yet on hand several thousand pood of produce for the kitchen to which is to be added the returns from our agricultural work, namely 5-6000 poods of rye. All questions and work in reference to this matter in the Molotschna Rayon have been committed to a new committee consisting of two members, namely the former chairman of the dissolved Wollost committee, Heinr. Benj. Janz, and the former chairman of the dissolved Wirtschaftskomitees, Dav. Heinr. Friesen. This Com. will also direct the agricultural (wirtschaftliche) work of the AMR which consists principally in tractor work.

I would yet touch upon a question that is on the mind of many of the Mennonites here: the matter of emigration. As you are aware emigration has begun from the Chortitzen colonies, and also here at the Molotschna many are getting ready to leave as soon as possible. But those who think clearly have come to this conclusion: To all appearances emigration can take place only in small groups. Besides it is to be foreseen that the greater number of Mennonites will remain here, except it be the case that conditions may develop which could cause a general emigration. Since something of this kind however is (not) to be expected and emigration itself is connected with very great difficulties, therefore we believe that all means at our disposal should be used for placing the economic life here on a solid foundation, in order that one may again look into the future with confidence.

In the Mennonite settlements of the Crimea economic conditions are better than at the Molotschna. The disturbances of recent years have in those parts not been of so destructive a nature, therefore the population could the more quickly recover. The crop of winter grain was mostly good, while summer grain has suffered extensively by the drought.

With this I shall close for this time. Concerning the other Rayons I shall report the next time.

AMERICAN MENNONITE RELIEF,

G. G. Hiebert, Representative.

THE C. E. TOPIC

Dec. 16

Bible Passages We Should Memorize and Why

Prov. 6:6-11

Should anyone take the trouble of looking up all the quotations found in the New Testament that St. Paul makes from the Old the richness and variety of these quotations will be quite surprising and interesting. Paul was a great man along many lines, but the Scripture that he had at his command was the foundation of that might.

An examination of the speeches of Stephen and Peter, as recorded in the Book of Acts, will likewise show that, though these men might have been lacking in polish, they were by no means deficient in the power that a thorough knowledge of the letter of the word can give.

Menno Simon, to whom our church owes its name, had few of the intellectual opportunities and attainments that the other Reformers enjoyed, but none could surpass him in the wealth of Scripture

he had stored in his memory. In controversy, teaching and writing, quotation followed quotation like blow after blow of a mighty sledge, breaking way through all opposition and driving home the truth.

Many of our Mennonite forefathers, like Menno, cultivated a memory for Scripture that was, to say the least, remarkable. It is said of Bishop Matthias Pennypacker, grandfather of one of Pennsylvania's governors, that he was able to repeat the entire New Testament in both the English and German languages.

There should be no limit to the amount of Scripture we store up in our minds. Our Lord when tempted by the Devil, met temptation with Scripture. This in itself should be a sufficient reason why we should arm ourselves with Scripture so as to be able to resist the fiery darts of the evil one.

For every problem of life we have Scripture to help us solve it. Why then should we find ourselves so helpless in the face of emergencies when the means of meeting them are so near at hand and so easily acquired ?

Some one recently put the question "If you, like Robinson Crusoe, were to spend seven years in entire isolation on an island, what three books would you like to take with you?" to several hundred prominent persons, nearly all of them gave the Bible first place on the list. Better still, even if one is in no likelihood of such an accidental situation, it would be well to have, like the Psalmist, the Word hidden in the heart.

Dr. Munhall, in his celebrated lecture on the Bible, declares that the Word cannot be destroyed, for, says he, "there is enough Scripture on tomb stones to save the world" and, even though all reference to it were to be erased from all history, literature and science, there would still remain the impossible task of rooting the Scriptures from the memories of the saints who could easily again reconstruct the written Word were it blotted out.

On the printed page the Word helps nothing if not read and known, but when it is written in the heart it is bound to find expression for itself in the lives of men and women. There is a report, coming from Korea, that the new converts have an excellent system of retaining Scripture in their memories. They learn a verse and then go back to their villages and try with all their power to live it, after a while they learn another and live it, and so on. That is the kind of Scriptural knowledge that has helped them to endure persecution and face martyrdom. In this we might do well to take a leaf from their book and try to do the same thing.

In a short article on a large subject, such as this, it is an exceedingly difficult thing for one to recommend a list of Scriptures to be memorized, especially since one should know all the Scriptures thoroughly. Here, however are a few suggestions:

Learn the creation story and evolution and other forms of philosophical unbelief will never become serious dangers to you. Know the ten commandments, they are the foundation of all true ethics and all civilized law. Be familiar with the story of Ruth, it surpasses any love-story in literature. Let the account of David's battle with the giant be the favorite hero story you tell your boy and let the story of Naaman's slave girl fill the mind of your little girl. There is no excuse for a Christian being ignorant of the prophets. He should know Messianic prophecies, such as Isa. 6, 9, 53 and 60. Every psalm is a noble poem. All are worth knowing. Psalms 1, 19, 23, 32, 40, 90, 91, etc., are but a few of the favorites of the multitudes and should be our favorites too. In the New Testament it should be the aim of every Christian to know every word of the Sermon on the Mount as well as the parables, especially those of the Good Samaritan, the Prodigal Son and the ten virgins and, in fact, all the rest. Paul's speeches, particularly the one on Mar's Hill are noble pieces of oratory, to appreciate them thoroughly one must know them well. The 12th chapter of Romans, the 13th of 1st Cor. are outstanding passages that are needed in order to lead the Christian life rightly. The first chapter of St. John begins with the most sublime utterance of all time. John 3 contains the heart of the Gospel. In the 14th chapter of John, and onward, we get a most intimate picture of the heart of the Master which grows more wonderful in proportion to the way we treasure it in our hearts. Our omission of other noteworthy passages must not be taken as an indication that we regard them unimportant. Space does not permit us to touch upon them here.

THE S. S. LESSON

Dec. 16

World-Wide Missions

Acts 16:9-15, 28; 30, 31; Rom. 15:8-21.

Golden Text: "I am not ashamed of the Gospel; for it is the power of God unto salvation to every one that believes." Rom. 1:16.

When Paul wrote his epistle to the church in Rome, expressing the hope that it might some time be his privilege to see the brethren face to face, he no doubt believed that Providence, in some way, would make this possible, but, he had not the slightest idea that a turn in events would make the great power of Rome, with its army ships and highways, the instruments through which this would be accomplished. The faith of which the apostle was a witness already had a world-wide outlook. It was making great centres of population and influence its headquarters. Beginning with Jerusalem, the religious headquarters of the Jews, and, through their contact with it, they carried it abroad wherever Jews were found in the shape of converts. Soon there was a colony of believers in Antioch, the third city of the world, where they received the name of Christians. Antioch was a great trade center in touch with all quarters of the known world by ship or caravan. This colony of refugee Christians had a vision of a world-wide spread of the truth and immediately set out to make the vision come true by sending forth in a world-mission its best and most talented in the persons of Barnabas and Saul, afterward known as Paul. All the Gentile world owes a tribute of gratitude to this church in Antioch because of its missionary vision and the men whom it sent forth.

It is hard to speculate what might have been the course of the Gospel, and how it would have been presented to the world, if these Christians in Antioch had not shown a missionary interest so very early.

Since Paul's mission was to the Gentile world and Rome was the political head and center of the world, all the means of communication and transportation, such roads, trade routes, etc. offered excellent highways for the progress of the Gospel from Rome to the ends of the known world. But Paul came to Rome in an extraordinary way. He was carried there to be tried for his life. From Rome he wrote a number of Epistles that we now hold as precious parts of the Scriptures. His being a prisoner, waiting upon "the law's delay" was a blessing in disguise. It gave him leisure to write. It kept him near to a handful of friends whose assistance he needed. His Roman citizenship came into good stead, because of it he could be paroled to live in his own hired house and enjoy privileges otherwise impossible. Paul knew how to use the advantages he enjoyed. He could not go to the masses and preach but he could be helpful to the earnest souls who sought him out.

After all his two years of imprisonment marked an important epoch in the developement of the Christian church. We are enlightened concerning his activities; he was preaching, teaching, writing and receiving those who came to him. If Paul could be a missionary while under restraint, there is every reason why those of us, who enjoy larger liberties should in some effective way contribute to the missionary efforts of our own times.

In the selection from the Book of Romans, Paul gives us an idea of his missionary program. First of all, the subject of his message is the thing that Christ has wrought in Him. He will not dare to speak of other things. What had Christ wrought in Paul? (1) He had called him from a career of sin. (2) As soon as he expressed a willigness to do what his Lord commanded, the Lord gave him a mission and a message. (3) As he, a Jew, had found salvation, he was exceedingly anxious that the Jews should share with him the blessings God gave him. (4) He was commissioned a minister to the Gentiles and through the power of the Holy Spirit he was not disobedient to the heavenly vision. (5) As, under Providence, he had in his youth the benefit of training, under the most celebrated teacher of the age, he now consecrated his talents and abilities to the service of the Lord. (6) As he was blessed with the keenest of minds, he gave the whole world the products of that remarkable mind, that souls might be saved. Paul did not claim anything for himself. All was attributed to the mighty working of the Spirit of God. That is the only way the progress of salvation is to be explained. The true servant of God always gives God the glory.

Even Paul, great leader that he was, respected the field in which others were working, taking care not to build upon another's foundation. In this Christians of today might learn something. To break down the work of others in order to build up one's own contributes nothing to the progress of the Gospel. It is a wicked waste of men and means when Christian churches are built under one another's eaves while so great a part of the world still remains without Christ.

Happy is the man who is grateful for what he does not get.

JOTTINGS

An evidence of the kind of work done by the Salem Mennonite Orphanage of Flanagan, Illinois, is to be found in the following account appearing in the Bloomington Daily Pantagraph:

The Sunday evening services at the First Mennonite church, at corner of Church street and University avenue, were conducted by a group of orphans from the Salem Mennonite Orphanage at Flanagan. The seating capacity of the church and standing room was taxed to the utmost and the program was greatly enjoyed, and was pronounced most interesting.

The program was as follows: song, congregation; Scripture reading and prayer, Rev. W. H. Grubb, pastor of the church; song, "Lord Most Holy," Orphans; Psalm 23 and prayer; recitation, Maurice Schaer; song, "I Love Him, I Do"; talk by Afton and Lorin Vandegraft; recitation, "Little Tot" by Velda Zimmerman; testimony by Delorus Zimmerman; recitation, First Corinthians, 13, orphans; duet, "Telling the World of Jesus"; remarks, "Work Among Orphans," Sister Schmucker; song, "Lead Us On"; testimony by Mabel Schaer; song, "Shoeless Feet"; recitation, "The Golden Star" by Delorus Zimmermann; recitation, "Bible Verses" by orphans; recitation, "She Gave Me No Kiss" by Ferne Schaer; duet, "I Will Meet Her There"; recitation, by Lorin Vandegraft; remarks, "Our Christian Institutions" by D. N. Claudon of Meadows, superintendent of the Orphanage at Flanagan; free-will offering; song, "The Master Counts on You and Me"; prayer and benediction.

The orphans were entertained during their stay here by Rev. and Mrs. W. H. Grubb and other members of the church. The congregation thoroughly enjoyed the program and it is thought that it will be repeated in the near future.

E. S. Allgyer, field worker of the (Old) Mennonite Board of Missions and Charities, has been working among the brethren in Montana during the past month, holding communion services and giving instruction in Bible Conferences. He expects to continue his work into Oregon.

Rev. J. W. Shank and wife visited the Hesston, Kansas, (Old) Mennonite church a few Sundays ago and spoke of the missionary work in South America. The following morning he addressed the students in Hesston College chapel on Educational Conditions in South America and the same evening he delivered a well-attended lecture in College Hall.

For several Saturdays a full-page notice, paid for by a group of business men, has appeared in the Philadelphia papers. This notice calls upon every one to attend his own church on Sunday and the names and addresses of all the places of worship in the city are given. For the Mennonites the following appears: First church, Diamond, near 5th street; Second church, Franklin street and Indiana Ave.; Germantown, Germantown Avenue, above Herman street; The Mennonite Brethren in Christ, 11th and West Morland streets, and the (Old) Mennonite Mission, Howard street and Susquehanna Avenue.

The Mennonite Brethren in Christ church at Kitchener, Ontario, is making preparations for a Bible Conference under the direction of Rev. J. A. Huffman, D. D. Meetings are to continue from the last Sunday of December to the first Sunday of January, 1924.

The Board of Directors of Bethel College recently met in special session and selected Rev. Henry Riesen, Academy, 1901, of Geary, Oklahoma, to succeed Mr. J. J. Siemens as field secretary for the school. The Board deserves much favorable comment on its wise choice. Having been a student of Bethel more than twenty years ago, as well as a member of the Board of Directors in more recent years, Mr. Riesen understands Bethel's needs fully, is in fullest sympathy with her principles, and is therefore a most enthusiastic Bethelite. His fine ministerial qualities will make him especially suitable for the careful work which he will undertake. It is hoped that all conference communities will give him a hearty welcome and a hearty support.

Rev. P. A. Penner made his last address before sailing for India in the First church, Philadelphia, last Sunday night. This was the only meeting that Bro. Penner could find time to arrange for Philadelphia, where two other churches of our conference are located.

On November 4 baptismal and communion services were held in the Mennonite church at Escondido, California. Rev. M. M. Horsch, pastor of the Upland church, was present and conducted the services.

In the absence of the regular pastor, who was conducting services in another church, the services of Sunday, November 4, in the Upland, Calif., church, were conducted by Rev. J. C. Mehl and R. Maurer, of China, in the morning. The evening services were in charge of Rev. D. B. Hess.

The Hillsboro (Mennonite) Preparatory School, Kansas, has an enrollment of 32 students. The two instructors whom the institution is favored in having this year are Prof. Gustav Fry and J. H. Epp. The student body is now at work on a program to be given in the Mennonite church at some future date.

During the past week an effort has been made in the churches of the EasternDistrict Conference to have every male member, not now belonging to it, become a member of the Mennonite Brotherhood. This is in accord with a resolution passed at a meeting of the Brotherhood, April 14, which reads: "Resolved, that the pastors of the respective churches be asked to address their congregations on the subject of membership in the Brotherhood as soon as letters to the individuals have been distributed. It is believed that a large membership will increase interest in the Brotherhood and make possible the accomplishment of greater work."

An account of a marriage taking place in the old log Meeting House erected by the Mennonites in Germantown is to be discovered in an inscription in an old Bible possessed by the Kulp family. It records the wedding of Jacob Kolb to Sara van Sintern, May 2, 1710. The original inscription reads: "Ich Jacob Kolb bin in diese Welt geboren den 21ten Mai, 1685, und bin mit Sara van Sintern in den Ehestand getreten im Jahr 1710, den 10ten tag Mai, in unserer Gemeinde in Germantown, von unserem Diener, Dirick Keyser."

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72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).—L. O. Emerson ..... .15

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

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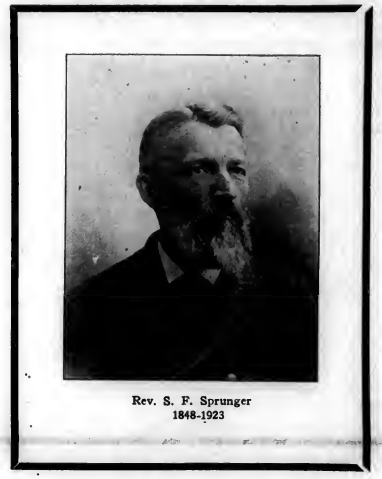
BIOGRAPHY OF REV. S. F. SPRUNGER

In the last hour softly
Comes the gentle hand
Leads us from the journey
To the Fatherland.

Thus closed the life of Brother Samuel F. Sprunger, on the 16th of Nov., 1923, before dawn, at his home in Berne, Indiana, after a hard four-year's struggle with bladder and kidney complications, at the age of 75 years and 27 days. Born on October 9, 1848 on Münsterberg, Canton Bern, Switzerland, after 15 months he lost his mother, formerly Magdalena Rüfenacht, so that one of the mourning friends said with sadness: "Yes, if the mother could but have taken little Sammy with her." But God's thoughts are higher than ours.



Rev. S. F. Sprunger
1848-1923

In the spring of 1852, the father, Abraham Sprunger, with his six orphaned children, five of them for the second time, emigrated from Switzerland to America, and after a short stay in Wayne Co., O., settled on a farm in Adams Co. After the other children had founded their own homes, the father and the youngest son, Samuel, for a long time had the double work of managing the farm and the house both.

Contrary to all his most rosy hopes, the less than 20-year-old energetic and jovial youth was elected by lot into the ministry on the 23rd of August, 1868, among 17 candidates. But with all the resources of his resolute nature he shouldered the yoke of what seemed to him like a very sour task. But in two and one-half years following, spent at the conference school at Wadsworth, Ohio, he received the necessary equipment in education and spiritual regeneration. Repentance and regeneration received full emphasis in his subsequent church work.

As early as April 14, 1865 he had been received into the Mennonite church, through baptism, by his brother-in-law, Rev. Peter S. Lehman. Now he grasped the full meaning of this act.

In the years of young manhood he manifested his poetic talent in the production of spiritual songs, one of which is found in our German Hymnal.

His own household was founded on October 2, 1872, when he was united in marriage with Catharine Luginbill. The family numbers ten children and sixteen grandchildren, all of whom together with their mother are living today. The children are: Wilhelmina, Pasadena, Calif.; Oswin, Berne; Bernhard, Portland: Theodora, wife of Albert Baumgartner, Berne; Gustave, Fort Wayne; Hulda, wife of W. T. Yoder, Ethanac, Calif.; Metta, wife of O. A. Talle, Pasadena, Calif.; Oda, wife of Homer Staley, Fort Wayne; Eva, home from China, and Dorcas, at home with her mother.

Besides the constantly increasing responsibilities of the home, the duties in the work of the Church and the Kingdom became greater. On March 5, 1874 he was ordained to the full office of Elder by Rev. Chr. Krehbiel, of Sommerfield, Ill. At about the same time he was instrumental in organizing the present Sunday school, which he served as superintendent for 33 years. The active leadership of the church was in his hands for about the same number of years, until Rev. J. W. Kliewer took his place on Nov. 22, 1903.

In the early years after settling on his small parcel of land northwest of Berne, he frequently walked in his boots, alternately on Satuday forenoons and afternoons to the two meeting places, in Berne and 6 miles northwest of Berne. A number of years, besides preaching, he taught in a district school, a task which left indelible marks of blessing on many a child.

On August 22, 1881 the family moved to Berne. A many sided ministry of preaching and writing unfolded here.

The Conference Book Concern found him to be a valuable helper. Today we look back upon his 30 years of editorial work of the General Conference Sunday School Quarterlies, and the 35 years of similar work on the Bundesbote Calender. As member of the Board of Foreign Mission he served 25 years.

As Home Mission worker he spent as much of his time as he could spare, in visiting and helping out of the way groups as far west as the Pacific coast, and in 1891 he made a visit to the Mennonite churches in Europe.

Under his leadership the local church recorded such growth that in 1903 when he laid down his office, its membership was at least three times as large as when he began. Once a new church building, and twice additions were made necessary for want of room. The Sunday school membership in 1874, when he began with it, was 100, and in 1906 when his work as superintendent came to a close it was 802.

His strength for work was greatly impaired when he sustained a broken hip through a fall in winter 21 years ago, and still more 3 years later, when he lost one of his eyes through an inflammation. He preached his last sermon on September 14, 1919, on the text Jno. 10:28.

His contributions to the church may be summarized as follows: implanting of the missionary spirit, promotion of temperance, morality, and Bible knowledge. Especially was the church music elevated, and the interest of the young people aroused through his leadership in song and choral work.

He was a well read man, nobility of character distinguished him; Punctuality, Faith, good Judgment, inborn Leadership, fearless correction of erring brethren—these are the indelible marks of his consecrated personality.

He is the last one to go out of his father's household, his parents and the 5 half brothers and sisters having preceded him in death.

He is the first one to go out of his own household. The family, including Rev. I. A. Sommer, who for about 30 years was his comrade at the study desk and the family circle, his grandchildren, the other relatives and friends, the congregation, the community and the conference, mourn his departure in quiet submission to the government of God.

The funeral and burial services were held on Sunday afternoon, November 18th with Brother Schroeder, the present pastor in charge. Bro. C. H. A. van der Smissen brought a German message of comfort; Bro. F. S. Erne, pastor of the local Evangelical church led in prayer, Bro. J. W. Kliewer, of Newton, Kansas, first successor to the departed, brought a message in English, Bro. S. M. Musselman of Bluffton, Ohio, led in the closing prayer at the church.

At the house Bro. Joel Leh-

man and Bro. I. A. Sommer took part.

The body was committed to its last resting place in the M. R. E. cemetery by Bro. Schroeder and a prayer was offered by Brother van der Smissen, in the presence of many silent mourners that had followed from the large gathering at the church.

REFLECTING ON GOD'S GREATNESS

By L. L. Miller

"When I consider Thy heavens the work of Thy fingers, the moon and the stars, which thou moon and the stars, which Thou hast ordained; what is man that Thou art mindful of him."Ps. 8:3.

The author of this passage of Scripture was writing out of real heart experience. He is a man who had been working a special study of the heavenly bodies. An opportunity was given to every shepherd in Bible time to study the stars. David, traditionally recognized as the writer of the Psalms, had been a shepherd. Often a shepherd would spend the night out in the open field. There as the psalmist lay from night to night close by his flock, he would gaze into the heavens. He would study the planets—the moon and stars—in silent meditation and wonderment.

If you have ever had any experience in living out of doors—perhaps when you were on that outing or fishing trip—or if you have ever laid on the green in your front yard on an evening, gazing into the heavens, you have to a slight degree experienced what the Psalmist experienced many a night. You would study the planets and probably you could not help expressing yourself in a way David expressed himself. "When I consider the heavens the work of Thy fingers, the moon and the stars which Thou hast ordained; what am I in contrast to the greatness and vastness of the universe." Perhaps just at this time you felt more like praying than any other time in your life.

One cannot help think that God is controlling a great and wonderful universe. When we look out upon the earth and view the mountains, the plains, the rivers, and the seas, all impress us with the greatness of the earth and the wonderful power of God. But when we look beyond the earth out into the starry heavens, our human minds are amazed. Did you ever try to picture in your mind how wonderfully vast this universe is anyway. Our minds are too small; it is utterly impossible for us to grasp in any degree the spaciousness of God's creation. It was all too overwhelming.

Our text includes astronomy and so let us briefly review modern astronomy, which will serve us as a sort of a background for what will be said further on.

Naturally the first object which attracts our attention tonight as we look out from our earth is the moon, because it is the nearest to us. It is 228,000 miles distant. In diameter it is 2,100, but looks quite large because of its proximity.

The sun, which looks only a partial larger than the moon, is 93,000,000 miles away, and it is much larger than the earth or moon, being 865,000 miles in in diameter and is enveloped in flames which often flash out 200,000 miles from its surface. And the sum is 1,200,000 times greater than the earth.

But our sun is not the only sun in the universe. It is the only one in our solar system. It has recently been discovered that the multitude of stars are suns, many of them as larger than our own sun. Ordinarily with the naked eye there are from 3,000 to 5,000 stars. However, by the use of photography and the microscope there are about 600,000,000 stars visible. As the increased strength of the telescope has revealed more stars it is evident that there are untold numbers more beyond all that have been seen. The fact of the matter is no man has ever counted the number of the stars.

God said to Abraham that His seed should be as the stars of the heavens for multitude or as the stand of the sea. Go down to the seashore, pick up a handful of sand, count the grains, then think of how much sand there is in all seashores. And then we can contemplate something of the vastness of the heavens by imagining the measureless distances which separate the stars.

But what constitutes God's greatness? Is He great because He has physical powers so that He can create planets and, as it were, hurl them out into space? That makes up part of His greatness. Let us illustrate by comparing a man with God. I hesitate to do this, because man is so insignificant and God is so great. While this contrast is evident the illustration will serve the purpose in clearing up our problems and answering our question, What is it that makes a man truly great? Is it because he has the power to control affairs in a mechanical way? Mr. Schwab, who carried on such a colossal shipbuilding program during the war was great in a sense, but was he necessarily possessing true greatness because he rad the ability to engineer such a gigantic program? Napoleon was, indeed, great, because he had the ability to marshal armies and was on the verge of conquering the world. But did Napoleon possess true greatness? It is generally conceded that the individual who possesses true greatness is the individual who loves and is giving his life in sacrificial service for his fellow men. The man whose name has become immortal and who shall never be forgotten is the man who has true Christian love. Love is the greatest thing in heaven and earth. The whole law is summed up in one word, "love".

The attribute which constitutes God's greatness is because he has a heart of love. He is love. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life." Love, then, is what makes God truly great.

Assuming then that God is truly great, because He loves, we naturally turn to our next consideration, that of God's care for the individual. This was the Psalmist's problem. After picturing the greatness of the universe he asked the question: "What is man that Thou art mindful of him?" Notice this is a question. He means to say the universe is so great and man is so small that probably God is inclined to be absorbed only in His greater creation as far as physical size is concerned. But God is not limited by space and sizes. The Psalmist says: "He telleth the number of stars; He calleth them all by name." But the same God who numbers the stars and calls them by their name has numbered every hair on your head. Of all the sparrows, not one falls to the ground without the notice of the Father. The same God implies that one soul is worth more than the whole world. Which also implies that one human soul is of more value than any of the stars which we see in the heavens, and if He guides the planets and controls them in their circling course, how much more is He willing to guide yours and my life in which He has invested more as far as quality is concerned than any other of His creation—a soul.

He calleth His sheep by name and like a shepherd it is not the will of the Father that one should go astray. Of all the children in the world it is not the will of the Father that one should be lost.

This leads us to our last consideration. God has a purpose for every individual life. God has a purpose for each planet and each sun. He did not create the heavenly bodies, hurl them out into space and then went off on a vacation. He did not do as the engineer did who boarded the locomotive, started her down the track and then jumped and let her go to ruin and wreckage. He did not create you and me and then put us into a world of chance. In God ye move and have our being. He has created us for a purpose and He wants to work out the purpose in each of our lives.

But in order for Him to complete His purpose in our lives we must learn the lesson of patience and obedience.

At the same time how hard it is for Christians to believe that God is working together for good. How often we complain! How often we distrust God! And doubt, after all, whether He has anything to do with our destiny.

Some time ago I read a story of someone who was playing with a little ant, which will illustrate our point. The illustration is rather homely, but it no doubt will help to clear up our problem. The story goes as follows: A man was sitting out on his front porch, leaning over, eating a biscuit. A crumb happened to fall on the floor. A little ant happened to be running along. The man put his finger down right in front of it. The ant seemed to say, Why are you hindering me? I am in search of food for my young. The ant started out into another direction, but the man put his finger in front of it again; and the ant seemed to say: You great big, intelligent being, why are you hindering me? I am in search of food for my young. The man kept up the process until he chased the ant right up to the crumb. Then the ant seemed to say: "O I am so glad you directed me. Here I have food enough to do me for weeks."

In this world, where we so often are going in the wrong direction, down comes the providential finger of God and we say, "I have the worst luck;" and we stand and quarrel with God and ourselves. We start out into another direction, and when we are just on the point of winning what we would call success, again down comes the providential finger of God, and we say: "Such tough luck." This process may go on time and time again until God directs us into a work in His kingdom and service to humanity which exceeds anything which we could have planned ourselves. Then when we reflect—look back over our past experence—we can say that God has directed us right into His very presence and if we had been left alone we would have been lost. Now He has driven us right into the joys of

eternal life.

You may have had experiences something similar to this. You may have been hindered time to time again to do just what you wanted to do.

But God is in heaven and in earth. Everything works together for good to them that love Him and are called according to His purpose. We are not living in a world of chance. We are living in a world where God is at work and where God directs.

Wadsworth, Ohio.

OUR WOMAN'S WORK

Pulaski, Iowa, Nov. 27, 1923.—As the work for the year is coming to a close it has been suggested that a report from our Woman's Missionary Society would not be amiss.

Numerically we are not of such a strength as to be able to accomplish great things, but the faithful few have labored steadily on and are happy in the consciousness of having done what they could. Our present year's work is along similar lines to the work of the past few years.

During the winter we make comforters and made or sewed articles to be sent to some station in India in June, either Korba or Janjgir. During the summer we make and accumulate articles to fill a Christmas box for some station in America, including the comforters. Just recently a sack weighing over 200 pounds and containing some new, and some splendid quality used clothing was sent to Rosthern, Saskatchewan, in response to the appeal from Rev. David Toews for clothing for the Russian brethren, who recently arrived.

During the summer several barrels of canned fruit were sent to the orphan's home at Council Bluffs, Iowa. We were also able to send money to the Oklahoma Missions for their Christmas uses, and a nice little sum was sent to the Treasurer of the Foreign Mission Board. The work that is done here, seems to be done very cheerfully and gladly. We are much interested in the reports from other societies.

Yours,

Celina E. Swartzendruver,
Corr. Secy.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1925 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

HE THAT IS SPIRITUAL

By T. Richardson Gray

"God touched hearts" is a significant allusion in I Sam. 10, reading thus—"A band of men whose hearts God had touched." From which I infer that these were empowered and set apart for leadership in some special mission, and which differentiated them from the mass of King Saul's subjects. "There is no real difference; we are all alike," remarked a very wealthy and worldly gentleman to me in his illness, alluding to the apparent similarity of the saved and unsaved. This is indeed too frequently true, and only serves to emphasize the need of clear-cut religious living. However, the above remark is not so surprising, considering the failure of many to discern the eternal line between the man and the beast. Willard Scott mentions the bronze statue of an Indian astride a pony standing before the Boston museum of Fine Arts. The Indian with outstretched arms in mute but expressive appeal! his anxious face upturned toward the brazen sky, a mighty prayer for some hidden need. "It is no necessity of food or drink that tortures his heart; beneath him the pony, well-nourished, muses contentedly, revealing no consciousness of want. Food, drink, and rest satisfies the pony, —but not the man. It marks the fixed boundary between brute and soul." This reminds me of the distinction between the saved and the natural man, which sometimes is not revealed clearly until the test, as in the following example—that of a living Indian. Converted under a missionary who frequently visited the Nebraska Indian camps, he decided to seek an education preparatory to engaging in special religious work. Persuading six companions to join him, they set out for an Indian college many miles distant. A few weeks in school sufficed to cool the ardor of the dusky lads; the novelty and romance wore off; desire for learning waned and lost its charm; school rules and restrictions were real hardships to an Indian; restlessness and dissatisfaction possessed them, until, sad-spirited and home-sick, three of the number succumbed to their heart-yearning and departed for the old free camp life on the Missouri river shores. This so affected the others, that a few weeks later saw two more following their example. Only two remained in school. As the routine of daily study dragged along, a gradual change in the demeanor of one of these was noted. He grew silent, thoughtful and disheartened. 'Twas evident that he also was slowly but surely giving way to the same disease—that of homesickness. He was lonely; and although he strove valiantly against it, 'twas a losing battle, for he tearfully made known to his one companion his intention to give it up and return to his people. Arranging to start at dawn, the two lads talked long and earnestly into the night. Then at day-break, mid the twitter of awakening birds, he departed on his long journey to the Indian lands, accompanied a distance by his friend. At the place of separation, the two clasped hands in silence—too sad for words; the one turning toward the beloved land of freedom, with anticipations of home and familiar associations; the other, back to the hard tasks of school life—alone. "I knew then, that I had something more than human", he said. The test had shown up the natural man,—and the spiritual. I understand that the young Indian graduated, and is making good.

The Common People

Let it cheer those in humble life that "God touched hearts" is not an experience limited to leadership; it is promised to God's children of humble birth and of every calling. Without this quickening, the most obscure person will fail in the full performance of his life mission. Many dear ones, otherwise well-meaning, fall short of a satisfactory life-service, find in their lowly pathway no heaven-appointed plan; see no coveted opportunities, no divinely opened doors. The duties of the larger life are easily shunned; and abbreviations and limitations without number bespeak plainly that something seriously is lacking. But to him that is spiritual, ordinary events become illumined and beautiful in a divine ordering, which to others would hold no special significance. Unheralded and unsung, he is content to be paid in God's coin—"Well done, good and faithful servant." A writer speaks of a "Rainbow in a Gutter". On a sultry day, hundreds of poor children in crowded city streets, await the "time of refreshing", when the policeman turns on the water hydrant to flush the dusty street; with shouts of joy the little barefoot ones rush into the cooling water, and in the spray, a perfect rain-bow appears, as if sent down from the sky to bless and delight little children of the gutter. And thus will His Spirit shine in the humblest life, as—"Heavenly treasure in earthen vessels", and He is "Not ashamed to call them brethren." Who indeed would not covet the commendation accorded the lowly Barnabas. He could work no miracle. Retiring in manner, modest and humble in spirit, he sought no prominence, yet he was ever smoothing the way for others, discovering opportunities, and himself fitting in wherever needed behind the scenes. At thought of him Luke's heart grows tender, as he departs from the routine of events to record—"He was a good man." It is safe to say that his goodness would never have been heard of, had he not been "full of the Holy Ghost and of faith." Is not this what many good folk lack—the dynamic to make their goodness felt?

"Some know the right, approve it too,
Condemn the wrong, but the wrong pursue."

Again—God will, without fail, honor the lowliest of His spiritual children with heavenly tasks to which others are strangers. Captain Lion, the New York ferryman, was one of these. Neither wealthy nor prominent; he must tend his boat early and late. The two shores of a river was his limit of travel. He must endure the humdrum monotony of chugging wheels, signal bells, and exhaust pipes, without complaint at his lot,—for he would rather "light a candle than curse the darkness." This he did, for God gave him a beautiful task, and every week in summer he transported hundreds of poor and orphan children to and from their outing at Mont Lawn, free of charge. It was not money, but a "God-touched heart" that carried the children over. The old captain has made his last crossing, and effected his final landing. Perhaps the presence of dear children happily reminded him of those earthly associations when—

"A warmth crept into his kindly soul,
As in the wonder of their eyes,
Laughing children came to him,
And he saw where glory lies."

Finally—He that is spiritual is both a "burning and a shining light" to weak and groping ones, stimulating the hopes, and lighting the path "that weary earth-bound folk must tread". The heart that God has touched, will surely touch other hearts. I have been specially impressed by the sad state of some shut-ins, afflicted in body and soul, some with blind eyes, and with no religious comfort of future hope. Here was darkness indeed. Our souls cry in pity over these pathtic ones. (Will readers please write me if interested in the National Shut-in-Society). But what a divine arrangement is this, for the tender ministries of some messen-

(Continued from page 4)

THE MENNONITE

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EDITORIAL

For some time the public has been kept informed concerning the state of the political offenders confined in Fort Leavenworth during the war as military prisoners. These men are the only ones of the Allied countries who still are held under restraint for offenses of this kind, those of the other countries having long ago been released. Their crimes were those involving speech or opinions that they dared to express in the face of war hysteria and while few Americans would accept the opinions expressed by them as worthy of respect or acceptance, they were nevertheless taking the matter of freedom of speech in the United States in good faith only to discover, however, that in times of war it is exceedingly risky to pin one's safety upon beautiful ideals of brotherhood and confidence and a right to think and say as one pleases. The fact that philosophical objectors, as they have been sometimes called, are still in jail may be due largely to the poor judgment of their friends who resorted to spectacular methods in order to win pardons for the prisoners from the late President. It is, however, a matter of embarassment to our Government to continue the imprisonment of these men, especially as voices in this behalf raise everywhere, even in the United States Senate, and for some time the officials have given indications of their readiness to release the prisoners if a way could be found to save the face of the governments. A recent release of a German spy, who had been condemned to death, shows that the enormity of the crimes of these men is not the chief reason for keeping them in jail. If an enemy spy, caught red handed, is a subject for presidential favor, why are citizens whose offense largely is only a matter of difference of opinion with the powers that be continued in prison? Papers have given out that our present President is anxious to clear up the matter and has appointed a commission to investigate the situation as it relates to these prisoners in order that he might act upon the cases with justice and intelligence. This seems like a fair proposal, especially since it is announced that the commission is impartial and made up, not of military men, but of civilians. We would like to think that such is the case with the men appointed, but the three chosen for the task, human nature being what it is, are likely to have a military bias. One is the former Secretary of War, under whom these men were convicted, another is a former army officer, and the other a Protestant Episcopal bishop who was the head of the Army chaplains during the war. Should they recommend the relief without conditions it will be a marvel. Should they on the other hand, confirm the policy of keeping the men in jail, it will have the appearance of trying them with a packed jury. Until the men are free we will be of the opinion that the President's notice of the case and committing it to a commission amounts to nothing else but "passing the buck."

CORRESPONDENCE

First Mennonite Ch., Chicago, Ill.—Dear Friends: Oh that men would praise Jehovah for His wonderful works to the children of men! Ps. 107:8, Verily we have experienced in past two weeks the truthfulness of the above statement, the Lord has done marvelous things in our midst for which we rejoice greatly. Oh how excellent is His name in all the earth, for His loving kindness endureth forever. During the evangelistic services led by Rev. W. S. Gottshall a number of people were led to take a definite stand for Christ. On the 18th of November we were privileged to add to the church eleven people, eight by baptism and two by confession of faith and one by letter. Those being baptized came not from Mennonite families.

After the baptismal services Holy Communion was observed, forty-seven people particapating.

In the evening a very impressive service was held. Bro. Elmer Hutchinson, member of our church, was ordained into the Gospel ministry as missionary by Brother Gottshall. Mr. Hutchinson will graduate from Moody Bible Institute this semester. He has been accepted by the Congo Inland Mission as missionary and expects to sail for Africa next spring. Let us never cease to pray for Bro. Hutchinson that the Lord may richly bless him in his calling.

On Tuesday, Nov. 20th, Missionaries P. A. and Mrs. Penner visited us. It surely is a great pleasure and privilege to entertain such consecrated workers. In the evening they spoke in our church concerning the work in India. Bro. Penner especially emphasized the fact that the Missionary cause was not to be considered a side issue but rather the principal work of the church. The time is here, said he when we have to reckon with the missionary cause in thousands instead of pennies and dollars. It looks to us that he no doubt is correct in these assertions. Some people are willing large estates to the cause of education which in itself is a splendid thing. Why not also will an estate to the cause of missions? Money invested thus will bring a rich reward for time and eternity.

With greetings,
M. M. Lehman.

Mennonite Memorial Mission, Altoona, Pa., Nov. 28, 1923.—"The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God." Paul wrote these words when the cross of Christ had been preached but a short time, and now several thousand years later we find it just as true. During the two weeks evangelistic meetings which we closed here Nov. 25th we found those who thought the preaching of the cross foolishness but praise be to God that there were also those who found it the power of God unto salvation. The speakers were men from Altoona, and with one exception were all laymen, but the messages were all from the Word of God. The Gospel Workers' and several men's quartettes took turns in helping with the music. The attendance throughout was good and, the weather was especially favorable.

Our Saturday children's classes shall be changed somewhat until after Christmas, we will use the second half of the period rehearsing for Christmas and during the first part we are studying the Old Testament in story form and memorizing from the Psalms.

We are grateful for the clothing that has been sent in; they are a great help especially to those who have large faimlies to support.

May all the Christian readers pray for us that sinners may be brought from darkness into light and that Christians may be strong in the faith.

Elizabeth Unruh.

West Swamp, Pa.—Dear Christian friends: It has been some time since you have heard from us but that did not mean that we were not doing anything.

On Sunday, Nov. 4th the Home Mission Committee of the Eastern District Conference gave a program in the afternoon and evening. In the afternoon Rev. Unruh from Mechanic's Grove gave an interesting sermon. In the evening interesting short talks were given by Miss Ella Garber and Rev. A. S. Shelly from Philadelphia.

On Sunday, Nov. 11 Dr. Harvey Bauman preached for us.

During the last few weeks we have been collecting money for the $10,000 drive of the Eastern District Conference for the home for the aged, education and mission.

On Sunday evening, November 25th we held our 33nd annual anniversary of the founding of our Young People's Society. We had a very interesting and inspiring program. Howard Nyce from Souderton was the principal speaker.

Several weeks ago Dr. E. E. S. Johnson, of the Bally church, gave an interesting talk to our Young People's Society.

We had sent our pastor as a representative to the General Conference in Freeman, South Dakota.

Amos R. Bauman.

HE THAT IS SPIRITUAL

(Continued from page 3)

ger of mercy—"Whose candle goeth not out by night." Far more effective than words, the beautiful spirit and living evidence of one who can soothe the heart and light the way into the "Rest of Faith". With such a divine mission, "Who is sufficient" without divine equipment? And who does not cherish to be numbered with such hearers of sympathy, heirs of an unfailing promise—"Thy sun shall go no more down: neither shall thy moon withdraw itself; for the Lord shall be thy Everlasting Light."

You are writing a gospel,
A chapter each day,
By the deeds that you do
And the words that you say,
Men read what you write,
Whether faithless or true,
Say! What is the gospel
According to you?

Remember the kindness of others, forget your own.

It costs to follow Jesus Christ, but it costs more not to follow Him.

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, Los Angeles, Calif.

The Young People's Page

By
Young People's Committee of the General Conference

THE SOWER

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator., Eccl. 12. We are laborers together with God. I Cor. 3:9.

A CHILD SHALL LEAD THEM

One of the inspiring sights of the General Conference session at Freeman S. D. was a twelve-year-old barefoot boy industriously taking notes in the English or German language, as occasion demanded, on conference addresses and discussions.

Right up in the front of the big tabernacle platform sat that faithful little unofficial reporter with tablet and pencil writing page after page, not laboriously, but joyously. There was a plain table there and an old store box. Doubtless he knows who put them there, and for what purpose. For when the tabernacle was filling to capacity you could see that determined lad come in, and, with joy written all over his beaming face, pull the old store box out from under the wobbly table and squat on it just as happy as ever a big business man dropped into his quarter-sawed, white oak, revolving what-not, or a tired or retired rancher lounged in his soft and springy limousine.

And what was it all for? Was it just a whim? Was the boy seeking notoriety? Was he getting so-and-so much salary? Was he driven to it by some hard taskmaster? No! And yet there was a definite purpose, an inward urge, a spiritual unction that must function.

Far away in North China, at Kai Chow, Chihli, we have a Missionary doctor. And he has a good wife. They are our representatives. The little reporter at the conference has put up his "wireless" and is broadcasting to our Missionary doctor's wife, his own big sister! And while we grown-ups put the missionaries into the field, it is the thing that little Freeman reporter is doing—systematically thinking about them and their work and giving loving and prayerful evidence of it—that keeps them there and can make their work fruitful for eternity.

Counting wives, we have 22 missionaries in the Home and 60 in the Foreign field. They are representing us in God's vineyard. They are in the front trenches in the battle of the ages. We are at the source of material supplies. They are depending on us for these.

What are we thinking? What are we doing,—we big brothers, we leaders, we ministers, we captains of industry, we ranchers, we men of title? we laborers? We may not have blood relations there; but we all have "relatives in faith" there. Are we forgetting them? Let's be systematic in giving; not in not giving.

Let us not forget that we have One to whom we will report, yes, must report every deed we do or leave undone! And how are we going about His business? Are we optimistic, or have we "misty optics" as Gipsy Smith says? Isn't it still true: "A little child shall lead them"?

Thank God for that bright-eyed, barefoot, happy, inspirational little Walter!

Try being friendly.

Who will tell us why "alright" is all wrong?

A CHRISTIAN ENDEAVOR SOCIETY IN EVERY CHURCH —WHY?

A. J. Neuenschwander, Philadelphia, Pa.

A little more than 42 years ago the first Christian Endeavor Society was organized with about 30 members. Today there are 100,000 times as many members in C. E. societies as at that first organization meeting. Christian Endeavor has spread around the world and has its societies from the far north of Alaska, down to the distant south of New Zealand. Few organizations have had such rapid growth as this one. Are there social reasons for this rapid increase? There is some social interest in C. E., but there is a far deeper and nobler reason for this growth. The motive power that holds and gives strength to Christian Endeavor, is the love of Christ. True, sound and every day practical religion is the foundation on which this mighty organization of the church stands. The first society was formed on the Covenant pledge that was outspoken in loyalty and personal service on the part of every member to Jesus Christ, and His church.

It sometimes happens to an organization when it grows large and covers a wide range of territory, that some of its original principles are neglected or modified. This has not been the case with Christian Endeavor. There has been no letting up anywhere. The millions of societies all over the world are all built on the same foundation pledge, and the 10,971 societies that were organized in the year ending July 1, 1923 are all on the same pledge, which is so familiar to all Endeavor workers, and begins with these words, "Trusting in the Lord Jesus Christ, for strength, I promise Him," etc. The pledge is not given to any pastor, denomination, or any one else, but to Christ, and it is this definite Christian foundation that has held Christian Endeavor as one of the two greatest agencies of and for the church.

Our religious life is a unity, but still it naturally divides itself into three departments. The growth and strength of each department depends upon the other two because they are inseparable. The three phases of our religious life are; 1st, Inspiration or Worship, 2nd, Study or Nourishment, and 3rd, Expression or Application. There is naturally an overlapping to some extent but still the three phases tend to stand out quite clearly. The sermons are intended to give inspiration and to deepen our spirit of worship. The Sunday school's real duty is to nourish the religious life by Bible Study and instruction. Both these departments have means of expressing the religious life in the individual. It is however the duty of the Christian Endeavor Society to definitely train the **Expressional side** of the Chrisitan life. Bible study is not its main object, although no meeting would ever be complete without some definite study of some Bible text. Here the inspiration derived from worship and the nourishment received from the Sunday school is put into operation and expression. If the Christian life is not given exercise, and tasks to do then it becomes weak and useless. Application and constant practice give new strength and enlarge our faculties.

Let us look back for just a moment and see the church 150 years ago. Then there was no Sunday school, no Christian Endeavor, and no organized mission work. Then they had only worship. In 1775 the S. S. started to nourish and instruct people in the Bible, and by 1800 the Modern Missionary movement was started. This was expression in a measure, and when it was seen how much good could be accomplished through an expressional organization although only one field was covered, in 1882 the Christian Endeavor Society was organized to give expression in every field of Christian activity. Statistics show that the church has never had such a remarkable growth as in these last two decades when all three departments of Christian life were given full opportunity to exercise themselves.

Let us then mention just a few ways in which Christian Endeavor seeks to develop the expressional side of Christian life.

1st. Good Citizenship. This includes the Temperance work. Our first duty is to Christ, but unless we apply our Christianity to our every day life our witnessing will be of little account here and now. C. E. has in the past done much to promote good citizenship and the organization has helped mightily to write into our U. S. Constitution, the Eighteenth Amendment. Now we want loyal C. E. members to help put it into practice.

2nd. Life Work Recruits. At all International, State, County or District Conventions, as well as in the local societies the task of securing life work recruits is emphasized. This means to enlist for full time work in the ministry, mission work or other definite Christian service.

3rd. Comrades of the Quiet Hour. At the present time there are 220,716 who have promised to keep a definite period for daily Bible study and prayer. This period to be at least 10 minutes and preferably in the morning.

4th. The Tenth Legion. Already thousands of Christian Endeavorers have pledged themselves to give systematically **one-tenth** of their income for the advancement of Christ's Kingdom.

5th. Volunteer Service in the local church. Almost without exception every C. E. worker is active in S. S. and other church work.

6th. Mission Support. In the topics assigned, one meeting a month is given to the study of some phase of mission work.

Can anything be done, and has anything been done in the past? It was the Christian Endeavors that first sang the song, "A Saloonless Nation in nineteen-twenty", they also inaugurated the first national, "Go-to-Church-Sunday." The result of this campaign was that many people were brought to church for the first time in their life. Then we might enumerate numerous smaller undertakings such as: the Eastern District C. E.'s of less than 400 members, who set out to raise $1,000.00 to buy a Ford for Rev. S. T. Moyer, and all but accomplished it: lately the C. E.'s of the General Conference undertaking to raise $10,000.00 for the new mission station in India. And behold they brought together $6,-264.92. A sum much larger than many thought could be reached. (And the end is not yet! C. E. K.)

We must admit that many of our young people have learned to give for missions in Endeavor work. With such a wholesome program every church in the wide range of the General Conference will want to have a Christian Endeavor Society.

Let us briefly note the range in ages that the societies cover. Every church that has a sufficient number of people for worship surely has enough members who ought to give expression to their religion and hence ought to have a society. There is the Junior C. E. taking children from 6-12 years. In these societies considerable memory work is done, it also gives a fine opportunity of telling Bible stories and thus interesting the children to read the Bible for themselves. The Intermediate Society is conducted largely like the Senior Society. The ages here range from 13-17 or 18 years. These are critical years for the young converts and unless given some definite tasks to perform they are often lost in the general church work. The Intermediate Society with consecrated adult leadership can be made to serve most nobly to hold and train our young people during the years when formerly so many were lost to the church. Then there is the Senior Society. Here the young people above 19 are enlisted and given the program of the Christian Endeavorers in general, part of the program which we enumerated before. The age limit of the Senior Society depends entirely upon local conditions. But if for some reason some would feel themselves as being too old, those should form an Alumni Society. The alumni support the pastor in the general church work, as all the other societies pledge to do. So the ages are well covered from 6-70 years and over. All being closely tied up to the program of giving proper expression to their Christian faith and life. Is there any church now that still has an excuse for not having one or more live Christian Endeavor Societies?

SEEDS

What work would you advise young men to take up today—in any line—and why?

We should like answers from laymen, laywomen, ministers; anyone who is interested, and that means more than all those who are parents.

* * *

What solitude is like the solitude of the crowd?

* * *

How About It?

Booker Washington said, "Great men cultivate love, only little men cherish a spirit of hatred." Are you "plowing" or "nursing"?

* * *

Unless that campaign for new subscribers for the Mennonite and Bun-

desbote has been started, in your church, will you kindly call the attention of your C. E. chairman to it and urge starting at once. If it has been started, help along. Thank you! Send a report at once.

* * *

We have a report from one church of a two-fifths increase in the number of subscribers to The Mennonite. At that rate we should win more than 1,000 new readers. Don't overlook the members of your church, who are living at some other place and do not attend regularly. It is highly important that they be kept in touch.

ON THE ISLE OF PATMOS

Patmos is one of questioned sites of Scripture, writes William T. Ellis in the Christian Herald. There has never been any other rival claimant to the honor of being the point where heaven came nearest to earth, for the seeing of the one man who walked closest with Christ in the flesh. All the conditions of the sacred story are fulfilled by the little rocky island off the coast of Asia Minor, which has been called Patmos for more than two thousands years.

Though a place of Roman exile, and a rocky fastness, the island has ever been a sport of beauty, set in still greater loveliness. It is easy to understand where John got his imagery. All mountainous islands are beautiful; but Patmos is set in the midst of such a cluster as may rarely be found. Simply as a spectacle of beauty, the remote island of the Revelation is worthy of a visit; although, in ordinary course, one may reach it only by the weekly mail steamer from the Island of Rhodes.

Physically, Patmos is distinctive and easily described. It is of volcanic formation, and rocky to the extreme. Ten miles is its greatest length and six miles its width, although its circumference is thirty-seven miles. Its highest peak is eight hundred feet, crowned by the Chapel of St. Elias, surmounted by a cross. The island is divided into two hilly sections with two narrow isthmuses in the center, between which is the hill on which was built an ancient Hellenic city. At this point is the settlement of Scala, with a wonderful harbor that is considered the best in the Mediterranean.

It has always been a shelter for storm-tossed ships; and was for centuries the famous rendezvous of Mediteranean pirates. That is why the larger part of the town of Scala clusters around the walls of the citadel monastery of St. John, on the top of the hill; for when the pirates attacked, the people took shelter within the ancient fortress where dwell the Greek monks. Unlike most of the citadels and cities and monasteries of the Mediterranean region, this one has never been captured or burned or seriously besieged.

A visitor's first thought upon approaching Patmos, after a surge of delight over the natural beauty of the island, is the whiteness of the houses and chapels and monasteries. Twice a year every every building and wall is whitewashed, within and without. The contrast with dirty Turkey makes the effect more impressive. Whitewash, fresh air and simple food account for the extraordinary good health of the habitants. At noon, the effect of the white buildings upon the eyes is dazzling.

There is no housing problem in Patmos. More dwellings are unoccupied than are filled. The population numbers about two thousand, all poor. The industries are sponge fishing, agriculture and fishing. No food is raised for export, the tiny terraces on the rocky slopes yielding barely grain enough for the sustenance of the population. There are only two wells on the island, and most of the water used is collected in cisterns from the winter rains. There is no rainfall in summer, so irrigation has to be painstaking and persistent. The monks own and till most of the southern portion of the island, and the secular population the northern half.

It was surprising, and rather thrilling, to hear from the monks, through the interpreter who had attached himself to us, that "Patmos gets its life from America." Many of the hardy inhabitants have emigrated, especially to the Southwestern states, and it is their remittances that provide the economic stability of the poverty-stricken island. The people are of an unusually high class, industrious, simple and reverent, and they succeed in America. Most of them return to Patmos for their wives and there were two such weddings on the Sunday preceding our arrival. We met several returned immigrants, and one American school-teacher bride of a Patmos man, who had brought his wife on the long journey to see the old home.

Our interpreter, Arthur, whose Americanisms gave a spicy flavor to the interpretation of conferences with the ecclesiastics, had kept a restaurant in Houston, Texas, and had come to Patmos to marry and settle down on his savings. But he had converted his money into drachmas, which had subsequently so slumped in value that he is now penniless, and about to return to the States. He would take no money for his day's services, scorning pay for helping Americans.

THE WORLD'S BIBLE

Christ has no hands but our hands to
do His work today,
He has no feet, but our feet, to lead
men to His way,
He has no tongue, but our tongue, to
tell men how He died;
He has no help, but our help, to bring
them to His side.

We are the only Bible, the careless
world will read;
We are the Sinner's Gospel; we are
the scoffer's creed.
We are the Lord's last message, given
in deed and word,
What if the type be crooked? What
if the print be blurred?

What if our hands are busy with work
that is not His?
What if our feet are walking where
sin's allurement is?
What if our tongues are saying things,
His lips would spurn?
How can we hope to help Him, or
hasten His return?

—Selected.

THE S. S. LESSON

Dec. 23

The Universal Reign of Christ.

Isa. 11:1-10; Psa. 2:8

Golden Text:—"Ask of Me and I will give thee the nations for thy inheritance, and the uttermost parts of the earth for thy possession." Psa. 2:8.

In a public place, not far from where the writer of this article sits, there is a promising young oak tree which illustrates the "Rod out of Jesse". Some years ago a tree was growing on that very spot that for a time gave promise of abundant growth, but in a while the gardner noticed that the ends of the branches were beginning to die off. A number of patient efforts were made to save the tree and cure it of its disease, but these efforts had to be given up and finally it was sawed off at the roots and trunk and branches were taken off and burned. The next spring there sprung from that stump a little shoot. That shoot developed until today it has become a more glorious tree than the parent tree from which it sprung. It was a circumstance such as this that the Prophet had in mind when he declared that a branch should grow out of the root of Jesse. Jesse represents Israel fallen into utter hopelessness, destroyed and scattered. The branch represents the Redeemer who sprang from the descendants of Jesse and became the glorious Savior of men. From Israel, good as dead, there came a living Christ, getting His earthly life from the nation that had fallen a victim to its sins, but His heavenly life from the Eternal Father of all and the Giver of every good and perfect gift.

This Messiah whose coming Isaiah anticipates as the coming Branch is to be invested with the Spirit of God. In expressing this the Prophet applies a seven-fold description. Seven being the number of perfection. He is to be the perfect manifestation of the Spirit. 1. It is the Spirit of the Lord. He had it without limit, not only at baptism, where it was a special manifestation, but it rested and dwelt in Him. 2. Wisdom and understanding. Wisdom is of the heart, understanding of the mind. In Him there was to be perfect affection and perfect intelligence. 3. Council and might. There was to be true judgment and the power to apply that judgment. 4. Knowledge and the fear of the Lord. Added to his knowing all there was to be, that higher form of the fear of God which expresses itself, not in being afraid, but in rendering to Him the highest and most loyal form of esteem.

Verses three and four portray His conduct as the Messiah. The word, "quick" here implies more than mere speed. The idea of keenness is implied. It is akin to highly developed sense of smell. It will be an understanding that cannot be deceived—a perfect intuition that makes no errors. Men judge by their senses and senses often go wrong, becauses they are never perfect. Not so with the coming Christ. He shall be above depending upon human senses. He shall know and know perfectly. Men often trust upon their ability to deceive the senses of others, but in His eyes nothing can be concealed. Human deceptions are to Him like an open book. It is humanly impossible to mislead or misdirect Him. We all feel that many of our ills are the result of imperfect rulers. Given a condition where the ruler is perfect, has perfect command of faculties and falls into none of the errors that others fall into and we will have a perfect state. This will only be possible under the Messiah's reign, since He alone can embody such perfection directed by the Spirit of God. He is neither to "reprove the hearing of his ears". His judgment will not depend upon what is told to Him. He will be perfectly impartial and all sides will receive His consideration. He will not be favorable to the wealthy because they are wealthy or severe to the poverty-stricken because they are poor. Every case in His eyes will have to stand and fall upon its merits.

The whole story of the world's injustice seems to be included in the injustice to which the poor are subjected. Human misery seems always to be on the side of those who are without property to maintain them and friends to help them. In the Messiah these are to find their greatest Helper.

That Jesus was and is such a Friend there can be no doubt. He was one of them in birth, in His earthly occupation, in His friendships and in His manner of life. To them He brought His cheering messages and for them He wore Himself our, dying like the poorest of the poor.

"He shall smite the earth with the rod of His mouth—with the breath of His lips shall He slay the wicked." Here is symbolized the power of His word. Nothing that is wicked, or harmful, or unjust, or in any other way sinful shall be able to resist the power of His word. Of all the forces we know on earth, there can be nothing compared to the might and accomplishments of the word of our blessed Christ. His righteousness is described to be like the chief articles of His dress. To be clothed in righteousness is one of the most striking ways of saying that such a one is altogether righteous in all His doings and actions.

In the latter part of the lesson we have in striking figures described a state of peace that is to appear in His reign. The figures by which this is described show an entire change of natures. Bloodthirstiness is taken away and there is a state of absolute peace and safety. How the millions of souls in the world long for such a state just now! The secret of this ideal condition is revealed. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." To bring about this now or at any one time depends upon certain conditions in which we are involved. We must receive the knowledge of the Lord as it is revealed to us. We must be the instruments in spreading this knowledge throughout the earth. The only reason why it does not now cover the earth is because Christians have not all done their dut yas God reveals it and as He gives them ability to do it.

THE C. E. TOPIC

Dec. 23

Advent Lessons from Bethlehem

Matt. 2:1-12.

One of the first lessons to impress itself upon us, as we read the story of the Babe of Bethlehem, is the fact that the promises of God are sure and eternal. At the very gate of Eden He had promised a Coming One, and, century after century, this promise was confirmed by larger and surer promises. Bethlehem stands as the monument of God's faithfulness in fulfilling His promises. It was not in Rome, the capitol of the world, or either in Jerusalem, the religious capitol of His people, but in the humble village inhabited largely by shepherds. It only goes to show that no place can be too humble for God to visit it with His richest blessings.

Though small, Bethlehem was the seat of the only royal family that God established for all time. The faithful in the ages past had looked for this Coming One to appear in the shape of a king and they were not wrong in this, for God had promised that the Messiah should be of the royal house of David. He came at a time when this would seem to earthly eyes impossible, yet we have assured to us that when He did come it was as a Prince of the House of David. Where the human says that things are impossible God shows that with Him it is possible. This is demonstrated in the whole life of Jesus. Coming as a king He deserves our adoration and subjection to His divine will. As a king His rule is maintained, according to prophecy, not with the might of arms but by the power of love. His kingdom was not to be a worldly one yet its sway was to extend as far as there are human hearts. In no corner of the earth but what a loyal subject to His rule may be living.

It is significant that the people of the time were not without information as to where the Christ was to be born and it is likewise amazing to note that none were looking for His appearance there, but the foreign visitors from the East, where the light concerning His appearing was but slight. How often has it been demonstrated that in just the places where Jesus may be found, those whom one would expect to be looking for Him are not there? In the House of God, in the assembly of the saints, among Christian friends, in the home where His name is honored are glorious opportunities, yet so often there are multitudes who miss the opportunity because they let the cares of the world and its joys crowd out the supreme desire to find Jesus.

Jesus was born in the days of Herod, the worst of all the kings that ever held sway over the Jews. In fact the whole world was evil to a terrible extent. Rome was the power that held the whole world under its control. It too was in an evil age. Luxury, cruelty, slavery, needless wars, political corruption, unbelief in the high places of society and despair among those of low places, most of whom were slaves and treated worse than beasts. In such a night Jesus was born to be its only star of hope. Though there are evil times they are not beyond being instruments in God's hands for something good. If out of such a time Jesus could be given to the world then there is hope, too, for other times, dark as they may be, God may give us something out of them that will be a blessing for all time.

In the visit of the Wise Men from the East we see portrayed the desire of nations. Not only the Jew, but all other nations nations needed a Christ to save them. Here there were honest souls who appreciated the blessing He came to bestow. How much light they had we do not know, but we do know that they acted upon the little they had and were rewarded in finding the Christ they sought. Generally it is not too much light or too little light that is the matter with those who do not come to their Savior. The trouble is they do not act upon the light that God gives them and so miss the blessings that are possible. It is not only the nations of the East who need the Savior Christ. In every quarter of the globe there are men and women. These may find salvation in Him. Those who know of Him and do not seek Him are heaping damnation upon their own heads. Those who do know His love and work and take no part in bringing that blessed knowledge to others have upon themselves the serious responsibility of having neglected to lead willing souls to Christ.

The beautiful picture of Bethlehem is not without its dark background. There appeared the sinister face of bloody Herod. It was to gain the victory over sin that He appeared and at His very birth the worst personification of sin in human form thrust himself forward. The struggle began immediately and was to continue until the defiant cry, "O death, where is thy sting, O grave, where is thy victory?" was placed on the lips of believers. Evil is not all subdued, but the victory is already won and He shall put all His enemies under His feet.

It was kingly honors that the Wise Men bestowed upon Him. He was to receive other kingly honors from men, but, God has given Him the greatest kingly glory in placing Him on His eternal throne.

MARRIAGE

Rosenberger-Habegger.—On Dec. 2, 1923, at Berne, Ind., Rev. Arthur S. Rosenberger, of Bluffton, Ohio, and Miss Ella Habegger, of Berne, Ind., by Rev. Paul Whitmer of Bluffton, O.

DEATHS

Kneuss.—On Nov. 23, 1923, southwest of Berne, Ind., Ahraham Kneuss, aged 51 years, 5 months and 16 days, suddenly by a fall on a cement floor in his brother's barn. He was born in Canton Bern, Switzerland. At the age of ten he came to America. By baptism he was received as member of the Mennonite church.

On Nov. 21, 1897 he was married to Barbara von Gunten, which union was blessed with nine children. Two children and also Mrs. Kneuss preceded her husband in death, having passed away on March 8, 1916. On Dec. 31, 1922, he married his second wife, Katharine Amstutz. The sorrowing widow, 7 children, 2 brothers and 2 sisters mourn his unexpected departure. Funeral services at the Mennonite church were conducted by Rev. C. v. d. Smissen who spoke words of comfort in German, Rev. Wm. Egle in English and Rev. Joel Lehman led in prayer.

Habegger.—On Nov. 25, 1923, in Berne, Ind., Peter E. Habegger, aged 71 years, 6 months and 16 days, after years of illness, from stomach trouble. He was born in Fluh, Canton Bern, Switzerland. He was a member of a family of fifteen children. On Nov. 28, 1874, he was married to Barbara Moser who died in 1883. In 1876 he immigrated with his family to Indiana. On Dec. 27, 1885 he was married to his second wife, Julia Franz, to which union were born three children. In 1913 Bro. and Sister Habegger went to Switzerland to visit their native country. The deceased is survived by one son, three daughters, six brothers and one sister to mourn his departure. Rev. P. R. Schroeder officiated at the funeral at the Mennonite church and spoke words of comfort and consolation in German and English.

A CORRECTION

In the list of contributions in the Mennonite of October 25, $64.34 was credited to me by mistake. It should have been as follows:

Menn. Brethren Ch., Mt. Lake	$11.10
H. Schroeder, Minn.	5.00
Grandmother Reimer	.75
Morden Manitoba Menn.	3.75
C. S. Rempel and wife	2.00
Hepburn M. B. Church	15.20
Dalmeny M. B. Church	8.76
Colfax Menn. Church	12.78
Mrs. Fritz Bartelt	5.00

The error probably occurred because I gave the treasurer of the Emergency Relief the check at the General Conference and sent him the list of contributors later, he being in Colorado when it came.

Thanking the above contrihutors and others for their aid in the relief work, may I add that the calls for help are becoming more urgent again, both from Russia and from Germany, and the Emergency Relief Commission will gladly receive and forward any gifts for aid in Germany, in Russia or for aid in the work of the Mennonite Colonization Board. Send your gifts to the treasurer, C. F. Claassen, Newton, Kansas, and specify where you want them to be used, or say that they may he used as deemed best, so there will he no misunderstanding.

Sincerely,

C. E. Krehbiel.

CONTRIBUTIONS

FOR PUBLICATION

Germantown Mennonite Congregation, Philadelphia, Pa., $7.75; Mrs. Jacob Krehbiel, Clarence Centre, N. Y., $7.

Gratefully acknowledged,

Mennonite Book Concern

JOTTINGS

The Eastern Mennonite School (Old Mennonite at Harrisonburg, Va., offers a special Bible term, Jan. 2 to Feb. 13, 1924; Rev. A. D. Wenger is is Principal of the school.

S. E. Allgyer writes to the Gospel Herald that, while spending two weeks with his daughter in Freeman, S. D., he was permitted to preach in five of the neighboring churches and was cordially received in many of the homes of the brethren there.

In the same issue of the Gospel Herald John Horsch writes:

"That the Mennonites in Holland are, with few exceptions, extremely liberal—modernistic—in theology is a fact that is generally known. There is one congregation left in Holland which until recently had a minister that was not a graduate of the Mennonite Theological Seminary in Amsterdam; namely, the congregation at Ouddorp. Their minister, K. W. Roessing, died about two years ago. From a letter just received from Dr. W. Koekebakker, minister of the Mennonite church at Dordrecht, I gather that the pastorate at Ouddorp has remained vacant because this congregation is the most conservative of all Mennonite churches in Holland and refuses to listen to more liberal preaching.'

"The seminary in Amsterdam of which the Mennonite ministers in Holland are graduates is taking an outspoken position for radical modernism. The gradates are thoroughly liberalized. It is refreshing to know that there is at least one congregation in the land of Menno Simons that has remained steadfast in their loyalty to the faith of the fathers."

The choir of the Aberdeen, Idaho, church rendered a Thanksgiving Cantata and is preparing for another on Christmas.

Rev. Freeman Swartz, of the Schwenksville, Pa., church assisted in a series of meetings held in the Mechanic's Grove, Lancaster Co., Pa., church.

The Schwenksville, Pa., church reports that its fall communion service was well attended, many of the members living at a distance were present to participate.

One of the group of 62 Russian brethren, who arrived in America two years ago, John Martens, was married, Nov. 18, to Miss Sarah Neufeld, of Inman, Kansas. The wedding was attended by many of the Russian Colony in and about Newton, who joined in wishing the newly married people all the happiness in the world.

Reedley, Calif., which has a population of 3500, has 13 churches, two of these churches are Mennonite, one of them belongs to the General Conference, of which its pastor, Rev. H. J. Krehbiel is president.

Since Rev. Reed Landis has accepted a call in another denomination, the East Swamp church, now without a pastor, which he had been supplying, is being supplied by Rev. Freeman Swartz of Schwenksville and Rev. Grover Soldner, of Souderton.

Dr. J. E. Langenwalter, of Wayland, Iowa, who for some time has been in a hospital in Chicago, has returned very much improved, but it will be some time until he is again able to assume his full practice.

At a recent meeting held at Bethel Church, Inman, Kan., Missionary P. P. Balzer of China, made the chief address. Others participating were, Rev. John Plenert of the Johannestal church and Abraham Neufeld.

Nine families at Hitchcock, S. Dak., organized a Sunday school of two classes and are glad to report visits from Rev. J. W. Kleinsasser, Rev. Engbrecht, John Tschetter and P. P. Tschetter.

A union prayer and Bible study meeting was held in the Wadsworth, O. church, on Nov. 15. A monthly union prayer service has been arranged for the Wadsworth churches. On Dec. 15, the officers of the Wadsworth church have arranged that a representative of the official board shall visit every member at his home in order to receive subscriptions for the church finances for 1924. The following evening a program will be rendered by the Medina County Y. M. C. A. orchestra.

While on the way to California, Bro. H. W. Wiebe, of Langham, Sask. stopped off at Mt. Lake, Minn. and preached in the Bethel church.

A Peace Conference is scheduled for Huntingdon, Penna., Dec. 28-30. Representative speakers will be present and address the meetings. Persons planning to attend this conference should inform President J. Harvey Brumbaugh of Juniata College, Huntingdon, Pa., in whose halls the meetings will be held.

On Nov. 18th, the Friedenstal Ch., Tampa, Kansas, enjoyed two blessed services. At the morning service a sister was received into membership through the rite of baptism and at the afternoon service the Lord's Supper was celebrated.

P. R. A., writing from Colfax, Wash., says that the community has been blessed with the richest harvest in 40 years. He also recalls with satisfaction the recent visits of Dr. J. H. Langenwalter and Rev. C. E. Krehbiel.

The latest edition to the constantly growing literature relating to the Pennsylvania Germans is from the pen of Jesse Leonard Rosenberger under the title of **"The Pennsylvania Germans."** University of Chicago Press. The work gives an intimate picture of Pennsylvania Germans of the olden times as well as of today, describing their habits, manner of life, etc. Being of Mennonite descent, Mr. Rosenberger has a chapter sketching the history, discipline and church life of (Old) Mennonites in South Eastern Pennsylvania. Evidently the General Conference Mennonites are unfamiliar to him or it does not suit his purpose to make more than a single reference to them. An account of the Rosenberger family concludes the work. The book contains an unusually large number of illustrations. It deserves careful reading because of its interesting style, the general accuracy of the material presented and because of the sympathetic spirit shown for his subject by the author.

Rev. Abr. Kroeker, former editor of the "Friedenstimme", a Russian Mennonite publication, who has had to endure great hardships, is now in Steinbach, Sask., and expects the arrival of his family in about three weeks.

Sunday School Recitations for Christmas

Christmas Treasury No. 33—Recitations, Drills, Dialogues, etc., for Primary, Junior, Intermediate and Senior scholars. **(L)** 25c

Christmas Treasury No. 31—Recitations, Acrostics, Pantomimes, Dialogues, etc. 25c

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No. 24.—Christmas Recitations and Dialogues for children and young folks **(F)** 15c

No. 4.—Recitations, Dialogues and Drills **(R)** 25c

No. 5.—Recitations, Exercises, Acrostics, Dialogues, Tableaux and Drills **(R)** 25c

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No. 3.—30 Recitations and dialogues 60c

No. 4.—Recitations, exercises and dialogues 60c

No. 5.—30 Recitations, exercises and dialogues 60c

No. 6—34 Recitations, exercises and tableaux 60c

No. 7.—36 Christmas Recitations and dialogues 60c

No. 8.—31 Recitations and dialogues for Christmas 60c

Christmas Cantatas

Sons of Promise	$0.20	**The Star and the Cross**	.30
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The Tree of Promise	.20	**The Star of Hope**	.60
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The Search for a King	.20	**Yuletide Memories**	.60
The King of the World	.20	**Glory to God**	.60
Around the Manger	.20	**On to Bethlehem**	.40

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These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123.	Calm on the Night. Parks (L)	$0.12	
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No. 529.	Break Forth into Joy. Emerson. (L)	.10	
No. 643.	Glory to God in the Highest. Ashford. (L)	.10	
No. 647.	I Bring You Good Tidings. Wilson. (L)	.06	
No. 894.	Glory Be to God. Davis-Lorenz. (L)	.10	
No. 928.	And There Were Shepherds. Wilson. (L)	.10	

72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).—L. O. Emerson ..... .15

1. Hallelujah Chorus (from "The Messiah") (III) (R).—Handel ..... .08

Simplified so as to be available for the average church choir.

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Price 8c per copy; 80c per dozen; $6 per hundred.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. DECEMBER 13, 1923. No. 49.

CHRISTMAS BOXES

On Oct. 3rd Champa Station received their Christmas boxes sent by the Executive Committee of Missionary Societies. Christmas boxes for the other stations were also received about that time. Champa missionaries opened their boxes during the noon hour on Oct. 5th.

The boxes were opened in custom office, but contents were not removed, as everything was nicely packed, just like the Sisters put it into the boxes. There was no pilfering.

We must make special mention of the packing, Mrs. S. S. Haury and her corps of able assistants need commendation for packing the boxes so splendidly and to be able to get so much into each box.

In the Champa boxes we found dresses, rompers, men's shirts, leper jackets, blankets, quilts, handkerchiefs, toys, balls, picture cards and many other items. There were garments for men and for women. There were clothes in the boxes for boys and for girls. There were articles for babes. There were items for lepers. We found Christmas packages for all Champa missionaries and for the missionary children. Our Bradford and Anita enjoyed the unpacking quite as much as we missionaries did. Even our Harold reached forth his little hand with gladness, when a toy was given him. In not many months, our Donald the latest addition to our force, will enter heartily into the joys of unpacking boxes from the Homeland.

In place of taking our accustomed noon-rest, we spent two happy hours together in unpacking these boxes. What a pile of garments and gifts lay before us. In looking at the pile, we missionaries could not help realizing, how much the sewing societies and individual friends have labored for the missionary cause. All these garments and gifts are expressions of love on the part of our sisters of the sewing societies of our churches, all over our native land and Canada, for the missionaries; for our Christians, who have been won from heathendom; and for heathens, yet to be won.

Our Christians will be made happy at Christmas time. There are quite enough gifts to cheer every Christian heart at Christmas time, and there will be some left to cheer some again later on. We will also have sufficient garments for our school children in the boardings at Janjgir and Mauhadei.

All missionary societies and individuals, whose names and addresses have been sent in connection with Champa lists, or were found in the boxes, will receive a personal acknowledgment from one or the other of our missionaries. Some names may not have been received, or tickets may have lost. To any, who may not receive an acknowledgment, may we therefore in this letter express our thanks to you.

Now, in behalf of all missionaries in Champa, the missionary children, the Christians, the lepers and all, let me hereby express our thanks and highest appreciation, of all these gifts, of all sacrifices and labors of mission friends.

Bro. John Thiessen and Sister F. J. Isaac concluded the joyful unpacking by offering fervent prayers of thanksgiving to God for labours of friends asking Him to bless richly both givers and receivers. After this we sang, "Praise God From Whom All Blessing Flow."

In behalf of the Champa missionaries,

E. B. Steiner.

Champa, C. P., India.

Oct. 20, 1923.

THE PRACTICAL, THEORETICAL AND SPIRITUAL INFLUENCE OF THE DEACONESS TRAINING UPON THE INDIVIDUAL

The practical, theoretical and spiritual influence of the deaconess training upon the individual is considerably different from whatever her occupation has been before beginning deaconess work, her vocation may have been such as serving God in a special way, but still different from what deaconess are, as they are looked upon as servants and handmaids of God. The first impression received on the day of her a mission to the deaconess home, which is to be her home in the future and even later as her duties increase sitting with either patients, delirious patients, first night duty, are life experiences and remain unforgotten; these duties are indeed not easy and at times one begins to wonder whether one is capable of doing all this, days are long, nights are sleepless at times, home is far away for most of us, how often one misses it and wishes to be able to go to our dear ones for just a short while; but thanks be to God most of the Sisters' homes are far away, thus they learn to rely more on their Lord, learn to serve Him gladly and the work becomes a pleasure to them.

The battle of faith is not spared to a deaconess and the victory for her is not made easier than for any one else who is pressing forward to the life in Christ.

To prosper in this work the deaconess must go forth in faith and consider it as the will of God, she must love God and therefore is able to love her institution, her work, the sick and she must be sincere and honest as it is at times difficult to believe and not to see. But the theoretical and practical training given by the sister in charge and other experiences in the care of sick, also the instruction by the physicians soon help us to face difficult tasks, that they become easy and the unaccustomed duties a pleasure. But without prayer and study, more or less exercise in practical work and putting forth all her strength in willing and diligent learning wherever she is deficient, this cannot be accomplished.

Deaconess work is not mere nursing the sick bodies but a clear sharp eye and a godly solicitude to observe her patient aright, recognize their needs of body and soul, caring for poor, needy, fallen, not excluding the patients of means; they need just as much ministering love and mercy in their suffering; also those hanging on a slender thread, which need bracing up in faith. Such are the responsibilities of a nursing deaconess and this is indeed not easy as each sister wishes to to meet those committed to her care at the great day of judgment, hoping that the seed which she was permitted by her Lord to sow in weakness may have brought forth fruit for eternal life.

A sister from the Mennonite Deaconess Home and Hospital, Beatrice, Nebr.

CORRESPONDENCE

Tabor Church, Goessel, Kansas. To the Readers of the Mennonite: When we look over the past eleven months of the year, 1923, we feel that the work has been prospering.

The first month of the year Rev. Harder from Bethel College gave several lectures, all of which were well attended. At Pentecost we had baptismal services at which time five were added to the church. An Easter Cantata was given on Easter night, under the direction of Abe Schmidt.

Among other interesting facts we might mention the ordination of two preachers, Mr. J. M. Janzen, and Mr. W. F. Unruh. The former is doing work in our home church and wherever called to serve; while the latter has charge of a small congregation in Thomas County, at which place he also teaches school.

Church services, Sunday school and C. E. have had their regular meetings. The Thanksgiving program was in charge of the Sunday school, in connection with which the regular Thanksgiving offering was made.

Corr.

Bally, Pa., Dec. 2, 1923.—Owing to the multiplication of tasks your correspondent has not sent in many news items from the Hereford charge.

The year has been a prosperous one for us in all respects. Both our pastors, Dr. Johnson and his assistant, Rev. E. S. Schelly, are giving the best that is in them and God is rewarding their endeavors. The church membership is larger than at any time in the history of the Congregation, and numbers 237. The attendance is good at all services, both day and evening.

The S. S. attendance has also been increased, the record attendance being 174, and the average for the year being above 150.

The auto truck purchased by the congregation, to convey members from Boyertown to the services has been a complete success surpassing our most sanguine expectations. It proves a mutual

blessing to both the Boyertown and Hereford congregations

The next move will be to give other localities a similar service.

The officers of the church at a meeting recently held, formed a budget for the next year. All the items including the salaries of all the officers have been raised as have also the items for home and foreign missions.

The monthly concerts held during the winter of 1921 and 1923 were well patronized and repeated requests have come to have same repeated during the coming winter. The opening concert was given by the Boyertown male chorus on Thanksgiving night, They rendered an exceptionally fine program and were well patronized. The purpose of these concerts and programs is for civic uplift and they are being sponsored by the church officers and the brotherhood.

The Infant Department has been growing to such an extent that the teachers recently requested the trustees of the church to give them more room. This was furnished, tearing out the partition between their former room and that occupied by the young men's class and thronging the two rooms into one. Their enrollment is 80, and their average attendance has been above 70.

They are preparing their own program for Christmas, which they will render on Sunday morning, Dec. 23, in place of the regular church service.

Our C. E. meetings are exceptionally well attended. One of our young men—Stanley Bauman is at present attending Hartford Theological Seminary, preparing himself for the ministry.

One of the members of the church presented the S. S. with 100 Bibles. This contribution is given anonymous.

O. W. B.

GREATEST BIBLE PRINTING PLANT IN FAR EAST DESTROYED

The destruction by the Japanese earthquake of the Fukuin Press, the largest Christian Publishing House in the Far East, was a loss to the whole Christian church.

Yokohama produced more Scriptures for missionary purposes than any other city in the world, and for the past thirty years practically all of these were printed by the Fukuin Press. The great bulk of Scriptures for Japan, China, Siam and the Philippines, and not a few for the far-away Malaysia states, were printed here.

In the early days of Christianity in Japan all printing was done by means of characters carved in wooden blocks. When it is recalled that a sign board near the home of a missionary read: "The evil Christian sect is strictly forbidden. If anyone is suspected of being an adherent, let it be known and a reward will be given", it is not surprising to learn that it was only by strategy that a man could be secured to work on these blocks and that he continued at his task only until he discovered that he was working on the Christian Bible.

The first Japanese New Testament was printed from metal plates in 1874. In 1866 the Presbyterian missionaries in Siam printed the first Siamese Bible with money furnished by the American Bible Society. Some Scriptures have been printed in Singapore, some few in Hong Kong and a few more in Shanghai; while several editions have been run off on presses in America and England and continential Europe.

Mr. H. Muroaka, a devout Christian and an elder in the Presbyterian church, for years had felt that the manufacture of Christian books for Japan, and especially the Bible, should be in the hands of men vitally interested in the circulation of the Scriptures and the spread of the Gospel in that country. Having learned the printing trade at the age of fifteen and having held responsible positions with the Japan Times, L'Echo de Japan and the Yokohama Seshibunsha, no one was better fitted than himself to head such an enterprise and in 1892 he and a few friends organized the Fukuin (Evangelical) Printing Co. Mr. Muroaka became Managing Director of the new firm, which position he held until his death on his 70th birthday, May 20, 1922, after an illness of only two days.

The business was successful beyond all expectations. From the little 10x12 room in which the first Bibles were printed on a hand press with a meagre supply of type and equipment, it expanded rapidly until in the main plant and the branches at Tokyo and Kobe, over 1200 workers were employed and the average output for every working day in the year was 15,000 complete volumes of Scriptures.

Of that first day Mr. Muroaka said: "When I entered that little room and saw what was before me I was much discouraged.—The thing seemed too small for the great task I saw ahead. I felt as though the skies were crushing me down."

After reading a passage of Scripture in which the Master promised never to leave him nor forsake him, he knelt down and dedicated the plant to God and promised to devote the first business hour of every Monday morning to prayer. This promise was faithfully kept. To visit one of those Monady morning services was a never-to-be-forgotten experience. Attendance was voluntary but no work was allowed to be done during that hour of devotion. All staff meetings were opened and closed with prayer and one of the foundation principles of the business was that God should always have the first share of the profits.

At Mr. Muroaka's death one of his sons succeeded him as manage of the Yokohama plant, the other son being already in charge of the branch at Tokyo. The branch at Kobe had, in the meantime, been discontinued.

This was the situation at the Fukuin Press on that fateful September first when not only the entire building with its stock of Bibles and invaluable plates and shells and machinery were destroyed, but Mr. Muroaka and a large number of employees were killed. What a calamity it was, not only to the American Bible Society and missionaries in the Far East, but the churches for which the Society is the agency for Bible Distribution, when the message was flashed around the world: "Muroaka and entire staff killed. Plant a total loss."

Nothing is left of this building but a mass of debris in which are heaps of melted metal mixed with all sorts of rubbish. There is not a single type to be found that has not been melted. On the spot where a few weeks ago hundreds of workers were busy making Bibles for distribution throughout the Far East, today a few men are searching the ruins, picking out chunks of metal and raking together smaller particles, putting all into large melting pots in an effort to save as much of the metal as possible for future use.

While the building and equipment of the Tokyo branch were entirely destroyed by the fire which followed the earthquake, Mr. Muroaka and his staff escaped. It is hoped that this son of the founder will be able to rehabilitate the Fukuin Press and make it again a center of Bible distribution. There has not been time to recover from the shock of the terrible loss and to make definite plans for the future.

The Society immediately rushed to Japan all the available Japanese Scripture to be found in various depositories in the United States and abroad. But these are but a mere handful to what is really needed. A rush order for 500,000 Japanese Gospels was run off by photographic off-set processes in New York, and these are already on the way for free distribution among the people of the devastated region. This does not at all touch the problems in China, Siam or the Philippines.

It is now squarely up to the Christian people of America to meet this unprecedented situation. After a careful study it has been estimated that it would require, to replace entire losses of plates and stocks, at least $339,803. However, possible changes in plate makings and elimination of types of volumes not immediately needed, would reduce this by approximately $50,000—leaving a total of $289,803 needed immediately. With all due justice to every other form of work in the missionary area, the statement can be made without challenge that this is the supreme need for the moment. Until this is replaced, every other form of Christian service is handicapped. We venture to declare that in no other field of missionary investment can such immediate returns be secured as in this emergency. The cry to every church and Christian is to come and help in this supremely important task.

THE LITTLE PRINTER MISSIONARY

A ragged printer's boy, who lived in Constantinople, was in the habit of carrying the proofsheets to the English editor during the noon lunch time. The editor was a busy man, and exchanged no words, except just such as were necessary, with him. The boy was faithful, doing all he was bidden promptly and to the best of his ability, but he was ragged, and so dirty as to be positively repulsive. This annoyed the editor, but as he was no worse in this respect than most boys of his class, the busy man did not urge him to improve his personal appearance, much as he would have enjoyed the change. But one morning the boy came in with clean face, hands and garments.

"Why, you are a new boy entirely," he said, when convinced of the lad's identity.

"I am going away back to my old home," said the boy quickly, "and I came to ask a favor of you. Will you pray for me after I am gone?"

"Pray for you?" exclaimed the editor.

"Yes," returned the boy. "You think I am a heathen, but I am not. I have been attending chapel and Sunday school in the Bible House. I have learned to read and write, and best of all, I have learned to love Jesus, and am trying to be His boy. But I can't

stay here while my father, mother, brothers and sisters do not know about him. So I go back to my own village to tell friends and neighbors about Him. I don't know much yet, and I want you to pray that I may be helped when I try to tell my people what He is to me."

"And is it because you are going away that you have washed and fixed yourself up so well?" asked the editor, thinking what a fine boy clothes and cleanliness had made of him.

"It's because I am Christ's boy now," was the answer. "I want to be clean and have my clothes whole in honor of the Master I am trying to serve."

"I hope your friends will receive as much from Christ's love as you have," said the man.

"And you will pray for them and for me?" urged the boy.

The man promised, and full of hope the lad started on his long walk—homeward—to tell the story of the cross to his dear ones there—in his own wretched home first, and afterwards to the neighbors among whom he had spent his childhood days.—Sel.

"TAKE TIME"

Much time is wasted by sluggards, and perhaps much more by busy people. It is quite as bad and as extravagant to use valuable time for needless things as it is to spend good money for needless things. Martha's worry and fret were not called for, and much of her labor was useless. She is a type of multitudes of busy housewives and busy business men. Hurry and worry do not enrich life. They impoverish it. Our Lord had a large task on His hands, but He never fretted. He went quietly, confidently, steadily through life, knowing that no duty pressed so heavily on Him as to require Him to neglect any other.

Every needful thing requires time, and it is never wise to cut the time short. It takes time to supply the needs of the body. The God of nature is also the God of grace, and He made us so that every part of our being should be developed in harmony. It takes time to develop the intellectual faculties. We may do this while attending to other things; but besides the development acquired in the regular routine of life, the mind requires special seasons of study.

Time is required for social life. One may be a good husband without neglecting his business to spend time with his family; but it is worth while to devote special time to this end. One apostle says, "Keep yourselves in the love of God." It is a high calling. It is also the duty to keep one's self in the love of home, of wife and children. When the husband is absent from home he must take time to write to his famliy. No burden of business can excuse him from this duty. For him to give all his time to business and none to his family is the sure way to weaken the tie that binds the husband and father to the home. It is well also to keep up friendly and happy relations with neighbors. A reasonable amount of time given to such amenities is well spent. To neglect such friendly offices because of the pressure of business is to become narrow, selfish and sordid.

There are higher claims on our time. "Take time to be holy," says the song. If the physical nature cannot be supported without devoting time to it, if our social life requires time, if our business requires time, how can we expect our spiritual life to flourish without special seasons of worship and spiritual culture? Take time to read the Bible. "They searched the Scriptures daily." Shall we take time to eat three meals a day, and refuse to our hungry, empty souls an hour each day? We cannot feed on the bread of life in the midst of the rush of business. Take time to read the Word of God every day. Take time to pray. Prayer is the highest fellowship. If it is necessary to take time to cultivate our human fellowships, how much more to cultivate fellowship with God. Take time to go to church and prayer meeting.

Take time to do good. Every Christian wishes to do good. Sometimes good men make a mistake by trying to do good by giving checks alone. A check is valuable, but personal ministry is better. The help which costs time and personal effort is a hundredfold more beneficial than that which is given at arm's length and by a sudden impulse. There are multitudes of lonely people. A few moments of personal ministry will do more to relieve their loneliness than the largest gift. There are many sad people in the city. Misfortune has fallen on them. The days are dark and the world is unfriendly. The people are passing by on the other side by thousands, and the more they see going by on the other side the sadder and lonelier they become. The Good Samaritan took time to help a fallen brother rise.—The Christian Life.

THE C. E. TOPIC

Dec. 30

Wishes for the New Year

Phil. 3:12-16

A New-year's Day differs little from any other day except that it comes first in the almanac. It is one of those artificial measures of time that we have invented for own convenience. Nevertheless a New-year's Day is an important mile-stone along life's highway and, if its warnings and opportunities are headed, the days to come may be infinitely better for us. First of all, we should pause for a moment so as to be able to say to ourselves with all earnestness: "Hitherto hath the Lord helped us." Too often we permit ourselves to go along life's path with little or no thought of the difficult places through which we have been able to pass successfully by the help of God. Knowing, as we do, that life is full of uncertainities and that only the all-seeing God knows and sees all, we should give ourselves to expressions of gratitude to Him for all His benefits and mercies. As we pause we should be impressed with the thought that humanly speaking there is no certainty that we shall ever again see a New-year and that ou rlife's record is behind us in just the shape that we have given it. Is that record one of which we would be proud before the world if it were unfolded to the view of all? God has seen us progress and knows every detail of our existance. If we would not want to have it all unfolded before the eyes of men how much less do we want to have the condemnation of God upon it? There remains this hope for us. He will wipe away all our sins and remember them against us no more if we but, in the sincerity of our hearts, come to Him for the forgiveness that will allow us to make a fresh start with a clean sheet.

We seldom count our mercies often enough. The day should make us thankful for a new mercy. He has permitted us to see it. He is giving us the assurance that for a time at least we will be permitted to continue. There are numerous other mercies. We are surrounded by our dear ones. We have the benefits of living in a Christian community. The house of God is open and we are welcome to its services. The same consolation of the Word, of faith, of prayer and hope that was our fathers is ours through our Lord Jesus Christ. In a material sense we are among the most favored people on the face of the earth. Hunger, want, calamity and other messengers of misfortune have passed us by while others, perhaps just as good as ourselves, if not better, have been compelled to endure various kinds of miseries. Our wish in the light of these things should be for the blessing of those who are not so favored as we have been. Let it be that we wish to them blessings in just as great a measure as we have enjoyed, but let us not stop with the wish. Let us determine that we shall do all in our power to make this wish come true. If such a determination and such a wish go together we will have made the very best New-year resolution.

The day suggests new opportunities as well as a new year. We may have accomplished something in the past but we must confess that we have not developed our opportunities to the limit of their possibilities. Old tasks are now a matter of history from henceforth we write another chapter in the story of our lives. Let that chapter indicate that we have profited by the lessons of the past and are prepared to do better and more effective work. God is a patient Master and He continues us in the face of our opportunities when others might have been doing better. Let us not abuse that patience by making the coming days no better than the past have been.

It is the fashion in some quarters to make the day one of resolutions. All good resolutions are praiseworthy if they are honestly made and sincerely carried out. But the one who only makes resolutions and does not carry them our makes a mockery of God and a fool of himself. No one is in a position to say exactly what he will do. Every minute of every one's life is an uncertainty. But when a resolution is made with a dependence upon God for assistance to carry it out to the full extent of its blessing something must come of it. God cannot fail even though we do. In our resolutions then let us place ourselves fully in the hands of God praying that He will bless them and give us all the necessary strength and wisdom to carry them out to His glory and to the blessing of ourselves and our fellowmen.

A New-year's wish for others and ourselves may include a wish for health, happiness, prosperity, success etc. These are temporal things that we all crave, but added to them the devout heart will wish for the grace, blessing and glory of God, to the joy of souls and their eternal salvation.

Three things to fight for—Honor, country, home.

Three things to think about—Life, death, eternity.

THE MENNONITE

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

Sometimes it is not regarded good form to be old-fashioned, even in one's religion. However, the honest person will not be influenced by what others do or think when there is danger of compromising his standing with his fellow-man and his God. If the matter of being old-fashioned means being out of fashion in things that conscience dictates as right then the best and only righteous thing to do is to refuse to run with the crowd. Styles in clothes are an insignificant factor in the matter of fashion, people often speak and do for no other reason than that they are imitating others. The matter of following the lead of others has even gotten into pulpits and churches. Here is the matter of questioning the Bible as a book that is the very Word of God and therefore free from error. Some seem to fall into this form of unbelief because they think it proper to follow the lead of others. Following style in this way is trifling with God and with the eternal destiny of souls. Yet, has the fashion of making this a thing of continual discussion not stood in the way of an edification that night come from the pulpit as a result of a constructive attitude rather than from one of protest? It may be that some scholars and ministers, who do not stand squarely on the Bible do get a hearing in some quarters, but our observation has been that the great majority of teachers and ministers whose influence counts are those who are true to the Book and whose utterances are in the direction of teaching what it stands for rather than for the purpose of silencing its critics who do not count for much anyway. Setting up wooden soldiers and knocking them down may give pleasure to self-appointed champions but it cannot be said that very much of consequence is accomplished. It might be much better if those who are seeking notoriety by tearing the Bible to pieces were ignored and left to grit their teeth in disappointment because they are denied the satisfaction of basking in the limelight of publicity. A program in which place is given to a greater emphasis to constructive things and the matter of protest noticed only as incidental would contribute toward advancing the cause of Christ to a more a satisfactory degree.

Liberal theology is not the only fashion that is sweeping through the church to an alarming degree. We have reference here to the growing attitude that is coming into vogue that takes an extremely liberal position on the matter of questionable amusements. Were this a matter of dealing with these things in private life it would be serious enough, but it now comes to dealing with them as matters that are sanctioned in some churches. We know churches, and Protestant churches at that, where pool tables are in operation in the parish houses and others that are permitting and encouraging dances in their establishments as a part of their social work. The old fashioned Christian cannot see such innovations without justifiable protest, but in this he is continually being defied by an element, sometimes calling itself young, although all ages are involved, that says: "Other churches encourage and permit such things, why should we be denied them in our church?" Well, there is still something to be said about the evils that are associated with such things. Young boys may learn to play pool in the Y. M. C. A. or the church hall, but when they become more expert with the cue the "low down" pool room across the way or in the corner cellar seems to offer them greater attraction. Dancing still has in it the menacing possibilities that lead well-bred fathers and mothers to insist that their daughters be chaperoned even in the so-called decent places and a public dance hall is regarded with so much suspicion by the civil authorities that they insist upon proper license and proper inspection of the places, to say nothing of the vigilance against improper dancing that is exercised by those dancing masters who are anxious to maintain their establishments as respectable places. Dancing under church patronage is generally defended with the argument that the dancing is done in buildings or parts of buildings that have not been dedicated. But what does that amount to? It is the same as declaring that the buildings erected with church money on church property by church people have set aside that one place as a place that is not the Lord's. Apparently they suppose He has no business there, and after saying "Keep Out" to the Lord they go in and participate in an exercise in which they do not dare to indulge when the building has "Holiness unto the Lord" written upon it.

People, they tell us, are not being attracted to the church today. It is certain that they will not be attracted or won to the Christ-life by offering a poor imitation of the amusements that belong to the province of the world, the flesh and the devil. Should a youth, or any one else, who wants a first class show, a dance or a game of pool be looking for a place where these are obtained no church, no matter how well it may be equipped for it, will have the power to attract him when it is possible to find these things in places where the atmosphere is in keeping with the avowed purpose of the establishment.

RELIEF NOTES

By Levi Mumaw

The following extracts from a general report to the Mennonite Relief Commission for War Sufferers by Bro. Harold S. Bender will be of special interest and we believe depicts conditions as they are in Germany at this time. Relief has been sent regularly to the Mennonite organization "Christenpflicht" during the year and this new condition brings greater responsibilities to us. We also call attention to the special appeal for Christmas gifts for the children.

Christenpflicht Work in Germany

1. The already serious situation in Germany has become worse since the last report instead of better. Once again the mark has sunk to almost unbelievable levels and prices have far exceeded the fall of the mark in their steady rise. Added to this is the now growing shortage of food material and supplies. The plain fact of the matter is that there is not enough food in the land for the people and there is not enough money to import much from the outside. Starvation is actually beginning. Freezing is beginning. The winter is at hand and a large portion of the nation is without the necessary clothes, shoes, fuel and food to live through the winter. The resources of state and local governments are no longer equal to the task of supporting the most elemental charities satisfactorily. In social and political life the disintegrating forces are at work on all sides. A once great people and nation is in the throes of a death struggle for its existence.

On Monday, Nov. 5, the local committee for Munchen met in the Rathaus to review conditions and lay plans for the future. Munchen is in one of the less troubled parts of Germany but the conditions even here are not less than terrifying. Children on every hand must be kept at home from school for lack of shoes and clothes. There are 40,000 totally unemployed and an equal number of part time workers, while another 40,000 are totally dependent on the city and charities for support —widows, aged, sick and orphans. In other words, one-fifth of the entire population of this city of 600,000 is dependent on charity and practically one hundred thousand completely under-nourished and under-clothed. The city dole for those receiving total support has had to be reduced to 80c per fortnight for lack of funds. Nine-tenths of the population have not been able to have butter, milk or eggs for months and now are going entirely without fat of any sort, one of the fundamental foods. A reliable member of the local committee made the following statement in regard to the present situation: "Where formerly only three per cent. were classed as really poor, today only three per cent. can be classed as those who really have enough. Ninety-seven per cent. do not have enough of anything." This man is a member of the Mennonite church in Munchen, formerly a prosperous business man. Today he repairs shoes for his seven children with his own hand. Bread prices today are two to four times war-prices while wages remain at a fourth to a half of peace-time and often, on part time, amount to one or two dollars a week. And the worst is yet to come. There are many like the old couple recently found in Nurnberg, who upon being missed from their usual place were found to have laid themselves down upon the bare bed in their room to await death for release from their hopeless misery. They had nothing left and no hope for the future—no hope but in death.

P. S.—One more appeal—an appeal that does not come officially from the Christenpflicht but directly from the hearts of the workers who go out to visit and search out the poor who receive

(Continued on page 6.)

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, Los Angeles, Calif.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12. We are laborers together with God. I Cor. 3:9.

What C. E. society will first be able to report 100 per cent. subscribers to our church papers, The Mennonite and Bundesbote? One hundred per cent. means that each family in which there is a Mennonite have at least one of the church papers mentioned. That is the goal and we are depending on the faithfulness and enthusiasm of the C. E. societies to reach it. It is a worthy aim. There is nothing selfish in it, for all the good is to redound to others and to our publication interests. It's all for the cause of the Master.

A Good Old Organ Wanted—Have you an old organ in your home or in your church, that is in good shape but not being used? If you do, we know a good place at one of our mission stations where it can be of service. Write us at once. This is not a request for a donation.

Echoes—A reader writes: "The Mennonite came yesterday. Noticed the page for The Young People. I will make use of this at our next session of the C. E. I shall try and get someone to send in material for this page to you. The 'Jottings' on the last page are fine, indeed. In my opinion these two additions improve the paper wonderfully."

Winnipeg—Sixteen young people, all unmarried young Mennonites, met in the home of Bro. and Sr. Benj. Ewert, 665 Sherbrook street, Winnipeg, Man., one evening last month. We should have a Mennonite church there. Bro. Ewert has services there once a month, when he is at home. Most of his time is spent on the road, however, as he is Itinerant Minister for our church in Canada. His last trip takes him to Dominion City and Stuartburn, Man., and then to Carnduff, Sask.

Newport, Wash.—Newport, Wash., is about 50 miles north of Spokane on the Columbia river. Rev. P. R. Aeschliman, who gives part of his time to visiting small groups in the coast states, expects to pay this place a visit some time this month. The new settlers there are some of the Russian Mennonites and Immigrants who lately came to this country.

Harleysville, Pa.—Alvin Alderfer is superintendent of a Union Sunday school at this place. The community built a nice brick building here for this purpose in 1888 and the Sunday school has been kept up ever since. But it requires someone with willingness to work and sacrifice, and others to "stand by the man at the wheel." Are you backing, or blocking the efforts of those who have been put into charge of your Sunday school? Another interesting things about Harleysville is that though it has a population of 339, yet there is no church in the town. Most of the churches are in the country in that section. And it has no movie either.

Newton, Kansas.—Gustav Toews has charge of a community Sunday school at McLain some ten miles southeast of Newton. They meet on Sunday afternoons. Denominational lines are not drawn in such a Sunday school, and any attempt at it would probably result in dissolution.

At the General Conference someone handed us this notice: "The first Mennonite Christian Endeavor Society was founded, 1887, in the **Hereford Mennonite Church,** Bally, Pa." We are hoping in this department of the Mennonite to have many short communications directly from C. E. societies and wish that someone out of this oldest society would send us a short sketch as a starter.

Student Volunteer—We just had word from Herbert Dester, who is studying in Indianapolis, of the Ninth Quadrennial International Convention that is to take place there during the holidays. They are expecting 7000 people there. Likely some of our colleges will be represented. We hope to have a report of the great gathering for an early number of The Sower.

REPORT OF THE SUNDAY SCHOOLS FOR THE PACIFIC DISTRICT CONFERENCE

C. F. M., Reedley, Calif.

"Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance. In Thy name they shall rejoice all the day; and in Thy righteousness shall they be exalted." Psa. 89:15.

With much joy in our heart do we make this Annual Report. Particularly are we thankful for such a large increase in the number of people who are led to know the "joyful sound" and who are learning to walk in the light of God's countenance through the ministration of the Sunday schools.

The ten schools reporting show an enrollment in church membership of 1056; in Sunday school, 1454; Teacher training 52; number of teachers 104. There are six schools who have one or more departmental superintendents; three have Daily Vacation Bible Schools; eight have Missionary programs and offerings, several supporting orphans and native workers; six have catechism classes.

One of the very remarkable things revealed in these reports is the exceptionally high percentage of the Average Attendance. Our people are beyond a shadow of a doubt a church-going people. During our many years of affiliation with Sunday school work we have never witnessed such a splendid showing. God is pouring His Spirit upon His institution.

It is gratifying to note an approach to proper classification of pupils. We predict a more pleasant relationship between pupil and teacher, and certainly more definite results in leading boys and girls to our Savior and Lord. Eventually more of our Sunday schools will recognize the wisdom of laying aside prejudice against the Graded Lesson System which has proven meritorious wherever given a fair trial.

Splendid answers have been received to the inquiry about missionary activities. It is because of this interest in Missions that our church life has been so richly blessed. Our people have been more definitely tied up to something concrete and tangible through these missionary efforts. These efforts are ever an indication of a deep spiritual desire to serve the Lord. God's approval will always rest upon such unselfish service.

Great opportunities in service await our young folk. And we are prompted to urge more definite preparation to meet the challenge. Teacher Training does more than give a technical training for teaching. When properly conducted it is a heart-searching study. Anyone entering into it will find himself more thoroughly established in the Christian faith at the end of the course. When the fiery temptations assail and even prevail against him he will rise again with his hand more firmly gripping the outstretched arm of a loving God.

A SUNDAY SCHOOL IN EVERY ONE OF OUR CHURCHES. WHY?

M. J. Galle, Aberdeen, Idaho

Shall we in the discussion of this topic briefly turn our attention to reading a few sentences taken from an article entitled "Burning Questions." The article appeared in one of our church papers some time ago, "The Mennonite". As stated there these were taken from a leaflet published by the International S. S. Association, Chicago,—

"Did you know that the church receives more new members through the S. S. than from all other sources combined?

"Did you know that 70 per cent. of all conversions occur under twenty years of age, and 96 per cent under 25 years of age, and that the critical age is between 12 and 16?

"Did you know that there are more than 20,000,000 boys and girls of the teen age in North Ameriea?

"Did you know that thousands of children between 10 and 16, and even younger, could be won to Christ easily if only they were instructed properly in regard to this vital subject?

"Did you know that a boy or girl won for Christ in the teen age or younger is usually worth to the kingdom of God many times as much as onc converted in mature life?

"Did you know that it is easier and better to win a boy or girl for Christ than to win a man or woman?

"Did you know that the S. S. is the church's whitest and most inviting field, and that more than 80 per cent. of the additions to the churches by conversion come through the S. S.?

"Did you know that more and more the home is neglecting the religious instruction of its youth, thus laying heavier and heavier responsibility upon the S. S.?

"Did you know that the S. S. is the church's best agency for reaching the unchurched communities and the children of non-Christian homes?

"Did you know that the church owes its increase to the S. S., and that if it were not for the additions to the church from the S. S., the church membership would decrease continually?"

Just a mere reading of such questions places us face to face with the greatest white field ready for harvest, but the study of such questions will incite to action, indeed. In the church we teach, preach, and listen (to end of discourse) and later at a convenient time question. In the S. S. is the opportunity of questions and the personal touch through questioning and searching at the same time. The S. S. makes provision and adapts instruction suitable to all ages, beginning with the beginners age 3 and up. It encourages, and in time leads to, decision. The church then reaps the harvest and stabilizes the work accomplished in the S. S.

During the time of the Reformation and even before there were Sunday schools, Catechetical classes had been and were being organized to teach the children the faith in Christ Jesus. The reason why the S. S. was not emphasized by the Protestant reformers was that in Scotland and many places in Germany the Bible was one of the main text books in the public schools (Hurlburt). And now since it has been excluded from the puhlic schools more or less, and some places emphatically so, the more the reason for the church to provide for this teaching and training in God's Word.

In II Tim. 3:15, we read, "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." This large field of children and young people in their teen ages is to be won for the Christ. Right here we find these precious and beautiful souls so receptive, open and willing to be led to conviction; the opportunity of the church to make provision if not yet done. To lead these to Jesus is the first great business of the Sunday school. Teach them, pray for them, speak personally, so they may learn to love the Christ, to love and accept Jesus as their personal Savior, to follow Jesus as their only Master. Then will we have pillars for the church standing on the foundation of which Jesus Christ is the corner stone.

To sum up this, save the youth and thus have the man and woman for God's Kingdom and in the church of Jesus Christ; but begin at the very beginning. Matt. 19:14. Reeall the saying of the Catholic church so well known: And again, a twig we may bend but a tree is apt to break.

After the child has been saved for Christ, the work has not ended, but just begun. This soul must now be kept for the Christ Jesus, and to this end the work of the S. S. is needed. Its work is a spiritual work and so is its teaching. We are concerned about the soul and its welfare. This spiritual teaching and the personal touch must continue. Everything must be done to help in the formation of a Christian life, i. e., develop a Christian character. The soul must grow. Prayer life and Bible study are to be encouraged, the graces of the spirit must be acquired, namely, love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control. Gal., 5:22. The organization and arrangement of the work in the Sunday school gives an excellent opportunity of success. It is the personal touch of one to a small group which adds and aids in this step. The secret

prayer, the daily contact and the Sabbath duties and exercises as a class and teacher bring the happy result. The little plant needs the most careful and tender care, therefore the S. S. is called upon.

But we need workers for Christ and His Kingdom. The S. S. again offers an excellent place for the preparation to this noble calling. In every sphere of life the privilege for service is demanded, and directed into the right channel, renders great results. We are saved to serve is a well known adage. The importance of the little group again looms before us. We see the example of the Master and His group of twelve. The three facts constantly before the group, prayer life, Bible study, the graces with the added joy of Christian service will call forth the very best efforts. It is in the Sunday school where arrangements can be made to provide a T. T. class a means whereby to encourage the entrance into service for the Master. The work of such a class will render most efficient results, it will bring surprises to the church. Everyone saved should be a soul-winner for the Christ, and to attain this we would also finally see the goal of the teacher in the Sunday school. Many a successful business man, farmer, mechanic, etc., has received the impression and become a soul-winner. Many a servant in the direct call in God's kingdom such as the missionary, minister, teacher has received the inspiration and impression while in the Sunday school. And so again the Sunday school has aided the church, it has done a wonderful work in God's Kingdom.

Reference to this phase of the work is also given in our Bible. J. L. Hurlbut refers to such passages as Gen. 18: 19; Deut. 6:6-9; Neh. 8:1, etc., where direct mention is made to teach the children the commandments and the law. Even in the first Christian churches we would find a direction to the work of the Sunday school when referring to such passages as Acts 2:42; 11:26; 13:1; 28:30-31; II Tim. 3:15. Here mention is made of teaching and of preaching God's Word; of prophets and teachers; of discussion on doctrine; of teaching the child. Then it must also be a Biblical institution, in existance more than 3000 years and rendering its service to God. So, indeed the church could not be without this wonderful help as provided for by God and given to man.

In conclusion, we sum up as follows: the church has need of the Sunday school—

1. To save the youth,
2. To give the personal instruction in the Bible suitable to age,
3. To develop Christian character,
4. To call forth and train for service,
5. It is a Biblical institution.

RELIEF NOTES

(Continued from page 4)

relief. It is for the children—a Christmas appeal. This year there will be no Christmas cheer or Christmas love for hundreds and thousands of suffering German children unless it comes from Christian friends across the seas in America. What that means to a child, especially a German child—no "Weihnachten", by way of dreary, hopeless disappointment, is not hard to imagine. Dear people at home, as you prepare for your Christmas and your gifts of love to friends and needy poor, is there room in your love for the children over here in these stricken cities, children who not only will have no gifts on Christmas but many of them no food fit to eat, nor clothes fit to protect them from the cold in their cold, dreary, bare, cheerless rooms? It is not a question merely of a few playthings but of real needs. These "little ones" also belong to those whom Jesus entrusts to your care in the "inasmuch" plea. (Gifts can be sent direct in currency or checks to Harold S. Bender, Wilhelmstrasse 11, Tubingen, Wurttemberg, Germany, whence they will be sent direct to the workers for distribution in the cities, chiefly Munchen, Augsburg, and Nurnberg.)

THE S. S. LESSON

Dec. 30

Review: The World for Christ
Golden Text:—"They shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." Psa. 145:7.

Lesson 1. Abraham a Blessing to the Whole World. In all the world there was only one man worthy of being called of God to be the instrument through which His revelation was to be given to future people. It was worth while for Abraham to be a righteous man in the generation when all the rest were in sin, for through him we receive our Christ and all the blessings of revealed religion. Abraham went immediately, that proves the power of his faith, which was so often apparent in later years. He became a man without a country, a pilgrim stopping only long enough to pitch a tent and rear an altar. This is a symbol of our lives. We are pilgrims and strangers trusting in the promises of God, worshipping Him wherever He gives opportunity. The emphasis is on the faith of Abraham. He believed God, he obeyed God, he was blessed, and through him multitudes of others enjoyed the blessing of God. This is the program of faith at all times.

Lessons 2. Israel a Missionary Nation. It was the only nation on earth that knew God and theirs was the duty of living so as to show that the love of God and obedience to Him is the best choice that any man or any nation can make. Through Israel came all those blessings that missionaries in all ages strove to bring. We get through Israel the secret of the Genesis of all things, we have the highest type of law, we have the sweet songs of the ages as preserved in the Psalms. From them we receive a knowledge of the prophecies. Through them Jesus came to the world. The writers of the New Testament were Jews. They established the first foreign missions and from them have come the pioneer heralds of the cross who carried the Gospel to the ends of the world during the Apostolic age. In fact, Israel is the missionary nation because all that there is in our religion comes to us through Israel. God has preserved Israel though it has become an apostate people, but, in His good time Israel shall again be His people.

3. Israel in the Midst of the Nations. No one will ever be in a position to measure the influence and power of Israel in every generation since Abraham. Located as they were, the people of Israel were the weakest people, lying in the paths of some of the world's greatest empires. Over their borders have passed the conquering armies of the greatest generals, but Egypt is gone, so are Babylon, Assyria, Persia, Greece and Rome, but the eternal Jew remains. In the Providence of God he has been preserved to maintain a faith in one God and pass His revelations on to the ages. Today the Jew, though without a country, is still the factor to be reckoned with in all nations, perhaps he is today more influential than ever before in his history. Yet there is a more glorious Israel. We may become one of that number if, like Abraham, we believe God who is ever ready to account such a faith to us as righteousness.

4. Some Missionary Teachings of the Prophets. The vision of the Prophets was world-wide. They saw, by divine revelation, that there is room in the kingdom of God over which His Son is to rule for all kindreds and people and languages. Jonah became an unwilling, but an effective instrument, nevertheless, in demonstrating God's concern for a heathen nation. God's mercy, it is shown, must extend further than the borders that confine even a chosen people.

Lesson 5. World-Wide Prohibition. Here we have a vision which when realized will mean the removal of the cause of ninety per cent. of the earth's miseries. Such mighty reforms do not occur over night. It requires prayer and thought and work with a patient and an intelligent application of our best efforts in order to set a beginning for this reform. Then it requires faith and men and women capable of a mighty faith in order to bring results. Not only this, but every good cause requires its sacrifices.

The achievement of world-wide prohibition will occur in proportion to the number of people who are ready to have faith enough to pray always and work continually for bringing it about.

Lesson 6. Some Missionary Lessons in the Psalms. The Book of Psalms is full of references to the mission and work of our Lord. In them his being accepted by the other nations is anticipated. The Psalms not only inspire missions because of the enthusiasm for everything that God requires, but in them are found some of the sweetest messages that the modern missionary can bring to the heathen in his darkness.

Lesson 7. Our Lord Jesus a Missionary. He made it His task to go everywhere His strength allowed to call upon men to repent and believe the Gospel. This is the gift of every missionary appeal. He wore Himself out in teaching those who would listen. Teaching about Jesus is the missionary's chief task. The needs of the poor and the afflicted were upon His heart and to them He became Friend and Physician. Caring for the bodies as well as for the souls is a part of the modern missionary's task. His willing sacrifice for the sinner tells us that all who would be like Him must be ready to make sacrifices both great and small.

Lesson 8. Christians Called to Be Missionaries. This means all Christians. They are to be the lights of the world. They are to live the Christ-life. They are to take upon themselves the tasks that Christ bore. Notice that those who had been asked to come to Jesus were the ones whom He commanded to "Go". In our time all can be missionaries by witnessing. More, they can do their part in supporting those who are actually called to go to foreign fields or into highways and byways.

Lesson 9. The Power of the Early Church. It was a power born of the Holy Spirit. It was a power that came with faith in God. It was a power that came with faith in God. It was a power that did not stop at big things and had time for little things. This power was all the stronger because in the heart of every member there was a supreme love for Jesus and a readiness to do anything that would be an honor to Him.

Lesson 10. The Outreach of the Early Church. It grew by a most natural process. Like the bed in which the seed lodges in the earth, their abiding place at Jerusalem had to be terribly disturbed so that they would be scattered. In fleeing they became missionaries. They began at home in Jerusalem, from there they went to Samaria, and from there to far off places. This is the true progress of the Gospel. Every part is important. It must be taught at home, then to the neighbors, then to those farther away and then in foreign parts. A soul no matter where it is is precious and deserves all the effort possible to win it to Christ.

RULE OF THREE

Three things to govern—Temper, tongue, conduct.
Three things to love—Courage, gentleness, affection.
Three things to hate—Cruelty, arrogance, ingratitude.
Three things to delight in—Frankness, freedom, beauty.
Three things to wish for—Health, friends, a cheerful spirit.
Three things to avoid—Idleness, loquacity, flippant jesting.

DEATH

Helsel—Died December 3, 1923, at his home in Roaring Spring, Pa., Edward McClellan Helsel, born November 7, 1864, funeral December 6, 1923 at Roaring Spring, interment at Albright Cemetery. He was a member of the Roaring Spring Mennonite church. Leaves to survive him, his wife and two brothers and one sister. Text Rev. 14:13. Jacob Snyder officiating.

CONTRIBUTIONS

FOREIGN MISSION GIFTS FOR NOVEMBER, 1923

General Gifts:

C. E. Soc., Buhler, Kan., $20; S. S., Arena, N. D., $8; Conference trust funds, rents and interest, $437.50; Bethanien Ch., Kingman, Kans., $10.-50; Bethel Ch., Fortuna, Mo., $88.40; Children S. S. Class, First Menn. Ch., Mt. Lake, Minn., $15.09; Salem Zion Church, Marion, S. Dak., $66.86; Menn. Ch., Berne, Ind., $321.11; Bethel Ch., Hydro, Okla., $15; Ebenezer Ch., Mt. View, Okla., $17; Einsiedel Ch., Hanston, Kan., $10.50; Menn. Church, Trenton, O., $81; San Marcos Ch., Paso Robles, Cal., $15; Neuhoffnungstal, N. W. Meno, Okla., $9; Bergtal Ch., Corn, Okla., $15.30; do., $17.08; Mrs. Jacob Krehbiel, Clarence Center, N. Y., $25; Henry T. Reimer, Holmesville, Nebr., $25; C. E., Soc., West Zion Ch., Moundridge, Kan., $69; C. E. Soc., Beatrice, Nebr., $15; Salem Ch., Munich, N. D., $25; Friend, Newton, Kan., 45c; S. S., Christian Ch., Moundridge, Kan., $35; Salem Ch., Wisner, Nebr., $60; Friends, Lake Charles, La., $12.-25; Menn. Ch., Canton, Kan., $47.84; Menn. Ch., Inman, Kan., $12.10; Hoffnungsfeld Ch., Moundridge, Kan., $152.40; Mrs. P. C. Wedel, Galva, Kan., $20; Jos. C. Graber, Pretty Prairie, Kan., $10; First Menn. Ch., Bluffton, O., $300; Friend, Newton, Kan., 30c; Menn. Ch., Deer Creek, Okla., $60.17; Bethanien Ch., Freeman, S. D., $140.66; S. S., Alsen, N. Dak., $4.20; West Zion Ch., Moundridge, Kan., $135; Sister Ida Epp, Mt. Lake, Minn., $5; Emmanuel Ch., Doland, S. D., $28.73; Bethel College Ch., Newton, Kan., $73.56; S. S., New Huttertal Ch., Freeman, S. D., $30; Katie M. Smith, Bloomfield, Iowa, $5; Menn. Ch., Deer Creek, Okla., $5; First Menn. Ch., Upland, Cal., 45.41; St. John's Menn. Ch., Bluffton, O., $100; Menn. Ch., Halstead, Kan., $58.62; Menn. Ch., Goessel, Kan., $41.56; Edith Wenger, Newton, Kan., $5; Joshua P. Stucky, Moundridge, Kan., $100; Lina J. Stucky, Moundridge, $25; Menn. Ch. and S. S., Pratum, Ore., $31; P. H. Klassen, Harlingen, Tex., $15; Zion Ch., Dallas, Oreg., $7.20; Menn. Ch., Buhler, Kan., $42.56; B. F. Welty, Tacoma, Wash., $50; Menn. Ch., Arlington, Kan., $20.16; Menn. Ch., Hillsboro, Kan., $50.19; Wm. Busenitz, Newton, Kan., $50; Zoar Ch., Goltry, Okla., $17.90; S. S., Menn. Ch., Halstead, Kan., $98.72; Mary Steiner, Pandora, O., $60; F. Stucky, Mt. View, Okla., $10; Emmaus Ch., Whitewater, Kan., $1,252.75; D. J. and Mrs. Unruh, Quarryville, Pa., $5; Salem Zion Ch., Marion, S. D., $40; S. S. Bergtal Ch., Corn, Okla., $8.78; Bergtal Ch., Pawnee Rock, Kan., 236.76; Bergfelder Ch., Mt. Lake, Minn., $146.70; Gustav Sellky, Newton, Kan., $2.50; Menn. Ch., Ransom, Kan., $33; S. S., Johannestal Ch., Hillsboro, Kan., $38.64; S. S., Salem Ch., Marion, S. D., $160; Ebenezer Ch., Mt. View, Okla., $12.-60; Menn. Ch., Deer Creek, Okla., $10; Grace Ch., Pandora, O., $152.39; Hoffnungsau Ch., Inman, Kan., $32.-07; Heinrich Schultz, Legacy, Buhler, Kan., $10; Dietrich Funk, Santa Ana, Calif., $5; Friends, Lustre, Mont., $45; C. E. Soc., Wisner, Nebr., $35.-55; Bethel Ch., Mt. Lake, Minn., $164.-47; Menn. Ch., Langham, Sask., $56.-95; Bethesda Ch., Henderson, Nebr., $169.26; Women's Mission Soc., Upland, Cal., $10; Menn. Ch., Butterfield, Minn., $74.05; Gnadenberg Ch., Whitewater, Kan., $43.70; S. S., Brudertal Ch., Hillsboro, Kan., $50; Bethel Ch., Inman, Kan., $108.97; Friend, Newton, Kan., 31c; S. S. Class, Halstead, Kan., $5; Upper Milford Ch., Zionsville, Pa., $125; First Menn. Ch., Monroe, Wash., $48.82; West Zion Ch., Moundridge, Kan., $50; Anna M. Dester, Deer Creek., Okla., $2.50; Samuel Hilty, Beaverdam, O., $50; S. S., First Menn. Ch., Aberdeen, Ida., $101.84; Ladies' Aid Society, Bally, Pa., $60; J. S. Harder, Los Angeles, Cal., $5; Bethanien Ch., Kingman, Kan., $11.-50; Alexanderwohl Ch., Goessel, Kan., $44.37; C. E. Soc., Alexanderwohl Ch., Goessel, Kan., $18.25; San Marcos Ch., Paso Robles, Cal., $20; Sichar Ch., Cordell, Okla., $5.50; C. E. Soc., Bethel Ch., Fortuna, Mo., $36; Collection at Hitchcock, S.D., $8; Zoar, Ch., Langham, Sask., $116.41; Jr. C. E. Soc., Bethel College Ch., Newton, Kan., $21.50; S. S., Christian Ch., Moundridge, Kan., $72.65; Friends, Paso Robles, Calif., $25; Bergtal Ch., Pawnee Rock, Kan., $87.88; Bergtal Ch., Korn, Okla., $12; Menn. Ch. and S. S., Wadsworth, Ohio, $21.97; Alfred Wiebe, Upland, Cal., $90; Rosenort Ch., Laird, Sask., $318.30; S. S. Class, Wayland, Iowa, $15; Menn. Ch., Wayland, Iowa, $15.-90; Friedenstal Ch., Tampa, Kan., $74.70; First Menn. ch., Geary, Okla., 83.90. Total $7,925.01.

Special Gifts:

Clara Lehman's S. S., Battle Creek, Mich., for L. Lehman, $15; C. F. Claassen, Newton, Kan., for Orphan, $30; P. P. Janzen, Newton, Kan., for Orphan, $30; J. E. Entz, Newton, Kan., for Orphan, $30; C. E. Soc., Hanston, Kan., for Orphan, $30; Leonard Sprunger, Berne, Ind., for Orphan, $30; Maria U. Schmidt, Goessel, Kan., for Orphan, $30; K. A. Richert, Newton, Kan., for Orphan, $25; D. J. Schmidt, Aberdeen, Ida., for Orphan, $30; J. W. Krehbiel Family, Moundridge, Kan., for Orphan, $30; J. A. Unruh, Goessel, Kan., for Orphan, $30; Susie Friesen, Alsen, N. D., for Orphan, $30; Cath. Reimer Wiens, Beatrice, Nebr., for Orphan, $25; Barbara and Mary Steiner, Pandora, O., for Orphan, $30; Jacob P. Gering, Murdock, Kan., for Evangelist, $105; Women's Bible Class, Bethel College, Newton, Kan., for boy, $30; J. A. Hiebert, Ontario, Cal., for Orphan, $10; Katie von Steen, Beatrice, Nebr., for Teacher, $64; S. S. Int. Dept., St. John's Ch., Bluffton, O., for Orphan, $30; Barbara Hofer, Freeman, S. D., for Orphan at Bartel's Mission, $25; C. E. Soc., Bethel Ch., Inman, Kan., for Evangelist, $70; Ladies' Aid Soc., Bally, Pa., for Orphan, $30; Emma L. Gross, Plumsteadville, Pa., for Orphan, $25; Mary Sperling, Goessel, Kan., for Orphan, $25; S. S. Class, Brudertal Ch., Hillsboro, Kan., for Orphan, $30. Total, $1,044.00.

India's New Station:

S. S. Class No. 33, Berne, Ind., $16.21; S. S. Convention, Freeman, S. Dak., $49.65; C. E. Soc., Bergtal Ch., Corn, Okla., $25.55; Flatland Ch., Quakertown, Pa., $16; C. E. Soc., Deer Creek, Okla., $50; C. E. Soc., Pratum, Ore., $8.45; C. E. Soc., Laird, Sask., $16.70. Total, $212.56.

Kuhlman's Mission:

C. H. Regier, Elbing, Kan., $100; Menn. Ch., Deer Creek, Okla., $9.06; Hoffnungstal Ch., Meno, Okla., $15.-83; J. B. Epp, Meno, Okla., for Orphan, $15; Neuhoffnungstal Ch., Meno, Okla., $4.04. Total, $143.93.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them.

Nov. 1, 1923, Bal. in Bank	$ 75.31
Receipts during November:	
General Gifts	7,925.01
Special Gifts	1,044.00
China Building Fund	79.20
India's New Station	212.56
Kuhlman's Mission	143.93
Bal. and Total Receipts	$9,480.01
Paid out during the month	9,387.19
Bal. in Bank on Dec. 1, '23	$ 92.82

On December 1, 1923, our Board has a debt of $19,000.00, and holds $700 in unpaid vouchers.

Gratefully acknowledged,
J. G. Regier, Treasurer.

TREASURER'S REPORT OF THE EX. COM. OF MISSION SEWING SOCIETIES FOR NOV., 1923

For China Building Fund: Bethel Sew. Soc., Fortuna, Mo., $11; Bethesda Sew. Soc., Henderson, Nebr., $30.

For General Treas. Foreign Missions: Sr. Sew. Soc., Halstead, Kan., $75; Sew. Soc., Berne, Ind., $250; Bethel Sew. Soc., Hydro, Okla., $3.50; Women's Mission Soc., St. Johns, Pandora, Ohio, $100; Menn. Mission Aid Soc., Trenton, Ohio, $22.40; Bethel Sew. Soc., Fortuna, Mo., $75; Sew. Soc., Ft. Cobb, Okla., $4.08; Women's Mission Soc. (Country), Pulaski, Iowa, $30; Gleaners S. S. Class, Bethel Church, Fortuna, Mo., $16; Busy Bee S. S. Class, Bethel Church, Fortuna, Mo., $3.43; Sew. Soc., Christian Church, Moundridge, Kans., $25; Sew. Soc., First Menn. Church, Bluffton, Ohio, $50.

For General Treas. Home Missions: Sr. Sew. Soc., Halstead, Kans., $25; Sew. Soc., Berne, Ind., $100; Menn. Mission Aid Soc., Trenton, Ohio, $22.40.

For Okla. for Christmas: Sew. Soc., Hanston, Kans., $5; Bethel Sew. Soc., Fortuna, Mo., $12; Christian Sew. Soc., Moundridge, Kans., $10; Helping Hand S. S. Class, Eicher Noble, Iowa, $5; N. E. Alexanderwohl Sew. Soc., Hillsboro, Kans., $5; Ladies' Aid Soc., Geary, Okla., $5; Sr. Sew. Soc., Halstead, Kans., $5; Sew. Soc., Berne, Ind., $50; Sew. Soc., Bergtal, Pawnee Rock, Kans., $15; Sew. Soc., Dalton, Ohio, $5; Aid Soc., Zion Menn. Church, Donnellson, Iowa, $5; Mrs. D. A. Vogt, Pratum, Oregon, $5; Sew. Soc., Bethel College Church, Newton, Kans., $10; Sew. Soc., Hillsboro, Kans., $5; Mrs. J. M. Landis, Philadelphia, Pa., $1; Women's Mission Soc. (Country), Pulaski, Iowa, $10; Mission Soc., Ebenezer, Bluffton, O., $20; Mission Soc., Friedensfeld, Lorena, Okla., $7.10; Sew. Soc., First Menn. Church, Newton, Kansas, $25.

Special Gifts: Sr. Sew. Soc., Halstead, Kans., Christenpflicht, Germany, $5; Sew. Soc., Bergtal, Pawnee Rock, Kans., Evangelist, India, $50; Do. Los Angeles Mission for Christmas, $25; Mrs. D. A. Vogt, Pratum, Oreg, suffering in Germany, $5; Menn. Mission Soc., Upland, Calif., Christenpflicht, Germany, $20; Do. Deutsche Mennoniten Hilfe bei Lechfeld, Germany, $20; Do. Bethel bei Bielefeld, Germany, $20; Do., Boys School, Kai Chow, China, $79; Do., Mrs. Katharina Esau, Elbing, Germany, $42.50; Sew. Soc., First Menn. Church, Newton, Kans., do. $10; Do., suffering children in Germany, $20; Mary-Martha Cirele, First Menn. Church, Newton, Kans., Furnishing room in Girls' School, China, $35; Sew. Soc., Bethel College Church, Newton, Kans., Rev. Karl Friesen, Oraibi, Ariz., $10; S. O. Circle, Upland, Cal., Biblewoman, China, $35; Do., for same for Christmas, $5; Menn. Mission Soc., Trenton, O., Lame Deer, Mont., Station, Christmas, $10; Sew. Soc., Medford, Okla., Rev. Kuhlman Mission, China, $23.30; Sew. Soc., Deer Creek, Okla., Biblewoman, China, $15; Sew. Soc., Ft. Cobb, Okla., Biblewoman, India, $7.75; Sew. Soc., Bethel Church, Mt. Lake, Minn., P. A. Penner's Christmas, $20; Do., H. J. Braun, China, Christmas, $20; Do. Aganetha Fast, China, Christmas, $10; Sew. Soc., Emmaus Church, Whitewater, Kans., Suffering Children, Germany, $17.18; Sew. Soc., First Menn. Church, Bluffton, O., Biblewoman, India, $25; Sew. Soc., Freeman, S. D., Postage for Ex. Com., $2.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOR TREASURY OF MIDDLE DISTRICT CONFERENCE

Menn. ch., Wayland, Iowa, $5.
St. John's Church, Pandora, Ohio, $10.00. Gratefully acknowledged,
J. F. Lehman, Treas.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1925 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

JOTTINGS

The Glee Club of Bluffton College will make a trip through Eastern Pennsylvania during the Christmas vacation period.

The Christmas Cantata "The Christ Child" will be rendered by the choir of the Geary, Okla., Mennonite church during Christmas week.

Last week 25 of the young people of the Upland, Calif., Mennonite C. E. Society attended the County Christian Endeavor Convention held at Colton.

Both in Pennsylvania and in South Dakota, there are places bearing the name of Menno. In Oklahoma we find a Meno. This was also intended to be a Menno but the name was not properly written and it became Me-no.

The Home Mission of the Eastern District Conference held a meeting at Lansdale last week where a number of Mennonite families are located. There were with them several ministers who have members living in the town and after going over the situation the committee recommended that these pastors arrange to hold week-night meetings to which Mennonites living in Lansdale are to be invited.

The Ladies' Aid Society and several classes of the Sunday school of the Second Mennonnite church, Philadelphia conducted a successful Bazaar for the benefit of the church on Dec. 7 and 8. This is an annual event in this congregation. Fancy needle work made by the members and other useful articles are sold on this occasion. Many friends, some of them from a distance, make it a point to patronize this affair.

Rev. P. R. Schroeder of Berne, Indiana, recently conducted a series of meetings in the Salem (South) Mennonite church near Freeman, S. D.

Rev. J. J. Baltzer of Mt. Lake, Minn., who had gone to Montana to conduct a series of meetings was compelled to abandon them and return home on account of poor health.

Perhaps the only Mennonite cemetery in which one may find stones marking the graves of slaves is the one connected with the Bertolett's Mennonite church, Frederick, Pa. However the cemetary was a community burying place long before there was a Mennonite church or congregation located there. There is no record of Mennonites ever having owned slaves.

Now that Mennonites have been interested in the work of missions among the Jews for some time, an item appearing in the **Mennonitische. Rundschau** in 1887 might be of interest. "A company of Jews from Bukowina in Austria, made inquiries by the Mennonites in Manitoba, whether they could be admitted as members into their congregations, for they highly regarded the fundamental principles of the Mennonite church. After the petition of the Jews had been laid before the ministers, **Kirchenlehrer**, of two congregations, they wrote down for the Jews to consider the fundamental doctrinal principles of the Mennonite church, namely:—The belief that Jesus, who was born of the Virgin Mary in Bethlehem, was the Son of God and the Son of Man, the Savior and Redeemer of the world, and their Messiah. For the proof of which they were referred to many passages of Scripture, chiefly from the Old Testament. If they can believe this, whether they are willing to accept baptism upon faith in the Triune God, Father, Son and Holy Ghost, and whether they could submit to our doctrine concerning inoffensiveness, revengefulness, and our aversion to the taking of judicial oaths. If they can give an affirmative answer to these points, they can be readily admitted into our church. The outcome of this is anxiously awaited."

Among the recent visitors to the Normal, Ill., church were Rev. H. P. Krehbiel of Newton, Kansas, and Rev. C. E. Krehbiel, field secretary of the General Conference. Six young folks were baptized and received into membership in this church last month.

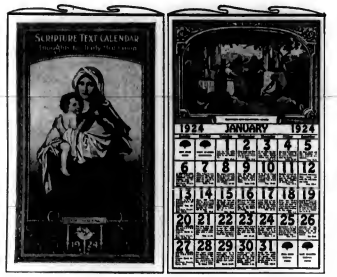
Dr. N. C. Hirschy of Berea College, Ky., was scheduled to deliver the Vesper address in the Bluffton College Chapel on Nov. 25. Dr. Hirschy is a former president of the College and is at present head of the department of Botany in Berea College.

This year marks "The Year of Jubilee" of the Reformed Episcopal Church. Special services in its celebration were held in two Philadelphia churches of the denomination. The Reformed Episcopal movement represented an attitude of protest against the things that were turning away from Protestantism in the P. E. church and this church, in its councils and ministry, has always been ready to meet other Protestant ministers on an equal footing. Several of our ministers owe to it a debt of gratitude for the Christian courtesy shown them by the Theological Seminary of this organization where they received their training.

Grace Mennonite church, Pandora, Ohio, inaugurated a friendly contest in the Senior Christian Endeavor Society, for the purpose of increasing the subscriptions for the church papers. The C. E. was divided into groups A and B. Each group had about half of the members. The contest was quite successful but they did not quite reach their goal. Their goal was a 100 per cent. church, by this they meant one church paper in each family. The contest resulted in 53 subscriptions for the Mennonite and 21 for the Bundesbote. Also eleven families subscribed for both papers. Of old subscriptions 14 paid up their back dues. Of the total Mennonite subscriptions 21 were new.

An interesting old log house, perhaps the oldest building in Montgomery County, Pa., stands within a stone's throw of the Mennonite Home for the Aged in Frederick. It was built by Hans Neues, one of the first ministers of the Germantown church, who for some reason, withdrew from the Germantown colony and located in what was then practically a wilderness. As the Neues family, though coming from Crefelt, was of Dutch extraction the Dutch influence shows itself in the style of the building which is decidedly different from the ordinary log cabin in pattern and finish. The dormer windows, the double doors and the neatly hewn timbers prove that it was a particularly fine house for that time and place. The building still serves as a home and has for generations been known in the community by a name which translated from the Pennsylvania German means "Dove's Nest". Members of the Neues (Nice) family are numerous in the community.

Scripture Text Calendar for 1924



Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

A collection of interesting Bible facts concerning the different translations of the Bible, and other items of interest, are found on the back page of the Calendar.

Single Copies, 30c; 5—$1.50; 12—$3.00; 25—$5.75; 50—$10.00. Postpaid.

Calendars are printed in English and German.

Daily Talks with God

A Block Calendar with Daily Devotional Readings, Meditations and Prayers. A leaf to tear off for every day in the year.

Size 8½x12 inches.
Block 4x5¼ inches.
Postpaid 60 cents per Copy

Our Wedding Day

This booklet contains sixteen pages with new and charming designs. Half of these are reproductions of exquisite water color drawing and printed by off-set process which gives a very realistic effect. The balance is printed in duo-tone. Special care has been given to the selection of Bible quotations and poetry. **To be had in German also.**

Size, 5¼ x 7¾ inches. In envelope. Price, each, 35 cents.

Bridal Blossoms

An exquisite memento and record of the bridal ceremony, containing many features that will make this little book one of sacred memories in all the after years. Beautifully decorated with lithographic illustrations in colors on each page, and handsomely bound in white.

A very dainty book in colors, illustrated by one of our best artists. 16 pages.

Size 5¾ x 7. Boxed. Price, each, 75 cents.

MENNONITE BOOK CONCERN, BERNE, IND

The Mennonite

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVIII BERNE, INDIANA. DECEMBER 20, 1923. No. 50.

IN MENNONITE CIRCLES

To the Sunday Schools of the General Conference

Last year the task of raising the money for the new station in India was put up to the Young People's Societies of the General Conference, and they responded nobly.

Now a similar need has arisen in the home field. It has become necessary to establish a new station for our Los Angeles mission, and Conference has approved the plan for this removal.

The sum of at least $8,000 will be needed in addition to what the property at the present location will bring. The Home Mission Board desires to place the task of raising this sum before the Sunday schools of the conference.

Will you undertake it? The same spirit of cooperation manifested in the other case will easily take you "over the top" in this undertaking. One Sunday school in Ohio has already made the start by setting its goal at a good round sum for their share in the task.

We are not minded to apportion the amounts to the different schools. Let each school set its own mark, not sparingly or with a downward look, but looking up into the face of Him who bids us go forward in the work of His vineyard, let us recall for our encouragement His own assurance of blessing on the cheerful givers.

Report your response to this appeal to the Corresponding Secretary of the Board, Rev. A. S. Shelly, 21 E. Herman St., Philadelphia, Pa. The contributions are to be sent to the Treasurer, Rev. J. E. Amstutz, Trenton, O., and designated for the S. S. Fund for the new Los Angeles station.

The Home Mission Board.

BOARD OF EDUCATION

During the last nine years a great deal of work has accumulated for the Board of Education of the General Conference, for during this term it has not been feasible to hold more than one regular session at which all the members could be present.

If the work of this board is to be made worth while, a session must be held in the near future.

In order to defray traveling expenses and cover other necessary outlays of money, the board kindly requests that during the current year the congregations take up a collection for this purpose and send the name to the treasurer of the board.

If every single member of the General Conference would contribute four or five cents for the cause, the Board could arrange for a session and begin to do more effectively the work that is waiting to be done.

Hoping that the congregations and the individual members of the General Conference will gladly cooperate with their board in this matter and support the cause of education with their prayers and their gifts, I am

Very sincerely yours,
D. H. Richert.

Treasurer of the Board of Education of the General Conference.

NOTICE

At the business meeting of the Mission Societies held during the General Conference at Freeman, S. Dak., the following officers were elected into the Executive Committee:

Mrs. S. S. Haury, President, Upland, California.

Mrs. J. G. Regier, Treasurer, Newton, Kansas.

Mrs. P. R. Schroeder, Secretary, Berne, Indiana.

Each of these members was also given permission to elect an assistant if necessary.

The President has not found this necessary since her extra work is mostly the packing of the boxes that go to India and in this work her local society helps her.

The Treasurer has found an assistant in Mrs. R. A. Goerz, Newton, Kansas, who will have charge of all matters pertaining to sewing in the district formerly held by Mrs. Regier, namely Kansas, Nebraska, and Oklahoma. So we wish to ask all the societies in that district to write Mrs. Goerz for any information in the sewing line but send all money to Mrs. Regier, the treasurer, as before.

Mrs. Elmer M. Lehman of Berne, Indiana, has kindly consented to help the secretary in correspondence work if necessary.

In the name of The Executive Committee,
Mrs. P. R. Schroeder, Sec.

CORRECTED ADDRESS

Claysburg, Pa., R. 1
Dec. 7, 1923.

To the readers of the Mennonite, notice.

There is a mistake in the Mennonite Year Book concerning my address. It is not Smith Corner, but Claysburg, Pa., R. 1. The neighborhood where the church is located is called Smith Corner, because there are so many families living there by the name Smith, but there is no post office there. The Bundesbote Calendar has it right. I hope those who have charge of this matter will get it right next year. I can't account for the two addresses.

Yours in His service,
Daniel Gerig.

WITMARSUM THEOLOGICAL SEMINARY

The first quarter of work at Witmarsum Seminary came to a close Nov. 30. The three months were crowded with work, lectures, and many other good things. There were opportunities for mental and spiritual growth for all, both varied and abundant.

Among the many helpful things which we enjoyed we enumerate only a few. There was first of all the series of mission lectures by Rev. J. W. Kliewer which were arranged for by the Seminary, and the subsequent Bible lectures in the First Mennonite Church. Those who have heard Rev. Kliewer before need no further proof that these lectures were very much worth while in deepening an interest in missions and in leading to an intelligent understanding of its nature, problems, motives and purposes.

Then we profited by the visits and talks of many others. Among these were: Dr. S. S. Haury, Rev. LeRoy Mitchell, Rev. Benj. Esch, Rev. D. N. Clauden, Rev. A. S. Rosenberger, Rev. J. M. Regier, Rev. C. E. Krehbiel, and others.

Beyond these there are our weekly prayer meetings which are always a source of great inspiration, a time of deepening of religious experience and devotion, an hour of real fellowship in prayer.

The monthly social gathering is also very helpful in that it fosters a spirit of comradeship and sympathetic understanding. On the first of these occasions Dr. S. S. Haury gave us some reminiscences of his work among the Indians; on another, Dr. Dietrich Neufeld of Bluffton College gave a talk on Russian conditions; on still another, Prof. J. N. King, also of the college, spoke on the place of the church in our day.

In addition to all these distinctly Seminary functions, there were many opportunities to enjoy lectures and programs either at the College or in town. In this way our life during the past quarter has been full of rich experiences.

However we are not only taking but also giving. A number of the students have regular Sunday school classes in the various churches; others help in Christian Endeavor work or other church activities. Then there come also occasional calls to preach. The professors likewise are frequently called on to preach at various places. Several weeks ago Prof. A. E. Kreider gave a series of addresses at Newstark, O. Prof. Quiring gave a series of lectures at Donnellson, Ia., during Thanksgiving week, and just now he is giving a series of ten lectures at Mountain Lake, Minn. Prof. Whitmer also is giving a series of Bible lectures at the Twenty-Sixth St. Mennonite church at Chicago. In this way the Seminary tries to serve in whatever way it can.

Demands for service are increasingly coming in from the churches. It is indeed gratifying to know that the Seminary is filling increasingly an actual need. Surely that is God blessing our institution.

Our Winter Quarter begins December 11th and we look with anticipation at the opportunities for growth and service it may offer.

HAVE YOU WRITTEN?

A. J. Neuenschwander

A month ago there met in Philadelphia, the American Council of the World Alliance for International Friendship, through the churches. The meetings which

were held November 13, 14 were well attended. Delegates from all over this country and from many foreign nations attended. On the program were such Christian Statesmen and leading Ministers as, Fred B. Smith, Pres. Lowell, Prof. Manley O. Hudson, Governor Sweet from Colorado, Dr. Nightingale from London, Dr. William P. Merrill, Dr. Sidney L. Gilick, Dr. Arthur J. Brown and many others. The note that every one struck was that the United States should take her place among the nations of the world, recognizing that she belongs to the world family, and because of her spirit of leadership and power she should take an active hand in world affairs. It all centered around the thought that the United States should enter the World Court.

The idea and spirit of the World Court has grown and increased in the last few months by large leaps. And why is it, simply because men everywhere see in this instrument the next logical step to take toward preventing the recurrence of another terrible war. There are today many men, who were leaders in agitating the war spirit during those awful years of 1916-1918, who now are working with all their might to prevent another such calamity, by working for the World Court. There are many who are fearful of what is known as, "Foreign Alliances", but these same men are not at all afraid to mix in every other type of foreign business for the sake of making money, and they assert that they will hold the United States liable for any financial loss their business might sustain in the case of war among foreign nations. In our Educational work, in our Missionary work, in our business, the United States is mixed in with every foreign nation. Then why not in a project that has for its one aim the settling of International differences around an arbitration table by law, instead of on the bloody battle field.

The United States is proud and justly so of its long list of Treaties with other nations and of the many questions that have been settled by our diplomats, by arbitration. We as a nation have possibly gone farther in this matter than any other nation, then why not join the World Court where we can be of help to others? In his recent message to Congress, President Coolidge said he favored the establishment of a court that is to include the whole world. Many Senators have the same view, and have expressed themselves openly in favor of a World Court. There are other Senators who, since the late President Harding on Feb. 24th urged our entrance into the World Court, have given this question careful study and are now in favor of our entrance into this Court. There are those who are still outspoken against it.

We, as a Mennonite church, have as one of our foundation principles, opposition to war and advocating peace. During the war we were anxious to do many things, if only we could help to bring the war to a speedy close. Now in the time of peace is the time to work to prevent the return of war. Now is the time to write to your United States Senators. The question of the World Court will without doubt come up during this session of Congress. But some of the Christian people may say, we are to spread the Gospel, indeed "These ye ought to have done, and not to leave the other undone." Therefore write to your Senator, but do more. Write to the "National Council for the Prevention of War, Frederick J. Libby, 532, 17th St., N. W., Washington, D. C., for petitions to be signed by the church members and send these to your Senators. If we all write they will listen to appeals of the people and we hope that our selfish aloofness will soon be at an end. Send for a Petition, write.

OUR WOMAN'S WORK

CHRISTMAS IN HEATHEN LANDS

Such a lovely Christmas morning,
In a land beyond the seas!
Fragrant snow of orange blossoms,
Shedding sweetness on the breeze.

Palm trees casting grateful shadows
Where the modest "mission" stands,
Reared with prayer and self denial,
Fruit of loving hearts and hands.

See the gentle teachers decking
With its gifts the Christmas tree.
Do their thoughts this day fly swiftly
To their friends across the sea?

Ah, a bright smile follows quickly
If the hearts their eyes bedim;
Jesus' love has brought them hither,
Love of souls so dear to Him.

Ah, the happy little faces
Gazing upward full of glee,
As the teachers strip the fruitage
From the lovely Christmas tree!

But, alas! the many millions
Born to lives of sin and shame,
Who may never hear the music
Of the blessed Saviour's name!

Witless lambs that through the desert
Stray, no earthly helper nigh!
Children nurtured in the sunshine
Of the Gospel, hear their cry!

For I seem to hear a wailing
Borne upon the ocean breeze,
"Send, oh, send the news of Jesus
To the children o'er the seas!"

—Clara B. Conant.

PUTTING THE WHOLE WORLD FOR CHRIST RIGHT IN THE FOREFRONT

The future of our missionaries and our mission work depends on the amount of education we stress today in our churches. If we expect to fill the vacancies and push out further into the great adventure of helping those in great need, we must teach our recruits to see this need which in itself is the divine call and command—"to preach the Gospel and heal the sick." When we look upon the heathen nations now, we can really literally say that the walls of Jericho have fallen flat and the Christian church has its opportunity to enter in and evangelize the whole world.

When we think of the hundreds of millions in ignorance and realize how dark a prison ignorance really is we see that missionary education is only beginning. The call, not only from our own representatives on the fields, but others as well, is send workers for they have chances to "pull the stakes and enlarge the tents", but no answer—Why? One of our big problems is to get the vision of the whole before our people so they shall undertake not merely a work, but the work; shall see the whole task and their own definite share in that task. Little bits of information, most of them dry and very stale, are not a nutritious diet on which to raise missionary workers.

One of the means to grow missionaries is clearly defined in the extract taken from a soldier's testimony. A British soldier, one of Kitchener's men, lying wounded to death early in the war, wrote to friends at home as follows: "Lying here in the hospital, helpless, three months from shrapnel wounds which refuse to heal, I have been thinking. You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme foreign missions, especially as I never thought of them before, but in derision; yes, and that notwithstanding help cheerfully given me at mission hospitals, I do not remember giving a single penny to foreign missions in my life. It was so easy to talk about their uselessness, all so cheap and popular, too. Even as I traveled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings that were conferred on the natives. I think that stranger even than my ingratitude for help generously given me in mission hospitals, for gold was my God. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable, but I did not. When the call to arms came, as you will remember, I told you in an earlier letter, I was in London, home on a furlough. I joined Lord Kitchener's men. You sent me a New Testament. I have it now. Reading at random one night for want of something better to do, I was struck by the words of John 17:3, 'And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent.' I could not forget these words. They have been with me every waking hour these twelve months. I have found a Friend, oh! such a Friend, and I realize now that this Friend cares for me, and why should He not? Ah, there is the secret of my contempt for foreign missions, I had not then thought of life eternal. Would God I had earlier known the new birth. I envy you fellows who have done so much for the cause. As I think of the loyalty of subject races so gloriously exhibited in this day of stress; as I picture those splendid Indians seen in France, my mind still refuses to absorb anything but the great central fact—we have here the fruition of the work of British missionaries and of the prayers of missionary hearted men. It is sweet to die for England, but to die in glory of contemplation of what it is to minister and to die in service for the King of Kings! That will never be my part. Perhaps it might have been had somebody taken me in hand early enough. Why does the church keep foreign missions so much in the background? How is it that I was left so long a scoffer? I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian Church."

We have kept too far in the background our church's greatest work. Nothing educates like study. Hence if we are to reach the whole constituency we must begin and if already done so magnify the study class. There should

be groups, Sunday school classes, societies, all sorts and conditions of organizations really studying missions. The results where this policy has been faithfully tried are little short of amazing. There are now many mission study books to be obtained from denominational publishing houses as well as from the Student Volunteer Movement headquarters. The information gives every phase of missionary work in progress and the countries where the work is done. Besides the study class, lectures, periodicals and library are all parts of the process. Many churches do not even have a five-dollar missionary library. There are others in which the subject of mission is invariably connected with a collection. We must trust God and trust nature. It is profitable to get the facts to the people. When that is done effectively the connection with the pocket-book is already established.

Another educational means is the summer school. In many states it is now customary to have a week set apart in the summer for the women's missionary societies. In these schools methods are discussed, literature circulated, the text-book for the coming year taught, lectures by distinguished speakers given and informal conferences held. It would be a great influence if each local society would send a representative to one of these every year and then have her report to them all on her return.

The most important educational agency to use in reaching the whole church is the Sunday school. It is our work to see that the Sunday schools are used as training schools for missions. The mistake in the past has been a too great emphasis on collections, and too little on education. We have fished for pennies rather than for people, and according to our faith has it been unto us. It is our business to see that missions form part of the curriculum of the Sunday school. Regular, systematic, frequent consecutive instruction in missions should be provided with opportunities to give as the expression of an interest already formed. In one primary class the teacher devoted ten minutes each Sunday during one quarter to object lessons on Japan, put out by the Young People's Missionary Movement. When at the end of this study, mite boxes were given out to be brought in full by Easter to help provide a kindergarten for Japanese children, there were none of the usual fatalities in the way of lost, forgotten, anaemic boxes. The children gave to something they knew and loved. Supplemental lessons, exercises, reviews, regular contributions, are well marked lines of development in Sunday school work to educate for missions. Have the organizations combine and put on an exhibit showing missionary curios and posters which can be obtained from various denominational boards. This will help make a concrete impression on the minds of the observers never to be forgotten.

What we learn to see with our mind's eyes will help to induce us to want a share in feeding the hungry; quenching the thirst; making the stranger welcome; clothing the naked, healing the sick and visiting those in prison in heathendom. Yes, inasmuch as ye have done it unto the least of these you have done it unto Me.

Ella B. Graber.

CORRESPONDENCE

Burrton, Kansas, Dec. 9, 1923. Greetings to all the readers! Again a year is hurrying towards its close and again we have to admit the Lord has dealt more graciously with us than we deserve, both spiritually and materially. There is none that has to suffer, though one or the other may wish for more of this world's riches in order to be able to answer the calls from the mission fields and the famine stricken in Europe. Another cause for thankfulness is that there has been no serious illness nor death up to this date during the year. In membership we have a small increase even though three have left us since they changed their locations.

On November 11th, we had the privilege to have Rev. H. Banman with us and listen to his message. Rev. Banman was a member of the committee that had charge of the meetings held here which developed later into the present congregation. I believe the old members felt something like the people in Asia Minor among whom Paul had worked and later visited them. We also had some other visitors during spring and summer which were reported in a former correspondence, but Uncle Sam must have lost the letter on its way to the Mennonite. We certainly appreciate such visits, and trust they are not in vain as also we trust our weekly services are not in vain. But we also need God's grace in the future. Wherever the Word is preached there the enemy also tries to scatter seeds of weeds.

Our Sunday school is busy now preparing for a Christmas program. May everything be done in a spirit that seeks to praise the Lord and to advance His Kingdom.

Corr.

Emanuel Mennonite church, Pratum, Oregon, Dec., 6, 1923. Dear Readers: The equinoctial rain storm has come which is natural for Oregon. It has subsided some now. "After the clouds —sunshine." This has been an extremely dry fall till here lately. Frost has been very little.

Past reminiscences, I shall briefly state, on June 10th a well rendered Children's Day program took place in the church. Lunch was had by all and in the afternoon quite a few drove over to Dallas, to attend the Dallas-Pratum S. S. Convention. The day was pleasant and enjoyed by all.

On June 16th the Marion county S. S. picnic was held in Salem. Our S. S. entered in partnership with the neighboring Methodist church and built a large cradle of hazel switches. This took first prize with the cradle-rollers in it on a truck.

Rev. P. A. Penner, pioneer missionary of India, preached to a large and attentive audience regarding the work on June 25th.

July 8th Rev. Langenwalter from Bethel College spoke twice. His talk to the children on Sunday following was very good. He took the text,—But His mother kept all these sayings in her heart. Luke 2:51. The points in brief were: (a) She moved them about; (b) She did not forget them; (c) We come to Sunday school to get something and we should not forget these things or they will not do us any good.

July 22nd, Rev. Christian Krehbiel spoke about all building and working together; on the 25th of the Russian situation as he saw it.

Peter Hofstetter and wife took an extended trip back to Ohio to visit relatives and friends. They returned by way of Berne, Ind., Geary, Okla., and Upland, Calif. Several California folks have paid a visit through here this last summer.

Miss Levina Burkhalter, worker in the Los Angeles Mission spoke to the children in S. S. and to the C. E. in the evening of August 19th.

During Rev. S. S. Baumgartner's absence, while attending General Conference, Revs. Troyer, Yoder and Kaufman from Hubbard preached here.

On September 2nd a new piano started its mission in the church. It gives added zest to the singing. A committee of young people canvassed the budget for the funds.

On Thanksgiving Day, a union meeting with the Methodists was held in our church. The day was rainy. Many were the things one could enumerate for which to be thankful.

Last Sunday, December 2nd, communion service was held. Attendance was good. The 1924 S. S. officers were also elected by ballot. The Christmas program Committee is getting its program well under way and promises to be good. Wishing all a Merry Christmas.

Corr.

WORLD-WIDE SUNDAY SCHOOL NEWS

Palestine Pilgrimages for Sunday School Delegates

In planning the pre and post convention tours for the delegates to the Ninth Convention of the World's Sunday School Association which will be held in Glasgow next June two trips have been arranged for those who wish to visit the Holy Land and Egypt. Of the many who have thus far made inquiry concerning the various itineraries a majority have stated that they desire one of the trips which will take them to what has often been called "The Fifth Gospel", meaning Palestine. One of the visits will be made before the Convention convenes in Glasgow, June 18-26. The "Braga" of the Fabra Line will leave New York on April 9, and this ship will be the home of the travelers until Beyrout is reached on May 8th. Meanwhile stops will have been made at Algiers, Athens, Smyrna and Constantinople. The overland journey will include Baalbeck, Damascus, Tiberias, Nazareth and Jerusalem, from which city numerous side trips will be taken. The train will be used, along the line of General Allenby's approach, to Cairo, where Tut-Ankh-Amene relics can be seen. Naples, Rome, Paris and London will be visited while on the way to Glasgow.

After the Convention a party will cross Europe to Naples, where the "Tuscania" will be boarded for the remainder of the cruise, arriving in New York on August 30. Athens, Constantinople, the Holy Land and Egypt will be visited and such travel will help to make plainer many portions of the Bible.

Sunday School Song Books for South America

Rev. George P. Howard, Sunday School Secretary for Argentina and Uruguay, representing the World's Sunday School Association, is in America on furlough, and while here is making a special effort to finance the printing of a Sunday school song book in Spanish, for there is nothing of

(Continued on Page 4)

THE MENNONITE

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UNFAITHFUL WORKERS

This year which God hath given
Is drawing to its close,
Will it find so-called Christians
Reclining in repose?—
Who failed to do their duty
As Christ would have them do,
Who failed to see the beauty
Of service, kind and true?

Who have in certain measure
Just sought own selfish gain,
While they might have with pleasure
Eased some poor, suff'rer's pain.
They failed to tell the story—
God's love to sinful man;
They failed to see the glory
Of His redemption plan.

They failed to hear the Master's plea,
When He to them did say:
"Take up your cross and follow Me,
Be not afraid, I'll lead the way."
Unfaithful to their Keeper,
Unjust to His command,
Yet sought each idle sleeper
Protection from His hand.

God grant that from their slumber
They wake at early dawn;
That they in greater number
His work may carry on.
God grant them lives of service
To do whate'er they can;
To see life's greatest purpose
Proclaim God's love to man.

M. M. H.

EDITORIAL

The approaching Christmas once more brings to our thoughts the message of "peace on earth and good will to men" and the devout wish that the Spirit of Christ might so possess the hearts of men that they would earnestly strive to bring it about. Yet, we must confess, that, as far as nations are concerned, there is little to indicate that they want either good-will among men or peace among nations. After the bloodiest war of the ages one would suppose that the leaders of nations would see the uselessness of it all and exhibit sufficient confidence in one another to try out the peace method of settling their differences. This they are not ready to do. They are so full of notions about their own rights and securities that they are unwilling to recognize on an equal plane the rights and securities of others. Yes, we grant that we have heard much about finding a better way of settling international differences and a governed world. We also remember having been told time and again about a war to end war some months ago, but, as soon as it came to create the machinery for a governed world that would make such a thing possible, the official spokesmen of the people in our Congress, moved with selfish and partisan impulse, succeeded in blocking anything that might tend to bring about a league of nations that could function in this direction. It may be that those of this generation who had hoped so much for the peace of nations will never see our country enter into a league of any kind that might be a power for world peace. Politicians to whom we trust our destinies will never be moved by lofty ideals that involve giving up anything that might be used for the common good. To pin our hopes to politicians, like trusting in princes, is grasping a rope of sand. Nations will only be as good as the individuals who go to make up the national life. It may be that all this striving for peace has been done backwards. It may have been an attempt at building from the bottom down instead of from the bottom up. Individuals, when not associated in movements that command support of great numbers only have individual influence which may not count for much, but when we begin the peace program with individuals and continue to instil peace ideas and peace living into their minds we lay a foundation that will support a mighty structure. It seems to us that the mission of the so-called "Peace Sects" is not to undertake to become a power in the councils of nations not yet ready for a sincere peace, but to work through the individual with the aim of increasing the number and influence of those who earnestly believe in peace. As you cannot make a whole nation a nation of real Christians, but must sow the seed and abide the time for it to bear fruit, so we cannot hope to commit the whole world to a policy of peace until the seed of peace sown into the hearts of individuals begins to bear fruit.

THE FIRST MENNONITE CONFERENCE

The first Mennonite or Anabaptist Conference of which we have any record, convened at Schlatten am Randen, in the district of Schaffhausen, near Crefeld, Palatinate, in the month of February, 1527. Following is the account of it:

January of the year 1525 is the natal month of the Anabaptist bodies. In contrast to the doctrine of Zwingli and indirectly of Luther arose the new faith. Luther and Zwingli demolished the old structure, but failed to erect a new one in its place; they shattered the vessel in the Pope's hand, but retained for themselves the fragments. Thus the Moravian brethren put it in their histories, adding: "And so all that they did was to patch up an old kettle only to make the leak larger."

Conrad Grebel, Wilhelm Reublin, Felix Manz, George Blaurock and Balthasar Hubmaier are the first significant names met with in Anabaptist history. With the baptism of George Blaurock, solicited at the hands of Conrad Grebel, the new brotherhood of faith was established.

Church and state promptly arrayed itself against it, but could not overtake its rapid growth. Greater than the power of the state is the strength of the faith of the newly baptized. An attempt is made to suppress them in Switzerland, but already in the same year (1525) we find Anabaptists in Westphalia, and in Moravia they find an asylum, a promised land, where under the shelter of the nobility they are able for a long time to thrive undisturbed. Highly cultivated men like Hans Denk and Ludwig Hetzer joined their ranks. In 1526 they appear in the Tyrol, whence they spread into Bavaria, with Augsburg as their center, and as far as the Rhine, finding a place of refuge in Strasburg, where they are unmolested in times of danger.

Considerable disunion and erroneous interpretations of individual fundamentals of the new faith occasioned the convening of a synod on February 24, 1527 at Schleitheim (Schlatten) am Randen in the district of Schaffhausen. This body agreed on seven articles of faith, which we may regard as the first official written confession of the new brotherhood. They declare:

1. That children are excluded from baptism.

2. That three degrees of bans shall be pronounced upon transgressing brethren.

3. That the Lord's Supper is a memorial feast of the sufferings of Christ.

4. That the brethren separate not only from all the evil implanted in the world by Satan, but also from all papal and anti-papal abomination.

5. That in each congregation there shall be a pastor who shall perform all the spiritual duties and be supported by the congregations.

6. That, though the sword is a weapon in the hands of the earthly higher powers, outside the pale of the church, with which to punish the evil and shield the good, the congregations, however, shall employ no other means of correction than that of excommunication, and no member shall be a citizen of the earthly state.

7. That all swearing is forbidden—Lieder der Wiedertaufer.

WORLD-WIDE SUNDAY SCHOOL NEWS

(Continued from page 3)

the kind, with notes, in that language.

"Fifty-five years ago", said Mr. Howard, "the first Spanish Sunday school in South America was started in the city of Buenos Aires. It was a small beginning, eight or ten children meeting in a private house. Today there are 110 Sunday schools in that city with an average attendance of nearly 7000 per Sunday. The good work has spread until there are 250 schools in the rest of Argentina, about 40 in Uruguay, and over 1000 in Brazil. The west coast can also give a good account of itself.

A good collection of about 150 Spanish S. S. songs has gradually grown up, many of them translations or adaptations of some of the best songs used in America. But as yet we do not have a book with the music of these songs in it. When a superintendent announces a hymn, the organist must find the music in some English song book of which he will have at hand sometimes as many as five or six different books. Think of how well equipped American Sunday schools are in this respect! Nearly every denomination has its own Sunday school hymnal, beautifully printed and well bound. We are poverty-stricken in this respect on the mission field. The money has never been available for an edition of our song book with the music. It is an expensive undertaking. Doing the work in the most economical way will make it necessary to have in hand at least $800. But we must have this book. We must not continue any longer without this invaluable asset to Sunday school work. Think of the many homes where there is an organ or a piano where this book would at once become a favorite. It would not be possible to exaggerate the tremendous impulse it would give Gospel songsinging all over Spanish speaking South America."

COMMITTEE
Christian E. Krehbiel, Newton, Kan.
J. M. Regier, Secy., Pandora, Ohio.
Anna G. Stauffer, Los Angeles, Calif.

Send all copy for The Sower to Christian E. Krehbiel, Newton, Kansas.

Remember NOW thy Creator. Eccl. 12.

THE SOWER

The Young People's Page

By
Young People's Committee of the General Conference

We are laborers together with God. I Cor. 3:9.

GOOD BUSINESS AND FAITH

Here is a group of men. They want to enter into business. If they are experienced they will strive to lay a good foundation. They will investigate conditions. If they find them favorable, they will decide how much capital is needed, and whether they can find persons enough who with them will put in their money to finance the undertaking. They will secure a competent manager. They will secure a suitable location. Then mixing this with faith they are ready to incorporate and begin business. All of these conditions having been met, and all other things being equal this business is a thousand times more likely to succeed, and justly so, than a haphazzard, planless, headless, moneyless venture is. The "faith that can remove mountains" is not the prerogative of the latter condition. Good business and Faith need not be reconciled, they are not antagonistic. But we must not confuse faith in self and faith in God.

The Junior Mission Society of The First Mennonite Church, Halstead, Kansas, celebrated the 20th year of its existence on Nov. 27th with an evening program. Rev. J. W. Kliewer spoke and there were readings, vocal and instrumental music. A silver offering was taken.

A member of one of our churches has estimated that the General Conference churches, 129 in number, need annually for Missions, Charities, Relief, Colonization, Schools and Colleges and local expenses, including salaries to paid ministers $500,000.00 in round numbers. That figure is probably too low, but at that rate, and taking the per capita basis, which we do not consider just, it would mean about $25 per year from each of the 21,000 members. When you give, "give as unto the Lord."

If there is a family in your church, that cannot afford to subscribe for one of our publications, The Mennonite or Der Bundesbote, would it not be fine for your Christian Endeavor society to make that family a present of it? It would be a fifty-times-a-year present.

MISSIONARY PRAYER CYCLE

Introduction

With this we place at the disposal of the church members, young and old, a Prayer Cycle that was prepared by the Mission Committee of the California Mennonite S. S. and C. E. Convention. We believe it renders at least a three-fold practical service: It informs by placing the names and stations of our Mission Workers before us; and informing it creates intelligent interest; and finally it gives point to our prayers.

May it be a Little Missionary to join our hearts and hands in the cause of Christ.

We are glad to see the district or state organizations active along lines of interest and value to the church. If you have anything that concerns the work of the church, send it in so all may share it.

Extra copies of the Prayer Cycle can be had free from the Mennonite Book Concern, Berne, Indiana. It will be made in a little pamphlet.

Request has occasionally been made for a Prayer Cycle which should cover all our Mission stations. Accordingly this work was undertaken in the hope that the Lord may lay it upon many hearts to become intercessors for His work and workers.

This Prayer Cycle is arranged for daily use, month by month, and includes all the missionaries at present under the Home and Foreign Mission Boards of the General Conference of Mennonites of North America. It has been prepared and sent to you, so that you might be instructed concerning the names of the missionaries, their stations, and the needs for which prayer is requested.

The suggestions for prayer are given merely to remind you of the varying needs of each Mission station. You are urged to gather from the missionaries' letters and reports, from time to time, other needs for which prayer is requested. Do not neglect praise and thanksgiving for blessings and victories as the Lord gives them. (Phil. 4:6). "Pray without ceasing", (I Thess. 5:17).

"Prayer changes things." Your prayer may be the means of strengthening a missionary, helping a new convert to bear persecution and trials, or bringing conviction to sinners' hearts. "The effectual fervent prayer of a righteous man availeth much." (James 5:16.)

Each day of the month lift up your heart to God in prayer for these fellow-workers, that God may strengthen them, protect them, use them, to His glory.—John 15:8, 16.

First Day: Canton, Okla.
Rev. and Mrs. H. T. Neufeld
William Meaks, Indian helper.

Pray for the Arapahoe Christian church; for the work with young people, home visitation, pastoral work; for arousing the indifferent, and the return of backsliders; for deeper expcrience and stronger courage of the Indian Christians.

Second Day: Cantonment, Okla.
Rev. and Mrs. G. A. Linscheid
Miss Agnes Williams, (at Fonda)
Robert Hamilton, Indian Helper.

Pray for the Cheyenne Christian church; for the work with Indian children at Government school; home visitation; women's meetings; victory over the power of medicine men and peyote evil; a spiritual awakening and the raising up of zealous Spirit-filled Indian helpers.

Third Day: Clinton, Okla.
Rev. and Mrs. J. B. Ediger
John Heap-of-Birds, Indian Helper.

Pray for the strengthening and deepening of the Cheyenne Christians' lives, and the growth of the church; for the work with Indian children in the public schools, and for the pastoral work; for the conviction and conversion of those still out of Christ.

Fourth Day: Hammon, Okla.
Rev. and Mrs. H. J. Kliewer
Homer Hart, Indian Helper.

Pray for the Cheyenne Christian church; for a greater desire in helper and members to know and obey God's Word; for a more decided change in heart and life of new converts; home visitation, pastoral work, ministry to the sick; salvation of the heathen.

Fifth Day: Oraibi, Ariz.
Rev. and Mrs. Karl Friesen
Otto Lomavitu, Indian Helper.

Pray for the Hopi Christian church; for wisdom and zeal of the helper; for the Christian boys and girls away at Government schools; Bible classes for children in the reservation Government school; for the unsaved husbands of two Christian women; for those converts who have backslidden.

Sixth Day: Moen Copi, Ariz.
Rev. and Mrs. J. B. Frey
Fred Johnson, Indian Helper.

Pray for a revival of the Hopi Indians at this place; for friendliness of government employees; for the open-air preaching; home visitation; for Spirit-directed zeal and wisdom of the helper; for Bro. Frey's work in the Indian Bible School.

Seventh Day: Pakawi and Hotevilla, Ariz.
Rev. and Mrs. J. R. Duerksen

Pray that the hostility of the Hopi Indians to the Gospel may be broken down, and converts won; that the missionaries may be strengthened and encouraged; that the missionaries' faithful work in home visitation and street preaching may bear fruit for the salvation of many.

Eighth Day: Oraibi, Ariz.
Miss Elizabeth Schmidt, Matron of Orphanage for Hopi Children.

Pray for the four orphans in the home—Cecelia, Samuel, Carl and Floyd, that they may grow up in the love and service of the Lord; also that the children may have proper school facilities; pray for the matron as she cares for them.

Ninth Day: Champa, India
Rev. and Mrs. P. A. Penner
Rev. and Mrs. Ferd. J. Isaac
Rev. and Mrs. John Thiessen
Miss Loretta Lehman.

Pray for the whole Indian Christian church that they may grow in grace and in the knowledge of the Lord; for the medical work in the Leper asylum, and the work of winning them for Christ; for the language study of new missionaries and their undertaking regular mission work.

Tenth Day: Janjgir, India
Rev. and Mrs. P. W. Penner
Miss Martha Burkhalter
Miss Clara Kuehny
Paul Wenger

Pray for the girls' Mission School, and the girls' Boarding Home and Orphanage; for Christian girls studying at other schools; for the training of Bible women and evangelists; mission dispensary; zenana work; language study; work on out-stations.

Eleventh Day: Mauhadei, India
Rev. and Mrs. P. J. Wiens.

Pray for the boys' Mission School; for Christian boys studying at higher schools away from home; work on out-stations; village touring during the winter months; pastoral work; zenana work; and that the missionaries may succeed in their endeavors to make the churches on each station self-supporting.

Twelfth Day: Korba, India
Rev. and Mrs. C. H. Suckau.

Pray that the Holy Spirit may lead our evangelists to take the initiative in winning their own people in our whole field; pray for the missionary's contact with native rulers; zenana work; mission dispensary; the extension of the work in the northern district.

Thirteenth Day: Phuljar Rap, India
Rev. and Mrs. Samuel T. Moyer.

Pray for the organization of the church at this place, and its spiritual upbuilding; for the calling and training of Bible women and evangelists; pastoral work with new and weak Christians; physical and spiritual strength for the missionaries in their difficult task.

Fourteenth Day: Missionary Candidates

Pray that the Lord of the Harvest may call out those whom He has chosen for His service; and that He may direct all their preparatory work; that their spiritual life may be ever deepened and their faith strengthened; that necessary funds to send them out may be speedily supplied; that God may open the way and send them forth.

Fifteenth Day: Busby, Mont.
Rev. and Mrs. Alfred Habegger.

Pray for the spiritual growth and strengthening of the Cheyenne Christians; for strong, courageous leadership of the Indian Christians; for the Bible classes with the Government Boarding School children; for preaching services at the Upper Rosebud outstation.

Sixteenth Day: Lame Deer, Mont.
Rev. and Mrs. Rodolphe Petter.

Pray for the Cheyenne Christian church here and at other stations; for Bible translation and other language work; personal interviews with the Indians; physical strength for the missionaries; wisdom to meet the enemy's opposition; training of Indian leaders; for the work of the Holy Spirit in convicting and converting.

Seventeenth Day: Birney, Mont.
Rev. and Mrs. Otto B. Pankratz.

Pray for success in their study of the Cheyenne language; and for courage in their loneliness and the new experiences; for grace in dealing with the Indians; for the Christians that they may break away from all heathen practices, and grow in grace.

Eighteenth Day: Ashland, Mont.
Rev. and Mrs. P. A. Kliewer.

Pray for the growth in grace of the Cheyenne Christians; for patience and wisdom in meeting the opposition of the Catholics and the medicine men; for good health and strength for the missionaries; for courage in weak Christians to break away from heathen practices.

Nineteenth Day: Kai Chow, China
Mission Compound outside city
Rev. and Mrs. H. J. Brown
Rev. and Mrs. E. G. Kaufman
Miss Talitha Neufeld
Miss Elizabeth Goertz.

Pray for the Chinese Christian churches and the evangelistic work of

(Continued on Page 7)

THE S. S. LESSON
Jan. 6

A Chosen Leader and A Chosen Land

Gen. 12:1-7; 18:17-19

Golden Text:—"In thee shall all the families of the earth be blessed." Gen. 12:3.

Abraham was called from Ur of the Chaldees by God to be the person through whom the knowledge of God was to be preserved for the world and through whom the greatest and best of all that God bestowed was to come. From the beginning, man, born in sin, was given to the things of sin that led away from God. From the beginning also God called men whose lives were pure and whose faith was mighty to separate themselves unto Him. We therefore have Abel, Enoch, Noah. Since the flood men had again wandered away from the service and knowledge of God. A flood did not destroy sin. To overcome it God proceeded to raise up a race of men from whom, not only was the Redeemer to come, but through whom the influence to combat sin was to be assured.

Abraham was living in a city that time had reached the height of civilization. Explorers who are at present at work uncovering his native city of Ur find that they had many of the things one finds in great cities today—courts, libraries, conveniences, pleasures and wealth. It was not to form a higher civilization that he was called but to enter a higher spiritual life, for culture and civilization are not the chief end of man of God's greatest blessing. Modern life presents the spectacle of men and women believing they have attained the highest rating in God's eyes when they live respectable and comfortable lives. They are in no better state, if they omit the element of faith, than were the Chaldeans Abraham left behind him.

Abram obeyed the call of God in so far as to leave, but he tarried at Haran. Though a man of mighty faith he still could stop on the way when God told him to go. Faith is something that is bound to grow as it did in the case of Abram, but when we fail to exercise perfect faith we miss some of the blessings that may be ours. In Haran he did not enjoy the delights of the Promised Land. 1. He was commanded to leave his country. A love of one's native land is one of the great passions of man, but this must not stand in the way of our relation to God. 2. He was to forsake his kindred. Relatives and friends are dear to us but our Lord emphasized the fact that they must not be permitted to come between us and our God. 3. He had to leave his Father's House. This meant cutting himself off from the dearest ties, but in the Father's house he could not be a man separated unto God and hence he must go. All of his friends and relatives were tied up with the idolatry of the times. God wanted a man separated from such things. God wants men and women today who have separated themselves from their idols. This does not of necessity mean images, but it does mean anything that is loved better than the Lord. Abram was not told the name of the country to which he was to go, but he was obeying God and such a matter or any other concern did not bother him. He stands out as one of the great characters who was obedient to God. Because he was obedient to God he was a man of Faith. Obedience always must go with faith, it is the only way of showing that faith exists.

The promise that God made was the most extensive ever given to a single individual. Imagine a childless man of 75 being assured that he was to be the ancestor of a great nation. Being able to accept this assurance he was prepared to accept the others as lesser ones. But it is the nature of faith to believe that which humanly seems impossible. It would be a low type of faith that would stop only with the things that were not unusual. Abram's greatness is recognized by all the great monotheistic religions of the world, Jew, Samaritan, Christian and Mohammedan. No story of the world is complete without a notice of Abram and the blessings that came to the world through his descendants. No one can draw near to God and claim His assurances unless he, like Abraham, has the faith that made Abraham great. Blessings and curses were to follow blessings and curses to those who came in contact with the descendants of Abram. This was a promise for all the time and we see it working out in the unfortunate situation of Russia. "In thee shall all the families of the earth be blessed." The blessings that come through Abraham are: a knowledge of the true God Jehovah, a possession of the Law that came through them, the possession by the world of the Book of books, a Saviour and Lord through Jesus Christ, a Christian church and all the blessings that are associated with the Bible, the Christ, the church and the Christian.

God came to Abraham for the purpose of making known His plans to him. It was because he had proved his worth by his faith and his obedience. Those who like Abraham obey God, do as He directs and live the faith life are the ones to whom He reveals His purposes. There is much of what God is going to do that any Christian may know by turning to His Book.

THE C. E. TOPIC
Jan. 6

Do Better Still

Phil. 3:12-14

A noted educator, who had seen thousands of young men leave school for the serious things of life, always would say to his classes as a parting word: "Young men, if you aways do everything a little better than the thing before, I have no fear for your future." Things that are on the upward path are not only promising but they give us no concern or anxiety about how they will turn out. When they once begin to lag there is then time for the most earnest kind of investigation in order to find the root of the trouble and correct it.

All of us are in school to learn life's lessons. Every day should be a lesson in history. The mistakes of other days should be avoided. It is a crime against God, man and one's self to knowingly repeat a mistake. We learn from the observation of others, from the observation of our own lives and from what wiser pupils in the school of experience have found out. It is a blessing to know one's past if we profit by it. It is sheer foolishness on our part if we show no inclination to let the past be our teacher. However, one of the most useless things in life is for one to worry over the mistakes of the past and let them discourage our attempts to better things. The mill will not grind with the water that is past and it is foolish to cry over spilt milk. The thing to do is to improve the opportunities that Providence has left us and see that avoidable misfortunes will not occur again. One of the curses of modern life is "nerves". Worry that wears out the life and stunts the abilities. If our coming year is to be better than the last let us not waste time in useless regret, but grimly determine that, with God's help, we will go on giving life's problems the full benefit of our abilities, our observation and our experiences. It would be well for us if we made the motto: "Make good now" the one we select for the year and not only select it but throw our energies into this full meaning.

Tomorrow may have some hard things waiting for us. If it did not we would not grow in strength and wisdom. Tomorrow may also have its sorrows and disappointments, but what of them? We have the assurance of the Saviour's help and presence if we will but avail ourselves of it. No one should dread the morrow. It is like another sunrise and, as every day's sunshine helps the plant to grow a little higher and a little stronger, so our everyday may add to the sum of our usefulness. God will look for fruit from us all. Things should then be made to so work together that we shall bear fruit and much fruit to His glory.

They often remind us of the fact that all along life's path are strewn wrecks, like so many ghosts to frighten us. True, there are many things that we regard as wrecks, but our heavenly Father looks at them in their right relation. No doubt the friends of the Apostle Paul, who knew of his abilities and magnificent zeal, often regretted that he was making such a wreck of his career. He surely did not shine as we expect brilliant men of the world to shine, but, his long career carrying him to the ends of the world to endure suffering and persecution was one of the wonderful blessings the world ever received in the life of a man. When we are sure that we are in God's service and when we are doing our very best the rewards of the world may not be waiting for us, but what do we want with them anyway? Like Solomon, many who have run the whole course of the world's gifts in the end will say, "Vanity of vanity. Others, who like Paul, had none but the trying things to receive may anticipate "the crown of righteousness that fadeth not away."

But not all of life's story is one of failure. Many are the successes that we may register. Some of these may be large and striking and, others may be small and insignificant, nevertheless they are reminders that we are here to accomplish something and our best is done when we throw all our energies into whatever we undertake with the purpose of making them count for God in His own wise way.

As active Christians, engaged in our various fields the duty of making good now is particularly impressive. As Christians meeting men and women of the world every day the injunction to let our light shine and to be living epistles must ever be kept in mind as a positive duty to be exercised at all times. As members of the church we must remember that all of us are members and that we have to function properly and actively or we cause the whole body to suffer. As teachers in the Sunday school the souls of young people are in our keeping and it may be in just the way we are faithful or unfaithful to our trust will souls be saved or lost. As C. E. members we are under the double obligation of church members and men and women under a pledge to loyalty and service. To be untrue to these obligations is to hinder the work and progress of the kingdom of God. As friends we do better yet when we increase in the activities that prove us good friends. As citizens we do better yet when we vote right and pray continually being careful to vote as we pray and pray as we vote.

MISSIONARY PRAYER CYCLE
(Continued from Page 5)

the whole district; for success on the missionaries' efforts to make the churches self-supporting; for the work with women; village touring and colportage work; preaching at school centers; boys' village schools; training of evangelists and Bible women; girls' Mission school.

Twentieth Day: Kai Chow
Within the city
Rev. and Mrs. S. J. Goering
Miss Aganetha Fast.

Pray for the preaching services; for the Bible classes; home visitation; girls' Mission schools; children's meetings; Christian boys and girls in higher schools; native school teachers in all the Mission schools; the awakening of a desire in Chinese hearts to know God.

Twenty-First Day: Kai Chow and Out-Stations
(Tung Ming Hsien and Chang Yuan Hsien)
Dr. and Mrs. A. M. Lohrentz, Kai Chow
Rev. and Mrs. Floyd Pannabecker, Peking Language School.
Evangelists Liu and Wang.

Pray for the guidance of the Holy Spirit in the work on the out-stations, and in opening new out-stations; for the medical work and for guidance in plans and preparations for a hospital; for the language study and further, preparation of the new missionaries; also that the Holy Spirit may lead our Evangelists and Bible women to take the initiative in winning their own people.

Twenty-Second Day: Tamingfu, China
Rev. and Mrs. P. J. Boehr
Rev. and Mrs. W. C. Voth
Miss Frieda N. Sprunger.

Pray for the work on this new station; for the preaching services; home visitation; Bible classes; village Mission schools; children's meetings; for another house for the missionaries; for the work of the Holy Spirit in calling out and preparing native Christian leadership.

Twenty-Third Day: Los Angeles, Cal.
Rev. and Mrs. Albert Claassen
Mr. and Mrs. H. B. Dirks
Miss Levina Burkhalter.

Pray for the gathering of the Mennonites into the church, and the increase in interest and active responsibility for the work; for the opening of the work in a new location; for the erection of the new church and workers' home; pastoral work; home visitation; salvation of sinners in the Mission district.

Twenty-Fourth Day: Chicago, Ill.
Rev. and Mrs. M. M. Lehman
Miss Catherine Niswander.

Pray that the church may be a strong testimony for God in this neighborhood; for the saving of souls and the developing of Christian workers in the Sunday school and Christian Endeavor; visitation work; wisdom in dealing with Jews, as the workers get in touch with them.

Twenty-Fifth Day: Altoona, Claysbrug, Coupon, Pa.
Rev. and Mrs. G. M. Baergen, Altoona
Rev. and Mrs. Daniel Gerig, Claysburg
Miss Elizabeth Braun, Coupon.

Pray for the work among the spiritually neglected laboring people in this railroad-shop city; for steadfastness of the Christians in the church; for the work among the young people; cottage meetings; visitation; for the Holy Spirit's guidance of every church officer and worker.

Pray for the miners and mountaineers where the Gerigs work; for the preaching and teaching of God's Word; physical strength for the workers; visitation.

Pray for the new work begun in Coupon, a mining town, that God may guide in the work and open the doors; for the work with women and children.

Twenty-Sixth Day: Hutchinson, Kans., Mechanic Grove, Pa.
Rev. and Mrs. J. J. Plenert
Rev. and Mrs. Daniel J. Unruh.

Pray for the up-building of the church and the gathering in of the Mennonites in Hutchinson; for the pastoral work; winning of backsliders; salvation of sinners.

Pray for the up-building and extension of the church at Mechanic Grove; for the pastoral work; revival of those who have grown cold; active participation in the work of soul saving.

Twenty-Seventh Day: Canada
Rev. and Mrs. Gerhard Buhler, Waldheim, Sask.
Rev. and Mrs. C. F. Sawatzky, Drake, Sask.
Rev. and Mrs. Benj. Ewert, Winnipeg, Man.
Any other workers in the Canadian Field.

Pray for the upbuilding of the church, and the spiritual growth of Mennonites in scattered settlements; for conviction of the indifferent and backslidden; encouragement for the workers; for God's blessing upon the refugees from Russia and upon the material and spiritual help being given them.

Twenty-Eighth Day: Our Russian Brethren

Pray for the widows and the orphans; for those who have been driven out of house and home; for those who are forced into military service or drill or may languish in prisons; pray that these and all others may stand firm in the faith in a land where God is mocked and justice is a byword. May they soon be permitted to instruct their children in God's Word again in schools and orphan homes. Pray for the persecutors. Pray for all poor.

Twenty-Ninth Day: Home Mission Board

Pray for the direction of the Holy Spirit in all their deliberations and undertakings; for consecrated workers chosen by the Lord; for an over-flowing treasury; for wisdom in reminding the churches of their duty toward their brethren in scattered communities, and toward lost souls at their very doors.

Thirtieth Day: Foreign Mission Board

Pray for the guidance of the Holy Spirit in all their deliberations and undertakings; for workers wholly consecrated and called of God; for an over-flowing treasury; for wisdom to properly keep the churches in touch with our mission work by information, instruction, and any other means.

Thirty-First Day: Women's Mission Societies

Pray that our women may be fully consecrated to the Master's service; that they combine intercessory prayer with their labors; that they may be given wisdom and ability from God to convey this love and zeal for missions to the children in their homes.

(Prepared by the Mission Committee of the California Mennonite S. S. and C. E. Convention.)

MARRIAGE

Lehman-Habegger. On December 16, 1923, at Berne, Indiana, Albert Lehman and Edna Habegger, by their pastor, Rev. P. R. Schroeder.

Penner-Boese. Mr. Daniel D. Penner and Miss Mary Boese, both of the Burrton Mennonite church, on November 12, 1923, at the home of the bride's parents, Rev. J. C. Boese, by Rev. H. P. Krehbiel.

Bauman-Shelly. At the home of the bride's sister near Trumhauersville, Pa., on December 1st, 1923, by Rev. A. M. Fretz, Wilmer R. Bauman and Miss Myrtle R. Shelly.

CONTRIBUTIONS

CONTRIBUTIONS
Received by the Emergency Relief Commisson During Month of November, 1923.

For Russia: Mission S. S. Class, Bergtal ch., Pawnee Rock, Kan., $18; Several Sisters of Trenton, Ohio, ch., $4; G. H. Willems, Newton, Kan., $17; J. F. Schmutz, Sedgwick, Kans., $25; Mrs. Johann Bartsch, New., Kan., $22; Halstead Menn. S. S., Halstead, Kan., $62.15; Sewing Soc., Alsen, N. D., $10; Bergtal ch., Pawnee Rock, Kan., $26.99; Diggers S. S. of Bergtal ch., Pawnee Rock, Kan., $12.26; Anon., Los Angeles, Calif., $100; P. P. Janzen, Newton, Kan., $22; Mrs. J. M. Landis, Philadelphia, Pa., $2; Jac. J. Schmidt, Canton, Kan., $22; P. M. Claassen, Newton, Kan., $27; Maria Bestvater, Newton, Kan., $27; Collection, Altoona, Pa., $2.62; Gerhard Wiens, Newton, Kan., $41; Brudertal Cong., Hillsboro, Kan., $110.09; John Epp, Whitewater, Kan., $108; Sr. Ida Epp, Mt. Lake, Minn., $10; Anna R. Bachman, Bloomfield, Iowa, $5; Lydia L. Smith, do., $5; 1st Menn. ch., Shafter, Calif., $10.66. Ttotal $689.77.

For Germany and Europe: Lehigh, Kan., $22.75; Class No. 1, do., $9.85; Class No. 2, do. $8.10; 1st Menn. ch., Upland, Calif., $37.88; J. F. Schmutz, Sedgwick, Kan., $25; Mrs. Mina Warkentin, Newton, Kan., $10; Huttertal S. S., Freeman, S. D., $100; P. H. Klassen, Harlington, Texas, $16; Bro. & Sr. Karl Friesen, $10; Mrs. K. Busenitz, Newton, Kan., $110; Wilhelm Busenitz, do., $100; Mrs. P. M. Claassen, Newton, Kan., $5; Menn. ch., Buhler, Kan., $38.22; Herold Cong., Bessie, Okla., $18.81; P. M. Claassen, Newton, Kans., $48; Herm. Janzen, Elbing, Kan., $10; Peters Sisters, Dallas, Oregon, $50; do., $50; A. P. Haury, Woodlake, Calif., $25; Sew. Soc., Halstead, Kan., $5; Menn. Mission Soc., Upland, Calif., $20; do., $20; do., $20; Peter P. Miller, Marion Jct., S. D.; $10; Deer Creek, Cong., Medford, Okla., $11.36; Friedrick B. Dirks Springfield, S. Dak., $15; Elisabeth Dirks, do., $5. Total, $800.97.

For Immigration: C. E. Krehbiel, Newton, Kan., $400.

For Armenia: Laura P. Miller, Marion Jct., S. D., $5; Mother Miller, do., $5. Total, $10.

Nov. 1, 1923, balance	$704.29
Rec'd during mo. for Russia	689.77
Do., for Germany and Europe	800.97
Do., for Armenia	10.00
Do., for Immigration	400.00
	$2605.03
Paid out during month	$2472.40
Dec. 1, 1923, Balance	$ 132.63

Gratefully acknowledged,
C. F. Claassen, Treasurer
Newton, Kan., Dec. 3, 1923.

HOME MISSION TREASURY REPORT FOR NOVEMBER

General Fund: Edith Wenger, Bethel Hospital, Newton, Kan., $5; Northern Dist. Conf., Missionary offering, $33; Bergtal ch., Pawnee Rock, Kan., $23.83; Mrs. Jacob Krehbiel, Clarence Center, N. Y., $45; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Mrs. Katie E. Dettweiler, Alta Loma, Calif., $10; Upper Milford Ladies' Aid, Zionsville, Pa., $10; Jr. Miss. So., Halstead, Kan., $13; Bethel Sew. Soc., Hydro, Okla., $8.37; Friedenstal Sew. Soc., Lorena, Okla., $9.47; Swiss ch., Whitewater, Kan., $35; Eden ch., Inola, Okla., $6.80; Burrton, Kan., ch., $6.10; Zion C. E. Donnellson, Ia., $9.12; B. F. Welty, Tacoma, Wash., $10; Edw. J. B. Waltner, Freeman, S. D., $5; Grace ch., Pandora, O., $50; Halstead, Kan., S. S., $72.78; Salem ch., Marion, S. D., $200; Zion ch., Dallas, Ore., $3.50; Tabor ch., Goessel, Kan., $37.25; St. John ch., Pandora, O., $75; Friend of Missions, Herbert, Sask., $24.42; Boys' S. S. Class, Halstead, Kan., $5; Dietrich Funk, Santa Ana, Calif., $5; Eicher S. S., Noble, Ia., $75; Katie M. Smith, Bloomfield, Ia., $5; Bethel ch., Inman, Kan., $62.69; Escondido, Calif., ch., $7.05; Rosenort ch., Laird, Sask., $163.92; Pratum, Ore., S. S. & ch., $14.25; Salem ch., Ruff, Wash., $13.70; Sichar ch., Cordell, Okla., $26.47; San Marcos ch., Paso Robles, Calif., $10; Mission Friends, Paso Robles, Calif., $25; Bethel S. S., Fortuna, Mo., $15.63; Germantown, Pa., ch., for Board Meeting Expenses, $25; Pratum, Ore., ch., $41.50; Interest from Gen. Conf. Trust Fund and Reg. Bond, $102.13.

City Missions: Johannestal C. E., Hillsboro, Kan., for Chicago, $5, for Los Angeles, $5, and for Altoona, $5; Peter and Lena Waltner, Pretty Prairie, Kan., $5; Los Angeles Mission ch., for pastor's salary, $100; Hereford Ladies' Aid, Bally, Pa., for Altoona, $30.

Jewish Missions: Mrs. Katie E. Dettweiler, Alta Loma, Cal., $10.

Church Building Loan Fund: Bergtal ch., Herbert, Sask., paid off on loans, $285.84.

Borrowed to meet urgent needs	$ 500.00
Total receipts	2305.82
Cash on hand, Nov. 1st	121.34
Paid out during the month	2374.66
Cash on hand, Dec. 1st	52.50

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio

2927.1
2374.6
552.5

JOTTINGS

Dr. J. H. Langenwalter, of Bethel College, is conducting a series of lectures in Freeman, S. D.

Prof. C. C. Regier, Ph. D., head of the Department of History, Muskingum College, visited Grace Church, Pandora, Ohio, and gave an address on "World Citizenship" on November 30th.

Prof. S. M. Rosenberger and Mrs. Rosenberger of Philadelphia spent several days in Bluffton, Ohio and Berne, Indiana. They had gone west to attend the wedding of their son Rev. Arthur Rosenberger of Pandora, O.

The fall communion services held in the Flatland, Pa. church is reported to have been well attended and a liberal offering was lifted. This is one of the churches near Quakertown in charge of Rev. P. E. Frantz.

Old residents of the 19th Ward, where the First Church, Philadelphia, is located, may occasionally be met who refer to it as "The Butter and Egg Church". A name quite common in the community thirty or forty years ago. It received the name because of the fact that at that time nearly all of its officers and many of the members were engaged in the produce business, specializing chiefly in butter and eggs.

The Thanksgiving Day offering of the Berne, Indiana church amounted to $4,893.32. Of this amount $4,300.27 was given by the adults and $593.05 by the children. On Thanksgiving Day an annual thanksgiving offering is received. This, however, is but one such offering taken during the year. The Berne church, with a membership of about 1,000, has no less than 15 of its members in active service in the mission fields and in the ministry of the General Conference.

Numerous small groups of Mennonites are arriving in Canada from Russia. A party of 25 young men is expected to arrive in Rosthern, Sask. by Christmas. Another group of 336 persons, who had been held in Liechfeld, Germany, has recently arrived in Canada.

The chorus of 50 voices of the West Zion church, Moundridge, Kansas, will give their annual cantata on Christmas night. Mr. Nelson W. Krehbiel is the director of this chorus. On account of the large number turned away last Christmas for lack of standing room, the cantata will probably be repeated this year. The date has not been set for the second rendition.

The late Levi O. Schimmel, who at one time was stewardat the Wadsworth, Ohio school, and also for a time pastor of the First Church Philadelphia, as well as the organizer of the defunct Mennonite Mission Church in the same town, was in his young manhood rather dark complexioned. He used to delight in telling how, while traveling in an obscure section of the country with Rev. John Oberholtzer, they stopped at a certain house and asked for a drink of water. This the woman cheerfully provided, but asked: "Who are you and what is your business?" His companion answered in Pennsylvania German: "We are preachers, my name is Oberholtzer and the other man's name is Schimmel." "Well," she exclaimed, "this is the first time I ever saw a black schimmel." Evidently she had never heard the name applied to anything but a white horse.

Rev. W. S. Shelly is engaged in holding a series of evangelistic meetings in the Goshen, Ind., (Central Conference) church, Dec. 2 to 21.

The Home Mission Committee of the East. Dist. Conf., had charge of the services in the West Swamp and Quakertown churches on Nov. 4. Inspiring Home Mission messages were delivered. In the evening the Young People's Society rendered a program. The West Swamp society also conducted a service in the Old Folk's Home on Nov. 11.

The Directors of the Mennonite Hospital of Bloomington, Ill., have lately purchased a new building to be used as a Nurses Home. The property joins the other hospital grounds and was bought for $11,000.00. It contains ten bed rooms and is quite conveniently arranged for the purpose for which it will be used. This obviates the necessity of the nurses walking back and forth the long distance that separated the hospital from the old home on Main street.

During colonial times many of the immigrants paid for their passage by becoming "Redemptionists", that is, they gave their labor for a period of years to the ship master to repay him and he sold them to fulfill their contract to the highest bidder. This system soon led to some terrible abuses that had to be corrected by law. However, many of the Palatinates who came as redemptionists proved themselves good citizens. An example of this is to be found in the case of Johannes Schwerdle, who arrived in Philadelphia as a redemptionist in 1772. Upon his arrival his passage was paid by Heinrich Rosenberger, after which Schwerdle repaid Rosenberger with three years of service. Later Schwerdle married one of the daughters of Rosenberger and through the will and by purchase he acquired the farm of his father-in-law. Both Swartley (as they now spell it) and Rosenberger are names often met with in Mennonite congregations.

George Horn, Professor of History at Leyden in the seventeenth century in his "Compendium of Universal History" tells of a ship built with a rounded hull after the proportions given in the sixth chapter of Genesis. It was found in this experiment that these proportions given in the oldest book in the world were the most advantageous for safety, for storage and for swiftness. He goes on to say that at the time of the truce between the Spaniards and the Dutch in 1609, there lived at Hoorne in North Holland a Mennonite, Peter Jansen, who took the notion that he would build a ship of the same proportions as Noah's Ark, only smaller, that is 120 feet long and 20 broad and 12 high. While it was building every one laughed at him, but, Dutchman like, he kept sturdily on and found, in the end, that it justified his expectations; for when launched, it proved to be able to bear a third more freight than other ships of the same measurement, required no more hands to manage it than they, and sailed faster, the result was that the Dutch built many others like it, calling them Noah's Arks and they only ceased to be used after the close of the truce in 1621, because they could not carry cannon and thus were not safe against privateers or pirates. It was the rule of that time that Mennonite owners would not arm their ships. (Adapted from Geikie.)

Scripture Text Calendar for 1924

Size of Calendar, 9¼x16 inches

The Scripture Text Calendar for 1923 contains the reproductions of twelve paintings by the great European artist Leinweber, who painted many realistic illustrations of biblical scenes. Some of his originals hang in the leading art galleries of the world.

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